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THE WORKS OF THAT FAITHFUL SERVANT OF Jesus Christ,

Dr. THOM. TAYLOR, *Sometimes Minister of the* GOSPEL *in* Aldermanbury, LONDON.

NOT HITHERTO PUBLISHED,

(Though earnestly desired by very many experimental *CHRISTIANS*,) because the iniquity of those times could not bear such *Burning* and *Shining Light*, as is here handed forth in these several *TREATISES* following.

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4. *Peters* Repentance. 315
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To these pieces (which were never before Printed,) are added two ancient Treatises of the same Author viz.

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Every Scribe which is instructed unto the Kingdome of Heaven, is like unto a man that is an housholder, which bringeth forth out of his treasure things new and old, Matth. 13. 52.

The Life of the Reverend Author is prefixed.

Author in Epist. quadam Dedicat.

Utinam in eo omnia essent adeò ex voto compósita, ut nulla ex parte Doctorum judicia reformidem. Præjudicia non moror, omnes indignitates tacito mœrore patior devorare, quàm ut Ecclesię pro mensu, & modulo meo non prosim.

Published according to his own *Manuscripts*, By

Edm. Calamy, *Arthur Jackson*, *Simeon Ash*, *William Strong*, *John Griffith*, *Thom. Manton*, *Joseph Carryl*, *William Greenhil*, *Thomas Brookes*, *Ralph Vening*, *William Jemmat*.

London, Printed by *T. R.* & *E. M.* for *John Bartlet* the elder and *John Bartlet* the younger, and are to be sold at the Golden Cup near *Austins gate* in the new Buildings. 1653.

THE following extracts from the Bishop of Landaff's late excellent Sermon before the Society for the Suppression of Vice, bearing

"I have said as much on the first means of preventing vice as the time will allow me to say; and, in speaking of the second—the due execution of the laws—I mean not so much to blame those to whom this execution is officially committed, for any neglect of duty, as to beseech you who have voluntarily associated for this purpose, "not to be weary in well-doing,"—not to be deterred from your design, by the various discouragements which may be thrown in your way.

"This Society will be spoken against by those whom it actually brings, or who are in hourly apprehension of being brought by it, to shame and punishment. These, unhappily, constitute a numerous band, which, being hardened in impiety, will be loud in calumny: but their abuse is your praise.

"It will be spoken against by those whom it deprives of sensual gratifications in gin-shops and brothels—by those who delight in the prurient pleasures of an heated imagination.—What then? In lessening the fuel of the passions, you pluck a faggot from the fire of hell; in withdrawing from the eye of youth every incentive to unchaste desire, you keep the mind pure, and the body unpolluted; you prepare an holy temple, in which the Spirit of God may not disdain to dwell for ever.

"It will be spoken against by those who think it sufficient for every man to take care of his own salvation, deeming it impertinence, if not persecution, to attempt interfering with the morals, though to the amending of the lives, of other men.—"Ye, brethren, have not so learned CHRIST;" every approach towards persecution is, I am confident, and always will be far from you; but you rightly conceive it to be your duty, as servants of Him who "went about doing good," to promote, as far as you are able, the spiritual good of your fellow Christians.

"I have heard it objected to this and a similar Society, that the individuals composing them affect *puritanical principles*, and are swollen with the pharisaical pride of being thought more righteous than their neighbours.—What! is the world then at length so much at enmity with GOD, that the "perfecting holiness in the fear of GOD" is become a matter of reproach?—are we so rapidly ripening to destruction, that to be zealous in winning men from the dominion of their lusts and the snares of the devil, is to be interrupted into pride of heart and hypocrisy of conduct?

"I have heard it objected to these Societies, that the individuals composing them put on the character of *informers*.—No! The character of an informer is to injure others for his own benefit. But what is the injury done to those who are reclaimed from vice by the discipline of the humane laws of the land? What is the benefit derived to any individual, abstracted from the delightful consciousness of discharging a Christian duty? The benefit, abstracted from this consciousness, is expence, trouble, anxiety, obloquy, the contempt of the wordly-wise, the neglect of the unthinking, the odium of the profligate, the scoff of those who make a mock at sin."

"Deplorable without doubt is the condition of that country, in which the MANNERS of its people have got the asceudency over its LAWS; in which the fashion of the world tyrannizes over the religion of Christ! And is there not great reason to believe that such is the condition of this country, at this time, in both these points? The LAW says, that deliberate DUELLING is murder;—our MANNERS say that it is not. The LAW prohibits GAMING, at any time, for high stakes; our MANNERS permit it even on a SUNDAY to any extent. The LAW suffers not the SABBATH to be profaned by the unnecessary pursuits of ordinary occupations;—our MANNERS, stimulated by commercial avarice, suffer MAIL-COACHES, STAGE-COACHES, and other means of conveying goods and passengers, to be as free on that day as on any other day in the week.

"RELIGION bids us perform unto the Lord our OATHS—FASHION has rendered oaths of office a By-word. INTEMPERANCE of every kind may be avoided, from the apprehension of disease; but intemperance is *fashionable*. Who abstains from "CHAMBERING, RIOTING, and WANTONNESS," from an apprehension of being thereby excluded from the kingdom of Christ? RELIGION represents ILLICIT COMMERCE WITH THE SEX as a great sin—FASHION esteems it no sin at all, and has rendered it as common amongst Christians as ever it was amongst the Heathens of Greece or Rome. RELIGION bids women adorn themselves in MODEST APPAREL, with shamefacedness and sobriety;"—FASHION exhibits them in such indecency of apparel, that the pure innocency of a virgin mind shudders to appear in it.

"I have no pleasure in representing us in a worse light than we deserve; but our assembling here on this occasion is of itself a convincing proof, that the laws have not sufficient energy to restrain the dissoluteness of our morals. The laws are good, but they are eluded by the lower classes, and set at nought by the higher. The laws are good, but they are fallen into contempt, and require the zeal, the activity, the discretion of such a Society as this to renovate their vigour."

BRITISH MUSEUM

Simonds

To the worſhipful Mr. *Simon Edmunds*, Alderman *Pack*, Mr. *George Witham*, Mr. *Walter Pell*, and the reſt of the Inhabitants of *ALDERMANBURY*.

IT *is the opinion of ſome learned men, that the Saints who are now triumphing in Heaven, have an augmentation of glory beſtowed upon them, according to the good they do after their death's by Sermons preached, or Books written while they were living. Inſtance is given in the Apoſtle* Paul, *whoſe glory in Heaven, ſay they, is increaſed according as men are converted by reading of his Epiſtles: Which Doctrine if it be true, will be a mighty encouragement to perſwade the Friends of deceaſed Miniſters to publiſh the Sermons they leave behinde them; that ſo they may be inſtrumentall on Earth to adde to the glory of their Friends in Heaven. Howſoever, whether this be true or no; ſure I am, that by the publiſhing of the Works of learned men (eſpecially when perfect,) after their deaths much glory is brought to God, and much good to the ſoules of the living. Witneſſe the Books of Dr.* Preſton, *Dr.* Sibbs, *Mr.* Byfield, &c. *and of the worthy Authour of theſe enſuing Sermons, who by many of his poſthumous Works, yet liveth and preacheth. It was a great cruelty in the Papiſts to rake into the grave, and digge up the bones of* Martine Bucer *long after his death; But it was a great mercy in the Friends of this bleſſed Saint, to ſearch after and finde out theſe Sermons, thereby to revive his precious memory, and to make him once again ſpeak to the good of the Church after ſo many years ſilence.*

As for the Sermons themſelves, though they are not calculated to pleaſe the palates of ſome curious people in this our wanton age, yet they cannot but be very acceptable unto all ſerious and ſolid Chriſtians, who love old Truths better then new Errours.

They were moſt of them preached at Aldermanbury; *and I was deſired by the poor and afflicted wife of this worthy Saint, to dedicate them unto the preſent Inhabitants therein, (whom I alſo not without great cauſe do much reſpect and honour, and for whoſe temporal and eternal proſperity I do daily pray.) To you therefore I ſhall recommend them, and crave leave out of the ſeveral Tractates, in This great Volume never yet Printed, to preſent before you a perfect paterne of a holy life; to which if you ſincerely conforme your ſelves, you will be moſt happy both in life and death.*

The heads of the ſeverall Treatiſes.

I. *You muſt labour to be well grounded in the principles of Religion.*

Catechiſticall exerciſes treating of the grounds of Chriſtian Religion.

II. *You muſt get that great queſtion anſwered, What you muſt do to be ſaved? You muſt get a true faith in* JESUS CHRIST.

The Jaylors converſion.

The famine of the Word.

III. *You muſt labour to preſerve in you an high eſtimation of the Word, and be very diligent in reading and hearing of it, as being the food of your ſoules; and the want of it would prove a more terrible famine then that of the body: Take heed of loathing Manna, becauſe of the plentifulneſſe of it.*

Peters Repentance.

Judas his Repentance.

IV. *Be much and often in renewing your repentance as often as you renew your failings; and let your repentance be daily deepe, hearty, and univerſal, not only outward, ſeldome partial and hypocritical. Let it be the repentance of* Peter, *not of* Judas.

3. Sermons upon John 3. 19.

John 1. 26.

V. *Walke worthy of the light while you have the light, leſt you ſleep in everlaſting darkneſſe.*

VI. *Acknowledge Chriſt in Goſpel-Ordinances.*

Luke 23. 31.

VII. *Account it your honour to be conformable to Chriſt in ſufferings as well as in graces.*

A Patern of Peace.

VIII. *Follow peace with all men.*

A Caveat againſt offences.

IX. *Take heed of giving and taking offence.*

The *Nicolaitan* Doctrine hatefull to Chriſt.

X. *You muſt not onely avoid, but hate corrupt Doctrine.*

A Serm. upon 1 Cor. 7. 29, 30, 31.

XI. *Labour for moderation in the uſe of all creature-bleſſings.*

A Serm. upon 1 Cor. 5. 2.

XII. *Watch againſt ſpiritual ſleep, and labour for a right judgement of your ſpiritual failings.*

Two contrary Maſters.

XIII. *Study the inconſiſtency of the worlds ſlavery and Chriſts ſervice.*

A Serm. upon 2 Tim. 2, 20, 21.

XIV. *Account ſin the greateſt defilement, and make it your work,*

work to be daily purging your ſoules of ſinne.

XV. *Take heed of entangling your ſelves with raſh Vowes.* Jephthahs vow.

XVI. *Approve your ſelves to be the Diſciples of Chriſt, by real and ſincere love to the Brethren.* Sermons on John 13. 35.

XVII. *Follow not a multitude to do evil.* Exod. 23. 2.

XVIII. *Truſt in Gods Providence for your outward eſtate.* Matth. 6. 26.

XIX. *Build up your ſelves on your moſt holy faith, praying in the Holy Ghoſt.* Jude 20.

XX. *Fear the Lord only, and ſerve him in truth with all your hearts; becauſe of the great things he hath done for you.* 1 Sam. 12. 24, 25.

There are many other excellent Rules, might be gathered from his other Sermons annexed to this Volume and reprinted, but for brevity ſake, I forbear to mention them.

One thing more I have to adde. It ſeemes that the laſt Sermon he preached at Aldermanbury, *(where he ſerved an Apprentiſhip of ſeven yeares,) was out of* Iſa. 49. 4. Then I ſaid, I have laboured in vaine, I have ſpent my ſtrength for nought, and in vaine, &c. *He died complaining of his peoples unfruitfulneſſe.*

After him ſucceeded that worthy Man of God, Dr. Stowghton *(who likewiſe was Preacher ſeven yeares in* Aldermanbury,) *and died complaining of the iniquitie of the times, who foreſaw the miſeries that were coming upon this Nation; and laid them ſo deeply to his heart, (a fault that few are guilty of,) that for very grief he died, and was taken away from the evil to come.*

After him I was choſen, and by the good hand of God, (though under many infirmities,) have continued this day fourteen years amongſt you. Now it is a great duty incumbent upon you all, to remember that ſaying of Chriſt, To whom much is given, of him ſhall be much required. *God hath done much for you, and he requires much from you. The Lord grant you may return much, that your preſent Miniſter may not die alſo complaining of his peoples unfruitfulneſſe, which will be uncomfortable to him, and unprofitable for you. For ſo ſaith the Apoſtle,* Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your ſoules, as they that muſt give Choſen, May 27. 1639. Luke 12. 48. Heb. 13. 17.

give account, that they may do it with joy, and not with grief; for that is unprofitable for you.

There are foure things which I ſhall leave with you, and commend to your moſt ſerious conſideration.

1. *That a faithful and painful Miniſter, though he do little good in his Miniſtery, yet he ſhall not loſe his reward; For ſo*
Is. 49. 4, 5. *ſaith the Prophet,* —— I have laboured in vain, &c. Yet ſurely my judgement is with the Lord, and my work with my God. —— Though *Iſrael* be not gathered, yet ſhall I be glorious in the eyes of the Lord, and my God ſhall be my ſtrength.

2. *That a godly Miniſter will be a great enemy and adverſary to his ungodly people at the great day of judgement, and his Sermons will be as ſo many bills of indictment againſt them.*

3. *That it is a ſad thing to go loaded to Hell with Goſpel-Sermons. A ſad thing, when every Sermon you hear (by reaſon of your unfruitfulneſſe,) ſhall ſerve (as it were) for a faggot to burne your ſoules in Hell, and prove a great part of that worme of Conſcience, that will be gnawing on you (if any of you ſhould miſcarrie) to all eternity.*

4. *That therefore if ever you would appear with comfort at that great day, it is your great duty, To live the Sermons you hear, to be transformed into the Doctrine delivered unto you: To keep your ſelves pure (as bleſſed be God you do,) from the errors and profaneneſſe of the times wherein we live:* To walk worthy of the Lord and his Goſpel unto all pleaſing, being fruitfull in every good work, and increaſing in the knowledge of God; *That when you and your Miniſter meet at the great Tribunal, you may be his glory and crowne of rejoycing; and that he may be able to ſay,* Here am I and the Children whom thou haſt given me. *So prayeth,*

Your unworthy ſervant in the work of the Miniſtery,

EDM. CALAMY.

Good Reader.

THat 'tis the duty of every Christian to the uttermost of his power, by all regular wayes, to promote the *common salvation*, is a truth out of question; that this duty is more eminently incumbent upon *the Ministery*, and those called to *publick office* and station in the Church, is no lesse a truth, and no lesse beyond controversie and uncertainty of dispute: now promote the common salvation we must not only by *positive explications*; but in times of error and seducement *by earnest contention for the faith of the Saints*, and refutation of the sophismes of the adversaries, or else we cannot be faithful to *our work*, or *our charge*; 'tis more *pleasant* doubtlesse to *fodder the sheep*, but very *necessary* sometimes *to hunt out the wolfe*, that they may feed securely and without danger; if the *deceived world* count us *men of contention*, 'tis our comfort that we expect not our reward from men, and our Lord in *the great day of recompences* will not ask their *vote* and *opinion*, but render * *to every man according to his work*. Once more, contend we must, not only by *word*, but if gifted thereunto, by *writing* also, which is a more *publick way* of vindication, and of great use to *transmit truth* * *to succeeding ages*; he must needs be a very *stranger* in *Israel* that is ignorant of the successe of it: *Bradford* was accused for doing more hurt by his *letters* and *writing* then his *preaching*: * *The Goose quill hath strook Antichrist through the fifth rib*; certainly we are *debtors* not only to the *present age*, but to those which are to come: to the *present age* we are * *Gods Witnesses*, and must plead for him in the gates, but to *posterity* a kinde of *Trustees*; 1 *Tim.*5.20. And 'tis our duty to *perform our trust*, to see that *pure unmixed truth* be continued to the *next generation* without losse and embasement, which is best done by the help of the *presse*, and this kinde of *publick monuments*: The world would soon be overwhelmed with *error* and *prophaneness*, had not God in every age stirred up some *faithfull Witnesses*, and fitted them *to handle the pen of the Writer*, yea many times suffered the violence of men to silence their tongues, that they might have a greater vacancy for this kinde of *instruction*, as * *Zechary*, *Johns* father, *when he could not speak*, *wrote*; Thus * *one generation teacheth another*, and doth not only *deliver* over to them *the holy Scriptures*, the treasure of the Saints, but the *interpretation*, currant *doctrine* and *experiences* of the Church.

Jude verse 3.

* Mat. 16, 27.

* *Observed of* in Luthers *writings whose name signifieth a Goose in the German tongue.*

* Isa. 43. 13.

* Zacharias cum loqui non potuit scripsit. *Ambros.*

* Psal. 145. 4.

In the number of Gods *Witnesses* and *Champions* we have good cause to reckon this worthy servant of God, Dr. THOMAS TAYLOR,

not long ſince Paſtor of *Aldermanbury London*, a perſon ſufficiently known to the Churches of Chriſt, by his former labours divulged, and one abundantly above our praiſe and commendation, *much owned* by the Lord in the courſe of his Miniſtery, it proving very fruitful to the bringing in of many ſoules to Chriſt, yea and of ſome whom he uſeth as precious inſtruments to bring in others; But for this we referre thee to his life annexed; onely one thing we cannot paſſe over in ſilence, and that is, the *ſucceſſe* of his Treatiſe againſt the errors of the *Antinomiſts*, which it pleaſed the Lord to bleſſe to the conviction of one of the then chief Ring-leaders of that Faction, ſo that of his own accord he brought Dr. TAYLOR his recantation or renunciation of that error.

The *preſent volume* which is now put into thy hands, is made up either of ſuch Treatiſes as have been already publiſhed, but now are out of print (which is the ſmaller part) or ſome other *excellent Diſcourſes*, fitted indeed by himſelf for the Preſſe, but never yet divulged; the iniquity of former times not permitting ſuch *births* as thoſe, a *kindly delivery*: but now conceiving them more then ordinarily *ſeaſonable* and *uſeful*, we have encouraged the Stationer, in whoſe hands they were to print them, not doubting but the *profit* will exceed the *charge*, and being unwilling that *ſuch jewels* ſhould any longer be ſhut up from publick ſight and uſe.

We ſhall not inſiſt on the particular mention of the Treatiſes, they being *many*, nor further repreſent their worth; *they are of age, and ſpeak for themſelves*: nor intimate *the ſeaſonableneſſe* of them, it being obvious to every Reader; but onely commend thee in the reading of them to the bleſſing of the Lords grace, that by theſe helps (by which Religion as precious liquour by ſo many pipes and conveyances is brought home and diſperſed into ſeveral families) thy ſoul may proſper, and be *eſtabliſhed in every good Work and Word*; Reſting

Thy ſervants in the Work of the

GOSPEL,

William Gouge,
Ed. Calamy,
Arthur Jackſon,
Simeon Aſh,
Joſeph Caryl,
Thomas Manton,
Will. Greenhill,
William Strong,
George Griffith,
Thomas Brooks,
Ralph Venning,
Will. Jemmat.

THE

THE LIFE

OF THAT MOST REVEREND AND Famous Divine, THOMAS TAYLOR, Doctor of Divinity, and ſometimes Paſtor of *Mary Aldermanbury London*, who died *An. Dom.* 1632.

THE *Memory of the juſt* (ſaith *Solomon*) *ſhall be bleſſed* it is agreeable to the will of God that they who have bin enriched with grace in their life-time, ſhould be embalmed with praiſe after their death. The Scripture records *the Worthies of old**, and Hiſtories have their regiſters of thoſe who have been more late and modern; In which regard I have thought it not amiſſe to give the world a ſhort view of this godly, able, judicious Divine, Dr. *Taylor*. * Heb. 11.

Thomas Taylor was born at *Richmond* in *Yorkeſhire*, he was deſcended of worthy Anceſtors, his Father was a Gentleman of Quality, a Gracious, holy man, who indeed brought Religion into thoſe Northern parts, which were at that time much eclipſed and darkened with ſuperſtition; he drew away many from that blinde devotion, which did not a little vexe the Popiſh party: he was the Pillar of that Town, an encourager of the godly, and his houſe a receptacle and Sanctuary to thoſe zealous Miniſters which were ſilenced in *England*, and exil'd out of *Scotland*. He devoted four of his ſonnes to the Miniſtery, ſo greatly did he reverence that ſacred function; Among the reſt, This ſonne of his, Doctor *Taylor* was ſeaſoned with moſt religious education, to the intent that he might afterwards be *a plant of righteouſneſſe*, bringing forth much fruit in the Church of God. Together with the progreſſe of his yeares, he made a ſuitable proficiency in his ſtudies, and having well digeſted all the grounds of learning, he was ſent to *Cambridge*, where he was choſen fellow of *Chriſt's Colledge*. There he continued *heluo librorum*, a ſerious and diligent Student in the Tongues, Arts,

Sciences, and chiefly in Divinity. He was for a time Hebrew Reader to the Colledge. Being come in a little time to great maturity both in learning and piety, he entred at the age of 21 yeares into the Miniſtery. He was an excellent Orator, and his Sermons full of divine eloquence.

He was from the firſt oppoſed under the Notion of Puritaniſme, which by the prophane world was every where ſpoken againſt. He was ſilenced, and threat'ned to be degraded for his Sermon at St. *Maries* in *Cambridge*; his Text was in the fifth of *Canticles* the ſeventh verſe: *The watchmen that went about the City found me, they ſmote me; the Keepers of the walls took away my vaile from me.* The point he inſiſted upon was, that in all times ever ſome that ſhould be preſervers of the Church, were the perſecutors of it. He was violently oppoſed by Biſhop *Wren*, who did all he could to hinder him from commencing Doctor. He was ſilenced by Doctor *Harſnet* at a Viſitation, when Maſter *Baines* was alſo ſilenced; but he was content to ſuffer, rather then the truth ſhould ſuffer. He was convented for preaching in one of his Sermons againſt the new guilding and beautifying the Croſſe in Cheapſide, and it was reported that Dr. *Taylor* was the cauſe why dirt was thrown upon it. His Life was a *ſeries* of ſufferings, ſo that he might juſtly take up *Davids* complaint, *They alſo that render evill for good, are mine adverſaries, becauſe I follow the thing that good is*, *Pſal.* 38. 20. But though envy did oppoſe him, true worth could not but admire him; he was called in Queen *Elizabeths* time to preach at *Pauls* Croſſe; as alſo he preached the Sermon there in King *James* his time, with much honour, and applauſe.

Pſal. 38. 20.

He was a man of God, a workman fitted to lay ſpiritual ſtones in Chriſts Temple. He ſpent five and thirty yeares in the work of the Miniſtery with all ſedulity and ſincerity; when he was reſident at *Reding*, there was a little nurſery of young Preachers, who under his faithful Miniſtery flouriſhed in knowledge and piety; as alſo in *Cambridge*, and in the great City of *London*, he did throw abroad many heavenly ſparkles which did burn apace in the breſts of his Auditors. The welfare of his people was very dear to him, and

lay

lay neer to his heart, he ſought not theirs, but them; nor was his care ſo much to gather in Tithes as ſoules: This ſoul-love made him zealous againſt ſinne, eſpecially *error* the ſpiritual vermin and canker of ſoules. He was *an iron pillar* and a *brazen wall* againſt Popery and Arminianiſme, which did in thoſe times ſpring up apace and infect the Church; he wrote a book againſt the Antinomians, called *the Rule of life*, which by the bleſſing of God had very ſingular ſucceſſe; for it was a meanes to ſilence thoſe enemies of God and his Grace. He was a precious ſeeds-man ſowing the ſeed εὐκαίρως, ἀκαίρως, *in ſeaſon, out of ſeaſon.* He was a man moſt indefatigable in his ſtudy and preaching, καὶ τὸν μὲν ὀκνὸν φόγον, τὸν δὲ πόνον ἔπαινον ἠγάμενος. Indeed all his Sermons were elaborate, and did *Lucernam olere*, ſmell of the Lamp; and when by importance of buſineſſe, or importunity of friends he was drawn abroad, what he loſt in the day he would be ſure to get up in the night; ſo that *nulla dies ſine linea*: and if he went into the country for the recruiting of nature, yet he was ſtill at work either for the pulpit or preſſe: his life had little non-term, or vacation in it. He wrote many books which were both pithy and pious, from which as ſo many ſpiritual flowers many have ſucked much benefit and profit for their ſoules.

He had many great Seales added to his Miniſtery. There is comfort in being faithful, but how great in being ſucceſſeful? It is by ſome obſerved, that thoſe who were his ſerious and conſtant hearers, have kept their ſtanding in theſe declining dayes, wherein ſo many have been either ſcar'd or flatter'd out of their Religion; a ſigne they had wholeſom food given them, and that they received it not only in the *light* of it, but in the *love* of it.

Nor did he preach only in the pulpit, but in his life alſo he was a *Preacher of righteouſneſſe.* Many who go for Miniſters are like *Nebuchadnezzars* Image, *whoſe head was of fine gold*, they have golden tongues; but their feet *part of iron and part of clay*; they degenerate into ſinne: but this bleſſed man had a very holy exemplary life, his enemies themſelves being Judges, he was τύπος τῦ ποιμνίυ, a patern to the

flock; he who was a guide to others, did not wander out of the way himſelfe: he was a walking Bible. We may truly ſay of him, as of *Nazianzene*, *Fecit quæ docuit*, he lived over his own Sermons. Thus ſhining in his Parochial and Oecumenical orbe where God had ſet him, his houſe was perfumed with a bleſſing.

He was often exerciſed in keeping faſts, a duty then expoſed both to injury and ignominy; he had a publique heart, he ſympathized with *Sion*, weeping in her teares, and triumphing in her joy; he was much cheered in his ſpirits for the great ſucceſſes of the King of *Sweden* then victorious in *Bavaria*; he was grieved for the evils he knew in ſome mens dealings, eſpecially when he ſaw Chriſtians commit Solœciſmes. Indeed his heart was for God; and Religion was the only trade he did drive. He did ſtudy all wayes poſſible to promote Chriſts Scepter; he went over the heads of Divinity in a Catechiſtical way, which he did with much acuteneſſe, and not without great ſucceſſe. For his morals, he was a man of a very loving and affable diſpoſition, full of candour; he was meek in his own cauſe, (though hot in Gods;) he was a wiſe man, and very charitable, yet he did not deſire to have any ſpectators. God did much bleſſe him, and truly he was a loadſtone that drew the hearts of divers both in City and Countrey ſtrongly after him. Having even exhauſted himſelfe in hard labour, he haſted on apace to the period of his life; he was of 56. yeares when he died; a little before his death he did retire to his Countrey houſe at *Iſleworth*, where he fell into a pluriſy; he was very ambitious to have done God more ſervice, yet moſt willing to have a Writ of eaſe by death. He was in a ſacred *Dilemma*; it fared with him as with a wife that hath her husband beyond the Seas, ſhe is loath to leave her children, yet earneſt to be with her husband: he was loth to leave *his little children for whom he had travelled in birth*, yet moſt *deſirous to be diſſolved and to be with Chriſt*. He was a faithful ſervant of God, and having finiſhed his Ambaſſage, made all preparation to go home to his Lord and Maſter, where he now receives a full reward. He had in the time of his ſickneſſe *much joy in believing*, and did

did greatly triumph in the glorious conqueſt that Chriſt had made over ſin, hell, and death; he was much elevated in the apprehenſion of the love and bounty of God. *We ſerve* (ſaith he) *a good Lord, who covers all imperfections, and gives great wages for little work*, and in mercy he hath provided for me ſome of the greateſt. Many other gracious and ſavoury ſpeeches, mingled with faith and joy did that good man utter. His diſeaſe prevailing upon him by degrees he languiſhed more and more, and at laſt on the Lords day morning expired; and having laid himſelfe out for God, the Lord laid up for him a Crown of Righteouſneſſe, which ſhall ſhine bright upon his head to all eternity. Though he met with ſome ſtormes on the troubleſome ſea of the world, yet he is now in his deſired haven; he lies upon that ſoft pillow as *John* the beloved Diſciple did, even the boſome of Jeſus; his body is returned to duſt, and his ſoul to reſt. He is now joyning with the Saints and Angels in their high-ſtrain'd Seraphique muſick, where he ſhall ſing perpetual Hallelujahs to the Lamb that ſits upon the throne.

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A Catalogue of ſuch Books as have been printed for *John Bartlet*

long ſince living at the Gilt Cup in the Gold-ſmiths row in *Cheap-ſide*, of late neer *Auſtins gate* in *Pauls* Church-yard, where he now lives in the New Buildings.

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CERTAIN

CATECHISTICAL Exerciſes

Treating of the

GROUNDS OF RELIGION,

Very uſeful for theſe times, that thoſe who have honeſt hearts, but weak heads, may get to be better rooted and eſtabliſhed in the faith of the Goſpel, and not carried about with every winde of doctrine.

Handling more eſpecially theſe particulars following.

1. That there is but one true Religion.
2. What that true Religion is.
3. How that true Religion is known from all falſe Religions.
4. That there is a God, proved.
5. That there is but one God.
6. That the Scriptures are the Word of GOD, proved.
7. That God is to be known by the Scriptures.
8. Of the attributes of God.
9. Of worſhipping God.
10. Of the Apoſtles Creed.
11. Of faith in God.
12. Of the Omnipotency of God.
13. Of the Creation in general.
14. Of the Creation of Heaven, and of the Angels.
15. Of the Creation of the Earth
16. Of the Creation of man, eſpecially his ſoul
17. Of mans perfection, marriage and ſubjection
18. Of the time of his Creation, and Paradiſe the place thereof.

By Dr. *THO. TAYLOR*, ſometime Paſtor of the Church in *Aldermanbury*.

2 Tim. 1. 13. *Hold faſt the forme of ſound words, which thou haſt heard of me, in faith and love, which is in Chriſt Jeſus.*

2. Pet. 3. 16, 17, 18. *As alſo in all his Epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood; which they that are unlearned and unſtable, wreſt, as they do alſo the other Scriptures, unto their own deſtruction. Ye therefore beloved, ſeeing ye know theſe things before; beware leſt ye alſo being led away with the errour of the wicked, fall from your own ſtedfaſtneſſe. But grow in grace, and in the knowledge of our Lord and Saviour, Jeſus Chriſt; to him be glory both now and for ever. Amen.*

Leo de Eutychianis: Epiſt. 10.
Ideò magiſtri erroris exiſtunt, quia veritatis diſcipuli non fuêre.

London, Printed by *T. R.* & *E. M.* for *John Bartlet* the elder and *John Bartlet* the younger, long ſince living at the Gilt Cupin the Gold-ſmiths row in *Cheap-ſide*, of late neer *Auſtins gate* in *Pauls* Church-yard, where he now lives in the new Buildings. 1653.

'Tis not opulency alone that will secure to a man either respect here, or felicity hereafter. No! 'tis an sound, unsullied integrity, an upright, inoffencive conduct, a heart glowing philanthropy towards the unfortunate, and ever expanded to their necessities, that are the characteristics of a good man and will "bring him peace at the last." Samuel Patterson,

BRITISH MUSEUM

CERTAIN CATECHISTICAL EXERCISES

Treating on the Grounds of

RELIGION:

DELIVERED IN

Aldermanbury Church in LONDON.

WHat guide must we have to help us in the inquisition and search after true Religion? Quest.

The guidance of the holy Scriptures, wherein God onely revealeth what Religion is acceptable to himself. Answ.

What special place of Scripture is fit to help us in this search? Quest.

That in the 1 *Kings* 18. 21. *And* Elijah *came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him, but if* Baal *be God, then go after him?* Answ.

What do these words teach you? Quest.

In these words are laid down seven necessary questions, the resolution of which serveth as a Preface or Introduction to the Articles of Faith. Answ.

Which be they? Quest.

1. Whether there be any more true religions then one? Answ.

2. What is this true Religion, that we may stick unto it, and how we may know this from all false religions?

3. Seeing this text maketh God to be the object of true Religion, then we must necessarily inquire whether there be a true God?

4. Whether there be any more gods then one?

5. What is the way and rule of following and worshipping God, and whether the Scriptures contain this way?

6. What is the God whom we must follow and worship?

7. What is the right manner and way of following God?

Concerning the first; Be there any more true Religions then one? Quest.

No: For the Prophet *Elijah* reproveth the Jewes for halting between two opinions. Answ.

What reasons are there why there can be no more then one? Quest.

Four reasons. Answ.

What is the first? Quest.

Because there is but one true God, and so but one true Religion. Answ.

Is this a good Argument? Quest.

Yes; Because the Apostle useth it, *Ephes.* 4. 4. *There is but one body, one Spirit, even as you are called in one hope of your calling, one Faith, one Baptisme*; And there is good reason for it, because, if there be but one object of true Religion, there can be but one true Religion. Answ.

What is the second Reason? Quest.

Anſw. Firſt, Becauſe there is but one end and ſcope of Chriſtian life and duty, and that is eternal beatitude.

Secondly, becauſe there is but one way to that mark, and that is Chriſt himſelfe.

Thirdly, there is but one walking in that way which is the practice of Chriſtian Religion.

Queſt. *How prove you this?*

Anſw. Our Saviour Chriſt ſaith all this, *Iohn* 14. 6. *I am the way, the truth, and the life; no man cometh to the Father but by me.*

Queſt. *What is the third Reaſon?*

Anſw. There can be no agreement or contempering together of two divers religions, no more then iron or clay can be tempered together.

Queſt. *How prove you that?*

Anſw. 2 *Cor.* 6. 14, 15. *Be not unequally yoked with unbelievers; for what fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkneſſe? and what concord hath Chriſt with* Belial? *The Jewes had no dealing with the Samaritanes.* John 4. 5.

Queſt. *What is the fourth reaſon?*

Anſw. The expreſſe Word of God.

Firſt, commanding ſtraightly that himſelf be worſhipped alone, and endureth not the having of any other god before him, *Exod.* 20. 3.

Secondly, prohibiting that no tribe or family, man or woman ſhould turne his heart from the Lord to any other god, *Deut.* 29. 18.

Thirdly, threatening ſeverely to ſtretch out his hand upon them that ſweare by the Lord, and by *Malcham*, Zeph. 1. 5.

Fourthly, executing his wrath and diſpleaſure upon this mixture of Religion, ſpewing out of his mouth thoſe that are neither hot nor cold, *Rev.* 3. 16.

Queſt. *Then it ſeemes a State cannot proſper where two religions are taken in?*

Anſw. No: and there are ſundry reaſons for it.

Queſt. *What is the firſt reaſon of it?*

Anſw. Becauſe God is well pleaſed when all old leaven is caſt out, 1 *Corinth.* 5. 7. So whereſoever any people admit Idolatry, he did ever leave and forſake that people, and expreſſe teſtimony of his wrath and diſpleaſure againſt them.

Queſt. *How doth this appear?*

Anſw. Firſt, in the people of *Iſrael*, who when they ſtuck cloſe to God and his Religion, proſpered; but when they forſook God, and fell to Idolatry, they ſtill fell into affliction, and brought trouble on themſelves.

Secondly, in *Solomon*, whom, ſo long as he did walk in the true Religion, God followed with wealth, honour and proſperity; but when his heart was corrupted with ſtrange wives, and ſtrange worſhip, then God raiſed up a ſervant of his houſe, *Jeroboam* to rend away ten tribes from his houſe for ever.

Queſt. *What is the ſecond reaſon of it?*

Anſw. Becauſe an houſe divided againſt it ſelf cannot ſtand, becauſe diverſity in Religion breedeth the worſt blood in a State that can be; from this diverſity of religion ariſe warres and tumults, ſeditions, and maſſacres, to the ruine of moſt famous States, as might eaſily be ſhewed.

Queſt. *What is the third reaſon?*

Anſw. Becauſe Religion in the body Politique, is like the ſoul in the body natural; while there is an agreement of ſoul and body together, ſo long there is a comfortable health and ſtate, but if the ſoul goeth from the body, the body is left a carcaſe.

So Religion is the ſoul of the body Politique; if Religion leave it, then it becomes a carcaſe, and comes to confuſion.

Secondly,

Secondly, if the body ceaſe to be guided by the ſoul, then cometh an unnatural confuſion.

Thirdly, it is as abſurd in reaſon to admit two religions in one State, as to admit two ſouls in one body.

What is the uſe of all this? Queſt.

Firſt, to bewaile our own eſtate in this Nation, who have not been ſo firme in our Religion as we ought; for our Apoſtaſie from the Lord hath wrapped us in that threatning, *Deut.* 28. 37. *Thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all Nations, whither the Lord ſhall lead thee.* *Anſw.*

Secondly, this ſhould make us ſo much the more watchful againſt falſe teachers and ſeducers, that would make a bridge to Popery; whom, were they Angels from heaven, we muſt count accurſed, *Gal.* 1. 8.

Thirdly, this ſhould teach us to fence our ſelves againſt all falſe religion, and to take heed that we be not pluckt away with the errour of wicked men.

How may I fence my ſelfe againſt falſe religion? Queſt.

Firſt, by prizing and making high account of the truth of God. *Anſw.*

How ſhall I prize it? Queſt.

Firſt, by conſidering what a deare price it coſt Chriſt to purchaſe it for us. *Anſw.*

Secondly, how dear it will coſt us to loſe it.

Thirdly, how highly the Spirit of God prizeth it, farre above gold, ſilver, pearls, and precious ſtones, *Prov.* 3. 14.

What is the ſecond way by which we may fence our ſelves againſt falſe religions? Queſt.

With triall of ſpirits, taking nothing here upon any mans word for the truth of every point of our Religion, have ſure warrant of the Scripture, that neither Satan nor falſe teachers finde a flaw in our title. *Anſw.*

What is the third way? Queſt.

Prayer for ſtrength againſt our own imbecillity, and ſo preſerving in our ſelves a deteſtation of the levity of ſuch as like reeds are ſhaken with every wind of doctrin *Anſw.*

What is the fourth? Queſt.

Due advice, and conſultation in all doubts ariſing concerning our Religion, both with able Chriſtians, and able Miniſters, that are able to reſolve us out of the Scripture, and eſpecially by ſticking to the benefit of publike Aſſemblies, ordained by God to maintain the Saints with ſtedfaſtneſſe in the truth and holy Religion. *Anſw.*

What is the fifth way? Queſt.

Three excellent vertues, which being chained together in our ſelves, will ſtrongly chaine us to the true Religion. *Anſw.*

Which be they? Queſt.

Firſt, Love of the truth, which is truths keeper, elſe we may juſtly be given up to ſtrong deluſions. *Anſw.*

Secondly, Obedience to the truth which we know, *John* 7. 17. *If ye do my words, ye ſhall know my Doctrine to be of God*, Prov. 1. 5. *A good underſtanding have all they that do thereafter.*

Thirdly, Uprightneſſe and Innocency of life; ſeeing corruption of life is often ſcourged with corruption of minde, judgement and doctrine.

Seeing you have ſhewed us that there is but one true Religion, what is this true Religion Queſt.

True Religion is a grace of God, whereby we know, and worſhip the true God according to his own will. *Anſw.*

How many things are to be obſerved in this deſcription? Queſt.

Four, { 1. The Original. 2. The Object. 3. The Act. 4. The Rule and Meaſure of it. } *Anſw.*

What is the Original of true Religion? Queſt.

The deſcription ſaith, it is a grace of God. *Anſw.*

Why call you it ſo? Queſt.

For two reaſons. *Anſw.*

Firſt, to diſtinguiſh it from all falſe religions, which are not from God, nor ſupernatural, but from men and nature, and therefore are called will-worſhip, *Col.* 2. 23. *The commandments and doctrines of men.*

Secondly, to diſtinguiſh true Religion eſpecially from Romiſh religion, which their teachers define to be of men, and not a grace of God.

Queſt. *But how prove you that Religion is a grace of God?*

Anſw. By two reaſons. Firſt, becauſe it can be no invention of man; It is the Art of Arts, which the wiſeſt Philoſopher never gueſſed at, *Math.* 16, 17. *Fleſh and blood hath not revealed this unto thee,* 1 *Cor.* 2. 14. *The carnal man cannot perceive the things of God, for he is purblinde, and cannot ſee things ſo farre off him.*

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe the Scriptures aſcribe it onely unto God; *The inſpiration of the Almighty giveth underſtanding, Job* 32. 8. It is called *wiſdome from above, James* 3. 17. *Matth.* 11. 27. *No man knoweth the Father but the Sonne, and he to whom the Son revealeth him,* John 1. 18. *No man hath ſeene God at any time, the Sonne in the boſome of the Father hath declared him.*

Queſt. *What is the ſecond thing you obſerve in this deſcription?*

Anſw. The object of true Religion, and that is the true God, and things of God; and in all the matters of Religion we muſt keep God in our eye, we having to do with him alone.

Queſt. *How may I conceive this?*

Anſw. Firſt, If I conſider that it is ordained to be a ſpecial way of glorifying God here upon earth.

Secondly, that it is the onely means appointed to make us like unto God.

Thirdly, it is nothing elſe but the way unto God, and the happy meanes to bring us into communion with God, which is true beatitude, 1 *John* 1. 3. *That which we have ſeene and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Sonne Jeſus Chriſt.*

Queſt. *What do you learne from this?*

Anſw. That in every act of Religion I muſt turne my ſelf quite from my ſelf, and ſet my ſelf towards God, carefully withdrawing my minde from all inferiour occaſions and diſtractions, as now having only to do with God.

Queſt. *What example have you hereof?*

Anſw. The example of the ancient believers, who turned their faces towards *Jeruſalem*, & of holy *Daniel*, Dan. 9. 3. who in his prayers turned his face to the Lord God.

Queſt. *What is the third thing you obſerved in the deſcription of true Religion?*

Anſw. The Act of it, and that is in the anſwer twofold.

Queſt. *What is the firſt Act of true Religion?*

Anſw. That whereby we know God.

Queſt. *Why is this the firſt Act of Religion?*

Anſw. For three reaſons.

Queſt. *What is the firſt?*

Anſw. Becauſe ignorance leadeth men every way but unto God, *Gal.* 4. 8. *When ye knew not God, ye do ſervice to them which by nature are no gods,* Acts 17. 23. The Athenians ſet up an Altar to an unknown God.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe, where is no true knowledge of God, can be no true worſhip of God *Rom.* 10. 14. *How ſhall they call upon him, in whom they have not beleeved? and how ſhall they beleeve in him, of whom they have not heard?*

Queſt. *What is the third reaſon?*

Anſw. Becauſe the knowledge of his nature muſt frame the right manner of his worſhip, and none can worſhip him aright that know him not, both what he is in himſelf, and what he is unto them. Hence *Exod.* 20. 2. In giving the law the rule of his worſhip, in the preface he deſcribeth himſelf thus, *I am the Lord thy God, which brought thee out of the Land of* Egypt.

What

What learn you hence? Queſt.
That no act of Religion can be well performed by any ignorant perſon, and that the knowledge of God is abſolutely neceſſary to every true worſhipper. *Anſw.*

What is the ſecond act of Religion? Queſt.
That whereby we religiouſly worſhip the true God onely, for Religion teacheth that all Divine worſhip belongeth to the true God only. *Anſw.*

How prove you that? Queſt.
Firſt, by Scripture; Secondly, by Reaſon. *Anſw.*

By Scripture, *Matth.* 4.10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* 1 Sam. 7. 3. *Direct your hearts unto the Lord, and ſerve him onely*; for his glory will he give to no other, nor religious worſhip, outward or inward belongeth to any other.

What is the reaſon? Queſt.
The reaſon is twofold. *Anſw.*

What is the firſt reaſon? Queſt.
God is of the nature of thoſe things which muſt be had alone, and admit of none other; No man can ſerve two maſters at once; one woman cannot have two husbands at once; Now God is our alone Maſter, and a jealous husband, who admits of no partner or corrival. *Anſw.*

What is the ſecond reaſon? Queſt.
Becauſe whatſoever is to be worſhipped, is ſuperiour to him that worſhippeth; But onely the true God is Superiour to the ſoul of man worſhipping, for the Saints are but our equals, and Angels are not our ſuperiours, but fellowes, *Rev.* 19. 10. *See thou doeſt it not, for I am thy fellow-ſervant.* And all the other works of God, the Sunne, Moone and Starres, wood and ſtone, are farre mans inferiours, and much more the works of men, wooden gods, golden gods, uncapable of worſhip from man their ſuperiour. *Anſw.*

What learne you hence? Queſt.
The maine difference between the Church of God, and the Synagogue of Satan; The one is a chaſte wife and Spouſe, and keepeth her to her husband Chriſt alone, not admitting any other to the uſe of her faith; The other playeth the harlot with many lovers, and keepeth not her faith to Chriſt alone. *Anſw.*

What is the fourth and laſt thing which you obſerve in the deſcription? Queſt.
The rule and meaſure of true Religion, which is the will of God. *Anſw.*

How prove you that? Queſt.
Firſt, by Teſtimonies: Secondly, by Reaſons. *Anſw.*

The Teſtimonies are plain and plentifull, *Deut.* 10. 12. *And now, Iſrael, what is it the Lord requireth of thee, but to fear the Lord thy God?* Micah 6. 8. *He hath ſhewed thee (O man) what is good, and what the Lord requireth of thee; Even this, To do juſtly, to love mercy, and to walk humbly with thy God. Who required theſe things at your hands?* Iſai. 1. 22.

What is the reaſon that God his will is the rule of Religion? Queſt.
Becauſe a man muſt not be led in Religion, neither by his own will, nor by the example of others. *Anſw.*

How prove you the former, that a man muſt not be led by his own will or good intention? Queſt.
Numb. 15. 29. *Ye ſhall not ſeek after your own heart, or after your own eyes, after which ye go a whoring, and what I command thee, that do onely.* *Anſw.*

How prove you that we may not follow the example of others in Religion? Queſt.
Exod. 32. The example of ſome Levites, that went not after *Aaron* and *Iſrael* in that matter of the Calfe, but obſerved the Word, and kept the Covenant, both in *Deut.* 33. 9. and *Ezek.* 44. 15. *Ruth.* 1. 15. *Ruth* would not follow the example of her ſiſter in law *Orpah* in leaving her religion; And the Apoſtles would not leave Chriſt and his doctrine, when many went away, *John* 6. 68. *Anſw.*

Secondly, no action divine or humane can be good without faith, and no faith

can be good without knowledge of the divine will, and therefore all pleaſing worſhip muſt be framed to the will of God.

And thus have we deſcribed true Religion; and becauſe a right line is a meaſure of it ſelf and of that which is crooked, we ſee alſo by the ſame deſcription, what is falſe religion, namely, when either a falſe god is worſhipped, or a true God in a falſe manner, contrary to his own will revealed.

Queſt. *But how may I know and diſtinguiſh true Religion from all falſe religions?*

Anſw. By three Arguments.

Queſt. *Which be they?*

Anſw. 1. By the divine cauſes.
2. By the divine effects.
3. By the divine properties.

Queſt *Which are the divine cauſes of true Religion?*

Anſw. Four { 1. The Author. 2. The Matter. 3. The Forme. 4. The End.

Queſt. *Who is the Author of true Religion?*

Anſw. God onely: For true Religion is the daughter of God, and deſcended from heaven, *James* 3. 17.

Queſt. *Why is God onely the Author?*

Anſw. Firſt, becauſe he onely can reveale his own will, he onely can preſcribe the rule of his own worſhip, and can ſignifie what is pleaſing and diſpleaſing to himſelf.

Secondly, becauſe he hath bound us to that will of his ſo revealed onely, *Deut.* 12. 14. *Thou ſhalt do all that I command thee*; and *verſe* 32. *Whatſoever I command you, obſerve to do it: Thou ſhalt not adde thereto, nor diminiſh from it.*

Queſt. *What learn we from hence?*

Anſw. Three things.

Queſt. *What is the firſt?*

Anſw. Firſt, becauſe Religion cometh down from the Father of lights, it is not to be meaſured by propagation from Anceſtors; nor is therefore to be received becauſe our Anceſtors received it, unleſſe we know that they received it from God.

Queſt. *Can you prove this?*

Anſw. Yea, for this was condemned in the old Idolaters, who did ſtick to the falſe religion of their forefathers, *Jer.* 44. 17.

Queſt. *What is the ſecond thing you learn from this ground?*

Anſw. That true Religion is no invention, or policy of man, neither from the inward ſubſtance, nor outward forme, but wholly from God.

Queſt. *How prove you that?*

Anſw. Becauſe the Lord would not leave to *Moſes* himſelf the deviſing of the leaſt thing in his ſervice, but tieth him to the patterne ſhewed in the Mount, for the very pinnes, beſomes, and aſh-pans, *Exod.* 25. 9. *Heb.* 8. 5. *Exod.* 38. 20.

Queſt. *What is the third thing you learne, in that God is the Author of true Religion?*

Anſw. That true Religion dependeth not upon the will of man for the allowance or alteration, but onely upon the will of God, to which the moſt Sovereigne will muſt ſtoop; neither doth it rely on the Lawes of men for authority, but on the authority of God onely.

Queſt. *What may we conclude from all this?*

Anſw. Two things.

Queſt. *What is the firſt?*

Anſw. That Romiſh religion is not the true Religion, becauſe moſt of it is an invention of man, and is carnal, ſavouring wholly of the fleſh, and not of the Spirit of God; and ſuiting wholly with the corrupt nature of man, to which true religion is moſt contrary.

Wha,

What is the ſecond? Queſt.
That the religion of Politicians is vain and deceitful, who meaſure Religion by the length of the Scepter and not by the rule of the Scripture, which commonly binde conſcience; ſeeing true Religion is not changeable by Kings, Prelates, Councels, Men nor Angels, *Gal.* 1. 8. For neither the Author nor rule are changeable. Anſw.

What is the ſecond divine cauſe of true Religion? Queſt.
The matter of it; for being from God, it propoundeth divine truths, and high myſteries concerning God, and the Church of God, together with the way and means of eternal bleſſedneſſe. Anſw.

What learn we hence? Queſt.
That the Romiſh religion is a falſe and Antichriſtian religion, for two reaſons. Anſw.

What is the firſt? Queſt.
Becauſe the matter of it is not divine truth. Anſw.

How prove you that? Queſt.
1. Becauſe inſtead of divine truth, it teacheth the precepts of men, for which they confeſſe they have no Scripture. Anſw.

2. Becauſe it maketh unwritten Fables and Traditions to be a matter of Faith and Religion.

3. Becauſe it teacheth that Devices and Traditions of men are to be received with the ſame pious and devout affection as the holy Scripture.

What is the ſecond reaſon that the Romiſh religion is Antichriſtian? Queſt.
Becauſe it is an enemy to the matter of true Religion. Anſw.

How prove you that? Queſt.
By three reaſons. Anſw.

What is the firſt? Queſt.
Becauſe it baniſheth all care of knowledge of divine worſhip and truth, teaching an implicit faith, that a man muſt believe as the Church believeth, without any ſpecial skill of matter of faith. Anſw.

What is the ſecond reaſon? Queſt.
In that it feareth not to adde whole books to the Scriptures, detracting likewiſe and pulling out from them the whole ſecond Commandment, not conſidering the dreadful curſe threatened againſt that perſon or Church that ſhall adde to, or detract from the words of that Book, *Rev.* 22. 18. *If any man ſhall adde unto theſe things, God ſhall adde unto him all the Plagues that are written in this Book; And if any man ſhall take away from the words of the Book of this Prophecie, God ſhall take away his name out of the Book of life, and out of the holy City, and from the things that are written in this Book.* Anſw.

What is the third reaſon? Queſt.
Becauſe they deny the Divine authority of the whole Scriptures farther then the Pope confirmeth it to be Scripture. Anſw.

What is the third Divine cauſe of true Religion? Queſt.
The forme of it which is nothing elſe but the conformity and agreement with the will of God revealed in the Scriptures; This is called in the text a following of God, and that implieth that God muſt go before. Anſw.

What learne we hence? Queſt.
That the Romiſh religion is diabolical, and not divine, becauſe it fighteth with the expreſſe will of God revealed in the Scripture. Anſw.

How prove you this? Queſt.
By theſe few inſtances amongſt many. Anſw.

Firſt, that Religion teacheth Prayer and Invocation to Saints, to Angels, and to the Virgin *Mary*, againſt the Rule, *When ye pray, ſay Our Father.*

Secondly, that Religion teacheth, that painted and carved Images are to be ſet up, and religious worſhip to be given to them, againſt the ſecond Commandment, which ſaith, *Thou ſhalt not make unto thee any graven Image, nor the likeneſſe of any thing that is in heaven above, &c.*

Third-

Thirdly, that Religion teacheth, that there is a God on earth which can properly forgive ſins, and can make lawes to binde the conſcience, that can diſpenſe with the Law of God, and can make more or fewer lawes then God hath made, contrary to the rule, *Jam.* 4. 12. *There is one Law-giver.*

Fourthly, that religion teacheth, that marriage is not honourable among all ſorts of men, contrary to the rule, *Marriage is honourable to all, and the bed undefiled*, which was holy to *Adam* before the fall, *Hebr.* 13. 4.

Fifthly, that religion teacheth that aſſurance of ſalvation is a damnable preſumption, contrary to that rule, 2 *Pet.* 1. 10. *Give all diligence to make your Calling and Election ſure.*

Sixthly, that religion teacheth, that a man may truſt in his good merits for theſe three ends.

1. For eternal life.
2. For increaſe of grace.
3. For remiſſion of ſins in Purgatory, contrary to the rule, *That all our righteouſneſſes is as filthy ragges*, Iſai. 64. 6. *And when ye have done all that you can, ſay that ye are unprofitable ſervants*, Luke 17. 10.

Queſt. *What is the laſt divine cauſe of true Religion?*

Anſw. The divine end of it, and that is twofold.

First, it referreth all to the glory of God, the ſupreme end of all.

Secondly, in all things, it aimeth at true beatitude, which is, communion with God both here and hereafter.

Queſt. *What learne we from this?*

Anſw. Two things.

Queſt *What is the firſt?*

Anſw. That is true Religion which giveth moſt glory to God, and leaſt to the creature.

Queſt. *How prove you that?*

Anſw. Becauſe as God in all things intendeth his own glory firſt and principally, ſo doth his word, which after a ſpecial manner reſembleth himſelf; ſo propound the whole frame of mans ſalvation, from the loweſt ſtaire to the higheſt, *That no fleſh might glory in his preſence*, 1 Cor. 1. 29. *That he that glorieth might glory in the Lord*, verſe 31.

Queſt. *What is the ſecond thing you learne hence?*

Anſw. That the Romiſh religion is a falſe and wicked religion, becauſe it robbeth God of his glory, and giveth it to the creature.

Queſt. *How prove you that?*

Anſw. By four inſtances.

Queſt. *What is the firſt?*

Anſw. In that they maintain, that Saints departed are to be invocated, at leaſt as Mediatours of interceſſion, which is a part of Gods honour, *which he will not give to any other*, Iſai. 63. 16. He only is a God hearing prayer, he onely knoweth the hearts of the ſons of men, he onely is omnipreſent.

Queſt. *What is the ſecond inſtance?*

Anſw. In that they teach, that a ſinner is juſtified before God by an habitual righteouſneſſe, and works of charity; which maketh a juſt man more juſt, and ſo taketh from the Lord this honour, to be a juſtifier of the ungodly by his free grace, *Rom.* 3. 27. which Doctrine is therefore urged, *Rom.* 4. 2. becauſe it excludeth all boaſting, whereas the other puffeth men up in the conceit of their own righteouſneſſe.

Queſt. *What is the third?*

Anſw. In that they do aboliſh the merit of Chriſt by humane ſatisfaction, making Chriſt but a piece of a Saviour, and every man his own Jeſus in part, contrary to that rule which giveth all the honour of ſalvation to Jeſus onely, and ſaith, that there is no other nme elſe to be ſaved by, *Acts* 4. 12.

What

What is the fourth? Queſt.

In that they ſet up a man the head of their Church, to ride, not only upon mens ſhoulders, but in their conſciences, to which he giveth lawes, not onely ſetting him in the Chair of God, but above him, giving him power to diſpenſe with lawful Oaths, unlawful marriages within degrees, to abrogate and reverſe Gods lawes at his pleaſure, and ſit in the ſouls and cõnſciences of men the Lords own and onely Conſiſtory; to ſet this glorious crown of Chriſt upon the head of any man, is the note of an Antichriſtian Synagogue: Hence conclude, That Romiſh religion being in all the cauſes falſe, is of all to be deteſted. Anſw.

What is the ſecond way of diſcerning true Religion? Queſt.

By the Divine effects. Anſw.

How many be they? Queſt.

Four. Anſw.

What is the firſt? Queſt.

Divine illumination; For true Religion maketh us acquainted with the truth of God, doth enlighten our mindes, and chaſe away darkneſſe. Anſw.

How prove you this? Queſt.

By theſe places, *Prov.* 2. 4. *If thou ſeekeſt wiſdome as ſilver, and ſearcheſt for her as for hidden treaſures, then ſhalt thou underſtand the fear of the Lord, and finde the knowledge of God*; and in the tenth verſe, *When wiſdome entereth into thy heart, and knowledge is pleaſant unto thy ſoul, then ſhall diſcretion preſerve thee, and underſtanding ſhall keep thee*; Hence Saint *James* ch. 3. v. 17. calleth it *wiſdome from above*; So *Pſal.* 19. 8. *The Commandment of the Lord is pure, enlightening the eyes.* Anſw.

What learn we hence? Queſt.

That Romiſh religion is a falſe religion. Anſw.

How prove you this? Queſt.

By four reaſons. Anſw.

What is the firſt? Queſt.

Becauſe it extolleth ignorance for the mother of devotion, and preferreth it before the knowledge of God. Anſw.

What is the ſecond? Queſt.

Becauſe it doth ſtrive by all means to extinguiſh and put out the light of the Scriptures, and to darken them; for as theeves put out the candle, ſo theſe evill-doers hate the light. Anſw.

What is the third reaſon? Queſt.

Becauſe the profeſſors of this religion can neither be drawn violently, nor by authority, to the hearing or reading of the Scriptures either in publike, or in private. Anſw.

What is the fourth? Queſt.

Becauſe there Popery doth moſt fall to the ground, where the Word of God is ſincerely and plentifully preached. Anſw.

What is the ſecond effect of true Religion? Queſt.

True Religion bindeth the whole man to the whole Law of God. 1. The inward man. 2. The outward man. Anſw.

How prove you this? Queſt.

Luke 10. 27. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy minde, and thy neighbour as thy ſelf.* Anſw.

What learn we hence? Queſt.

Three things. Anſw.

What is the firſt? Queſt.

That that religion which chiefly teacheth outward ordinances, as Faſts, feaſts, meats, drinks, garments, orders, in the mean time neglecting the obligation and tie of the heart between God and man, is a falſe religion. Anſw.

What Religion doth ſo? Queſt.

Anſw. The Romiſh religion, as the eating of an Egge in Lent, is more ſeverely puniſhed then Adultery; working on a Saints day more then the breaking of the Sabbath; and marriage in their Prieſts more then the keeping of many Concubines.

What is the ſecond concluſion?

Queſt. That that religion which reverſeth, and weakeneth all the Commandments of
Anſw. God in deed and truth, though in words it holdeth them, is falſe: ſuch is the Romiſh religion.

What is the third concluſion?

Queſt. That that religion which diſpenſeth with all the Lawes of God, and the Go-
Anſw. ſpel of Chriſt, is falſe, as the Romiſh religion.

What is the third effect of true Religion?

Queſt. True mortification, for true Religion is clean contrary to the corrupt nature of
Anſw. man.

How prove you this?

Queſt. By theſe places, *Rom.* 8. 7. *The carnal minde is enmity againſt God, for it is not ſub-*
Anſw. *to the Law of God.* 1 *Cor.* 2. 14. *The natural man perceiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him.*

What learn we from hence?

Queſt. That Romiſh religion is a corrupt device of mans braine, becauſe it is ſo plea-
Anſw. ſing to nature; it is not enmity to the fleſh, for the fleſh doth applaud it.

Queſt. *How prove you this?*

Anſw. By ſeven inſtances.

Queſt. *What is the firſt?*

Anſw. Becauſe it applaudeth ignorance, and throweth out the knowledge of God, and baniſheth all care and pains about it, clean contrary to true Religion, which teacheth us to ſearch the Scriptures, *John* 5. 39. *And to ſeek for knowledge as for ſilver, and to ſeek for her as for hid treaſures,* Prov. 2. 4.

Queſt. *What is the ſecond inſtance?*

Anſw. Becauſe it appointeth ſuch an eaſie Faith as any idiot may attaine unto without any pains.

Queſt. *What is the third inſtance?*

Anſw. Becauſe it offereth pardon of ſinne, releaſe of puniſhment, deliverance from Purgatory, and heaven it ſelf for money.

Queſt. *What is the fourth inſtance?*

Anſw. Becauſe it requireth no paines at all in keeping of the heart and cuſtody of the ſoul, teaching that no man need to care for evil thoughts, contraty to true Religion, which commandeth us to keep our hearts with all diligence, *Prov.* 4. 23.

Queſt. *What is the fifth inſtance?*

Anſw. Becauſe it teacheth that God accepteth the work wrought, however it be done, and cannot deny it both acceptance and recompence; clean contrary to true Religion, as appeareth, *Iſaiah.* 1. 11. *Your new moones, and your appointed feaſts my ſoul hateth, they are a trouble unto me, I am weary to bear them.* The perſon muſt be accepted before the work; firſt *Abel*, then his ſacrifice.

Queſt. *What is the ſixth inſtance?*

Anſw. Becauſe it teacheth, though a man liveth as he liſt, yet when he dieth, if he give any thing to the Church for Maſſes and Requiems, and the like, he ſhall go to heaven.

Queſt. *What is the ſeventh inſtance?*

Anſw. Becauſe it requires nothing of any man, but what an heathen can performe, without the aſſiſtance of grace.

Queſt. *What is the fourth effect of true Religion?*

Anſw. True Religion bringeth to the heart and ſoul ſound joy, ſound peace, and ſound comfort.

Queſt. *How prove you this?*

Anſw. By theſe places, *Pſal.* 19. 10. *The judgements of the Lord are ſweeter then the*

honey

honey and the honey-comb, ſo *Pſal.* 119. 50. *This is my comfort in mine affliction.*

By what reaſons prove you this? Queſt.

Firſt, Becauſe it aſſureth the believer of the favour and love of God, and of the remiſſion of ſinnes. *Anſw.*

Secondly, Becauſe it eſtabliſheth the ſoul with firme and invincible comfort, ſuch as no terrour, or torment can rob a religious man of.

What learne you hence? Queſt.

That Romiſh Religion cannot be true, becauſe it robbeth a Chriſtian man of all comfort. *Anſw.*

How prove you this? Queſt.

By ſeven inſtances. *Anſw.*

What is the firſt? Queſt.

Becauſe it depriveth a man of Gods word, which is as comfortable to a Chriſtian, as light to him that ſitteth in darkneſſe; and as life to one that is in the pangs of death. *Anſw.*

What is the ſecond? Queſt.

Becauſe it denieth the doctrine of particular Election, which is a Chriſtian mans comfort in the time of trouble. *Anſw.*

What is the third? Queſt.

Becauſe it holdeth aſſurance of ſalvation in particular, a damnable preſumption. *Anſw.*

What is the fourth? Queſt.

Becauſe it holdeth that ſalvation muſt be merited, and who knoweth when he hath merited? *Anſw.*

What is the fifth? Queſt.

Becauſe it holdeth that the efficacy of the Sacrament dependeth upon the intention of the Prieſt, and who knoweth the Prieſts intention? *Anſw.*

What is the ſixth? Queſt.

Becauſe it teacheth a man to place his comfort, neither in God, nor in Chriſt, but in Saints and Angels, Pardons, Maſſes, Merits, Satisfaction, &c. *Anſw.*

What is the ſeventh? Queſt.

Becauſe the profeſſours of it in death have no comfort in the principles of their own Religion, but come to our Doctrine; all their flouriſh is but like *Iſraels* dancing before the calfe, *Exod.* 32. or like *Nabals* feaſting, 1 *Sam.* 25. 35. The end is ſouer, Hence conclude, That Roman Religion being as in all the cauſes. ſo in all the effects falſe, is of all ever to be deteſted. *Anſw.*

What is the third way of diſcerning true Religion? Queſt.

By the divine properties of true Religion. *Anſw.*

How many are they? Queſt.

They are ſundry. *Anſw.*

What is the firſt? Queſt.

That it is moſt ancient; true Religion is the moſt ancient Religion, proceeding from the Ancient of dayes. *Anſw.*

How prove you this? Queſt.

Firſt, by Teſtimony. Secondly, By Reaſon. *Anſw.*

Firſt, by Teſtimony, 1 *John* 1. 1. *That which was from the beginning, which we have heard, which we have ſeene with our eyes, which we have handled with our hands, of the word of life, declare we unto you.*

Secondly, By reaſon: Becauſe the truth, gate only the ſtart of errour in Paradiſe, and was continued by Patriarchs, written by *Moſes*, preached by the Prophets, after them confirmed by Chriſt, by his Apoſtles, by the Evangeliſts, and now by their ſucceſſors, the Paſtors and Teachers of the Word.

But is this ancient Religion, that Religion which we profeſſe? Queſt.

Yes. *Anſw.*

How prove you this? Queſt.

By theſe places, 2 *Pet.* 3. 2. *That ye may be mindful of the words ſpoken before by the holy Prophets, and of the Commandments of us the Apoſtles of the Lord and Saviour*; Our Religion is nothing elſe, but the calling to remembrance of the words ſpoken before by the Prophets and Apoſtles, therefore the moſt ancient Religion: So *Acts* 24. 14. *But this I confeſſe unto thee, that after the way which they call Hereſie, ſo worſhip I the God of my fathers, believing all things that are written in the Law and the Prophets.* We believe all things written in the Law and the Goſpel, and nothing elſe, therefore is ours the moſt ancient Religion.

Queſt. *But is not the Romiſh religion the old religion?*

Anſw. Howſoever the vulgar call it ſo, yet we may ſpeak of this, that which *Bildad* ſpeaketh, *Job* 8. 9. *It is but of yeſterday.*

Queſt. *Can you prove that the Romiſh religion is not the old religion?*

Anſw. Yes, by many Arguments, but by two more eſpecially.

Queſt. *What is the firſt?*

Anſw. Becauſe the maine principles of Romiſh religion, I mean the Romane Apoſtaſie, and diſſent from the truth, were not known to be Scriptures, neither in the Old nor New Teſtament.

Neither to the Patriarchs, Prophets, Apoſtles nor Evangeliſts, therefore it is but a novelty of yeſterday. Thus they themſelves confeſſe of theirs.

As one of them ſaith, Many things belong to Chriſtian Faith, which are not contained in the Scripture, neither openly nor obſcurely: *Hoſius* (one of them) ſaith, that the greateſt part of Religion and Goſpel is committed to us by tradition, the leaſt by writing; A great Blaſphemy againſt the Scriptures perfection, and the Apoſtles faithfulneſſe.

Andraius ſaith, That many points would reel and totter, if they were not upheld and ſupported with the help of traditions; And we might eaſily name above twenty main Articles of their religion, of which the Papiſts themſelves grant, that there is no mention in the Scripture, as worſhipping of Images, Prayer for the dead, the ſervice of the Maſſe, Purgatory, reall preſence, Pope's Supremacy, &c.

Queſt. *What is the ſecond reaſon to prove the Roman religion a novelty?*

Anſw. Becauſe that religion which was never known to the Paſtors of the Church of the New Teſtament, nor to the Fathers for ſix hundred yeers after Chriſt, is a novelty.

Queſt. *How prove you this of the Romiſh religion?*

Anſw. Beſides, that Biſhop *Jewel* hath proved in 27. ſeveral Arguments, and Maſter *Perkins* in 59. ſeveral points of doctrine, wherein they differ from the Scripture, and this may be proved in many inſtances.

Queſt. *What is the firſt?*

Anſw. Becauſe the body of that Religion was not defined before the *Councel of Trent*, before which a Papiſt could not tell what he was to believe, or not to believe, though many members of it were formed before.

Queſt. *What is the ſecond inſtance?*

Anſw. The Dagon of the Maſſe cannot be ſhewed before *Adrian* the firſt, in the yeere 780.

Queſt. *What is the third?*

Anſw. The Latine ſervice was not before the yeere 680.

Queſt. *What is the fourth?*

Anſw. The Communion in one kinde was not a Church conſtitution till the Councel of *Conſtance*, in the yeere 1414.

Queſt. *What is the fifth?*

Anſw. The worſhipping of Images is a new device, and ſo new, as *Bellarmine* and *Suarez* think it not fit to be uttered in common ſpeech or Sermons, but rather the contrary, that they are not to be worſhipped.

Queſt. *What is the ſixth?*

The

The Pope his Supremacy was not before *Boniface* the third, in the yeare 607. who by meanes of *Phocas*, who slew his Master *Mauritius*, Emperour, obtained the first title of Universal Bishop. *Answ.*

What is the seventh? *Quest.*

Their Transubstantiation is confessed to be but lately brought in, and made an Article of faith by *Innocent* the third, in the Lateran Councel, about foure hundred yeares ago; before which time no man was bound to believe it, say their own schoolmen, *Scotus* and *Bellarmine*. *Answ.*

But for all you boast of the Antiquity of your Religion, what was it before Luther? *Quest.*

Our Church was never utterly extinct (as Papists say,) nor without being in the world, since the world had a being, but was ever the same, though not alwayes in the same state. *Answ.*

How was it the same? *Quest.*

First, to God ever as dear as now. *Answ.*

Secondly, to Jesus Christ, the same ship in which Christ ever was, sometimes covered with waves, but upheld from drowning in the tempest.

Thirdly, the same in her self and inward glory; she had ever the same graces of faith, hope, love, repentance: the same ornaments, and the same state of salvation; only sometimes as a great Personage in costly robes, keeping her chamber, and not going abroad in the sight of others.

Why say you that your Church was not alwayes in the same state? *Quest.*

First, because sometimes she was in the City, sometimes in the Wilderness, as a little wheat in an heap of chaffe, and a little gold insensible among the drosse. *Answ.*

Secondly, because she was not ever the same to the eye of the world, which was not worthy to see her; so as although she ever shined glorious in her self, yet she was as a candle in a dark place.

But what? did not Luther *change the Religion from what it was before?* *Quest.*

No; for as the Church was ever the same, so was the Religion which we professe, both before and since *Luther*. *Answ.*

First, in the Institution of it in Paradise.

Secondly, in the promulgation of it by all the holy Prophets, Apostles and Pastors in all ages.

Thirdly, in the faithful Profession of all Believers, Martyrs and Confessors of it in several ages, whether publike or private: only when the true Religion was chased out of sight by the horrible idolatry and tyranny of Antichrist, who had given wings to Antichristian traditions and pollutions to flie above the Scriptures, God of his mercy raised up *Luther*, by whose holy paines, preaching and writing, the ancient truth was restored to the Church.

How may we conceive aright of the change? *Quest.*

Not an innovation, but a renovation of the ancient and true Religion: not a new institution, but a restitution of the truth of God: not an introduction of a novelty, but a reduction of the true Religion of the Prophets and Apostles. *Answ.*

What is the second divine property of true Religion. *Quest.*

It is most holy. This is proved, 2 *Pet.* 2. 21. where it is called *the way of righteousnesse, and the holy Commandment*. *Answ.*

Why is it called holy? *Quest.*

First, because it is from an holy Author. *Answ.*

Secoudly, the matter it entreateth of, is holy.

Thirdly, the instruments are holy men, assisted by the Holy Ghost, 2 *Pet* 1. 20.

Fourthly, the effect of it is holinesse in the Believers and Receivers. *Quest.*

How prove you this last?

Answ. By these places, 1 *Pet.* 1. 22. *Ye have purified your selves in obeying the truth, through the Spirit, unto the unfeigned love of the Brethren.* So 2 *Pet.* 2. 20. *They have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ.*

Quest. *Is this a property of the Roman Religion?*

Answ. No.

Quest. *How prove you this?*

Answ. By four reasons.

Quest. *What is the first?*

Answ. First, because it condemneth them for Hereticks that read the holy Scriptures, and revileth them as Puritanes that professe and indeavour to practise the holy doctrine contained therein.

Quest. *What is the second?*

Answ. Because it alloweth of Stewes and filthy houses for money, against the expresse Commandment, *Heb.* 12. 16. *Let there be no fornicator among you*; and *Deut.* 23. 17. *There shall be no whore of the daughters of* Israel, *nor no Sodomite of the sons of* Israel.

Quest. *What is the third?*

Answ. Because it dispenseth with unlawful and incestuous marriages, and most foule sins, and canonizeth Traitors for Saints, and the holinesse of it is evident in the Lives of the most *holy Popes* themselves, and the heathenish conversation of the People.

Quest. *What is the fourth?*

Answ. Because it denieth holy marriage to their Clergy, by which they have brought in most filthy lusts, so that this impure and foule religion is to be detested of all that study holinesse.

Quest. *What is the third divine property of true Religion?*

Answ. It is most perfect, even from the beginning, most sufficient and saving.

Quest. *How prove you this?*

Answ. By Scripture, and by Reason.

By Scripture, *Psal.* 19. 7. *The Law of God is perfect.*

By Reason, *because nothing can be added to it, nor detracted from it,* Deut. 4. 2.

Quest. *What learn you hence?*

Answ. That it is divine; for never were humane inventions perfect at the first; for it was ever counted absurd to seek the beginning of a thing, and the perfection together, but our Religion was as perfect in the Cradle as now it is.

Quest. *Is this the property of the Romish Religion?*

Answ. No; for it is patched in the maine doctrines of it, some three hundred yeares ago, some foure hundred yeares ago, some five hundred yeares ago, and is new devices of Popes, and additions of men, successively brought to that it is now; A whole day were too short to shew how it came in, and by whom, but whole Books and Treatises are extant of it.

From these three properties we conclude, that our Religion is the *True*, and that the Romish Religion is most false.

Quest. *What is the fourth divine property of true Religion?*

Answ. That it is peaceable, meek and gentle, not fierce, bloody, truculent.

Quest. *How prove you this?*

Answ. By Scripture, and by Reason.

By Scripture, *James* 3. 17. *The wisdom from above is peaceable, gentle, easie to be intreated, full of mercy.*

By Reason; First, because it is the Religion of peace.

Secondly, it is propagated by the Gospel of peace.

Thirdly, It is professed by the sonnes of peace.

Fourthly, because it is sealed by and with the blood of peaceable Martyrs, who

who by no fury of tyrants could be brought to break the peace, but ſhewed all meekneſſe, ſilence, ſubjection, charity, ſtill praying for their perſecutors.

Is this the property of the Romane religion? Queſt.

No. *Anſw.*

How prove you this? Queſt.

By four Arguments. *Anſw.*

What is the firſt? Queſt.

Firſt, becauſe the head of that Romane Apoſtaſie is called, not onely a ſonne of perdition, deſtinated to deſtruction in himſelf, 2 *Theſ.* 2.3. But alſo *Abaddon, Apollyon, a deſtroyer*, from the effect, *Revel.* 9.11. And the Dragon, that cauſeth ſo many to be ſlain as receive not the image of the Beaſt in their hands and foreheads, *Rev.* 13.11. *Anſw.*

What is the ſecond Argument? Queſt.

Becauſe that ſtate of Papacie is the woman drunken with the blood of the Saints and Martyrs of Jeſus, *Rev.* 17.6. *called the great Whore*, which the Jeſuites confeſſe to be meant of *Rome*. *Anſw.*

What is the third Argument? Queſt.

Becauſe their doctrine is a teacher and maintainer of cruelty, homicide and paricide, and murther in the higheſt and moſt unnatural degree. The greateſt traytor and murtherer in the world is Popery it ſelf. *Anſw.*

What is the fourth Argument? Queſt.

Becauſe their practice is ſuitable to their poſitions; It bewrayeth nothing but ſlaughter, cruelty, perſecutions; breatheth out nothing but fire and faggot; acteth nothing but maſſacres, bloody Inquiſitions, treaſon, Powder-plots, ſeditions; ſendeth out cut-throats and villains with pardons to ſtob and poyſon the Kings and Potentates of the earth. *Anſw.*

What followeth hence? Queſt.

Two things. *Anſw.*

What is the firſt? Queſt.

That Romane religion is earthly and deviliſh, *James* 3.14. and not the Religion of Chriſt, for he was meek and lowly of ſpirit; neither he nor his Apoſtles ever put any to death for their religion. *Anſw.*

What is the ſecond thing? Queſt.

That Romaniſts are not led by the Spirit of Chriſt, *for the fruits of the Spirit are meekneſſe, gentleneſſe, peace*, Gal. 5.22. *Anſw.*

But then your Religion is not of Chriſt, for you put Catholicks to death for their religion! Queſt.

That is utterly falſe, for it cannot be ſhewed that ever any Romaniſt ſuffered death among us for his religion, but for rebelling and denying his Allegiance, or practiſing againſt the State, not for his conſcience. *Anſw.*

What is the fifth property of true Religion? Queſt.

That it is ſet up and upheld by good and lawful means. *Anſw.*

How prove you this? Queſt.

Rom. 3.8. *We may not do evill, that good may come of it*; So *Job* 13.7. *Will ye ſpeak wickedly for God, and talk deceitfully for him, as for a man?* Chriſt would not have his Diſciples to call for fire from heaven, *Luke* 9.54. *Auſw.*

Is this the property of Romane religion? Queſt.

No, for as it was ſet up, ſo it is upheld by innumerable baſe arts and meanes; and ſo it is the religion of Antichriſt, not of Chriſt. *Anſw.*

How prove you this? Queſt.

By ſome few inſtances. *Anſw.*

What is the firſt? Queſt.

Becauſe it addeth to, and diminiſheth from, and corrupteth plaine texts of Scripture, as *Gen.* 3.15. *It ſhall bruiſe thy head*, that is, *the ſeed of the woman*; they corruptly tranſlate it (*ſhe*) that is, the Virgin *Mary*. *Anſw.*

What

Queſt. *What is the ſecond inſtance?*

Anſw. Becauſe they miſſe-cite, miſ-print, and mangle the works of the ancient Fathers, and make them to ſpeak or be ſilent, as they liſt, as appeareth by their book called *Index Expurgatorius*; and then falſely boaſt of all the ancient Fathers, whileſt they belie the living and the dead.

Queſt. *What is the third inſtance?*

Anſw. Becauſe they give pardons for the murthering of Kings and Princes, and Bulls, looſing ſubjects from the oath of fidelity and allegiance.

Queſt. *What is the fourth inſtance?*

Anſw. Becauſe they deviſe and maintaine lies and equivocations, divulging notorious untruths againſt us in three particulars.

Queſt. *What is the firſt?*

Anſw. Againſt our Doctrine, That we make God the Author of ſinne; That we deny Faſting and Prayer, and all good works; That we deny Chriſt his omnipotency, becauſe we ſay that Chriſt his body was not in heaven and earth at once.

Queſt. *What is the ſecond?*

Anſw. Againſt our practice, relating our puniſhment of Catholicks, that their credulous people might think us rather Cannibals then Chriſtians; *Eudemon* againſt *Cauſabone*, ſaith, That in *England* Catholicks were ſewed in skins of wilde beaſts, and worried with dogges.

Queſt. *What is the third?*

Anſw. Againſt our perſons, as againſt Queen *Elizabeth*, *Luther*, *Beza* being yet alive.

Queſt. *What is the fifth inſtance to prove that Romane religion is ſet up, and upheld by baſe arts?*

Anſw. Becauſe they divulge falſe miracles and jugling tricks, which have been detected in our own Countrey, and the perſons executed.

Queſt. *What is the ſixth inſtance?*

Anſw. Becauſe they ſell for huge ſummes of money baſe and trifling devices, not worth thanks, much leſſe ſuch high rewards. The true Religion needeth no ſuch baſe arts to uphold it ſelf.

Queſt. *Seeing Romiſh religion is diſcovered in all the cauſes, effects and properties to be falſe, how muſt we carry our ſelves toward it?*

Anſw. Firſt, we are to admoniſh all that are affected towards it, to look to it betimes, and to get out of *Babel*, and flie from her, leſt they be partakers of her plagues, *Rev.* 18.

Secondly, we are to preſerve one another from that damnable way, to pull one another out of the fire and water, and the rather becauſe there are ſo many Locuſts and croaking Frogs abroad, ſeducing and deceiving, and induſtriouſly labouring to detaine men in this perdition.

Thirdly, we muſt provoke our ſelves to thankfulneſſe, that the Lord hath ſet us out of this *Egypt*, and brought us to *Goſhen*, in which is light, and we muſt pray that we never forget ſo great a mercy, ſo as to be carried back againe, and the rather, becauſe ſo many remembering the Garlick and the Leeks, look back, and run back again.

Queſt. *Seeing we ſee our Religion to be the truth of God in all the cauſes, effects and properties, how ſhall we behave our ſelves to it?*

Anſw. The Scripture affordeth us ſundry rules of direction.

Queſt. *What is the firſt?*

Anſw. We muſt ſeek true Religion firſt, *Matth.* 6.33. *Seek firſt the Kingdome of God*; firſt in time, firſt in the firſt place, and with the firſt and chief care; above all things in the world, lay hold on true Religion, eſteeme it our ornament, as a chain on thy neck, and bracelets on thine armes, *Prov.* 1.9. Againſt which rule they ſinne, that are aſhamed of the Goſpel of Chriſt, for the plainneſſe and ſimplicity of it, and from the troubles of them that are truly religious.

Queſt. *What is the third rule?*

We

We must practise it, 2 *Tim.* 4. 7. *Exercise thy self unto godlinesse*; True Religion is uot only profession or discourse, but a walking with God, as *Henoch*. *Answ.*

What is the fourth rule? *Quest.*

We must keep it pure and uncorrupt, both in respect of doctrine and life. *Answ.*

How in respect of doctrine? *Quest.*

Not mingling it with humane devices, but following the patterne, *Heb.* 13. 9. *Be not carried about with divers doctrines*; so Mat. 15. 9. *In vaine do they worship me, teaching for doctrines the traditions of men.* *Answ.*

How in respect of life? *Quest.*

By gracing and adorning it with a pure and undefiled conversation, *Tit.* 2. 10. *Jam.* 1. 27. *Pure Religion and undefiled, is to keep themselves unspotted of the world*, Psal. 69. 6. *Let none be ashamed because of me*, saith *David*. *Answ.*

Who doth sinne against this rule? *Quest.*

All they that shame the Gospel of Christ by a careless conversation. *Answ.*

What is the first rule? *Quest.*

We must keep it sincerely, that is, when it is first inward, then outward. *Answ.*

How prove you this? *Quest.*

Flrst, by Scriptute, *Rom.* 2. 28. *He is a Jew that is one inward*; and *Circumcision is that within, it is not in the letter, but in the Spirit.* *Answ.*

Secondly, By Reason, because true Religion cannot consist with hypocrisie, 1 *Tim.* 1. 5. *The end of the Commandment is charity out of a pure heart, and a good conscience, and of faith unfeigned*; A true religious man is a *Nathaniel*, a true Israelite without guile.

Who offend against this rule? *Quest.*

All they that place their Religion in external hearing, receiving Sacraments, observing of outward ceremonies and performanees, but in the mean time regard not the true and inward Piety of the heart. This is to cast God the shell, and deny him the kernel. *Answ.*

What is the sixth rule? *Quest.*

To suffer for true Religion if we be called to it. *Answ.*

Why is this necessary? *Quest.*

For three Reasons. *Answ.*

What is the first? *Quest.*

Because nothing was ever more opposed then true Religion, and Gods own ordinances. *Answ.*

What is the second? *Quest.*

To shew the invincible power of the truth; no calamity could conquer *Jobs* religion, it is constant as an house built on a rock, and feareth not them that can kill the body. *Answ.*

What is the third Reason? *Quest.*

From the example of the Saints; *Daniel* gave not over the exercise of Prayer, notwithstanding the bloody Edict, *Dan.* 6. 11. *Peter* and *John* must obey God rather then men, though the High Priests and Rulers forbid them, *Acts* 4. 18. And our own Martyrs loved not their lives to the death for the truth of holy Religion. *Answ.* *Obj.* 1.

The fifth Head,

Wherein is proved that there is a God.

The third general question, whether there be a God, gathered from these words, *If the Lord be God.*

May we make a question thereof? *Quest.*

That there is a God or divine essence, is a principle of all other, simply to be believed without any demonstration. *Answ.*

Why do you make a question of it? *Quest.*

Anſw. For three Reaſons.

Firſt, becauſe many Atheiſts have denied it.

Secondly, becauſe many Chriſtians in name, are Atheiſts in practice, as the foole, *Pſal.* 14. 1.

Thirdly, becauſe many good Chriſtians have many grudgings by temptations, that ſhake their faith.

Queſt. *By what ground then prove you it?*

Anſw. By three demonſtrations. From things { 1. Without us. 2. Within us. 3. Above us.

Queſt. *What is the demonſtration from things without us?*

Anſw. The whole frame of the world, and the univerſal voice of all the creatures, proclaiming that there is a God.

Queſt *Where is this ground laid?*

Anſw. In *Rom.* 1. 29. *The inviſible things of God are ſeen by the Creation of the world.*

Queſt. *What is meant by the inviſible things of God?*

Anſw. 1. Not his perfect divine Eſſence and Nature, which is a light inacceſſible by the Heathen, yea by the Angels themſelves.

2. Not his ſecret counſels, nor the reaſon of his own decrees, which are his own way.

3. Nor the things revealed by the Word and Spirit in the Goſpel concerning Chriſt, but ſuch things of God as ſhined in nature, diſcerned by the inbred ſparkes of natural light and truth, remaining after the fall, as a ſmall ſpark left of a great flame quenched.

Queſt. *What are theſe things?*

Anſw. Principles concerning Gods Being, Eternity, Power and Deity, ſo farre as they might learne them out of the Book of Nature, and great Volume of the Creatures, riſing from the effect to the knowledge of the cauſe, and from their example to the firſt image.

Queſt. *But may we know God by the light of nature, and book of the Creatures?*

Anſw. No, not know God, but know that there is a God; for the Athenians ſet up an Altar to an unknown God, *Acts* 17. acknowledging that they knew that there was a God, though they did not know God.

Secondly, never could any natural man attain any ſaving knowledge, but only a condemning knowledge, to make him the more inexcuſable.

Queſt. *How prove you this?*

Anſw. Firſt, *Rom.* 7. 21. *When they knew God, they glorified him not as God.*

Secondly, becauſe all nature revealeth not God.

Thirdly, by the fall not only all ſaving knowledge was extinct, but alſo natural ſo wounded, as to make man more inexcuſable.

Queſt. *How prove you by the Book of Nature, that there is a God?*

Anſw. By five Arguments.

Queſt. *What is the firſt?*

Anſw. Becauſe the Creatures all with one voice proclaime that they had a Maker.

Queſt. *How prove you this?*

Anſw. If they had not a Maker, then

1. They muſt make themſelves, and ſo be before themſelves.

2. Or elſe they muſt riſe out of nothing, and ſo nothing be the cauſe of ſomething.

3. Or elſe be everlaſting, and then every drop of water, every ſtarre and ſtorme ſhould be eternal.

Queſt. *Why cannot they be eternal?*

Anſw. 1. Becauſe then they ſhould be God, for he only is from everlaſting to everlaſting.

2. Becauſe all the parts tend to corruption, which proveth that the whole had a beginning.

What

What is the ſecond argument from the creatures, to prove that there is a God? Queſt.
Becauſe all of them proclaim, that the Maker of them muſt be before the things made, as the cauſe before the effect; the workman before the work. The creature had in it ſelf no being or beginning before he gave it them. Anſw.

What is the third argument? Queſt.
Becauſe all of them proclaim their Maker to be Almighty. Anſw.

Why ſo? Queſt.
Firſt, Becauſe he could produce all things out of nothing, and frame ſo goodly a workmanſhip. Anſw.

Secondly, becauſe he could contrive ſo infinite a workmanſhip of ſo contrary natures, in ſuch an harmony and unity.

What is the fourth argument? Queſt.
Becauſe all with one conſent and voice proclaim his infinite wiſdome. Anſw.

Wherein appeareth his wiſdome? Queſt.
Firſt, in ordaining ſuch repugnant circumſtances, qualities and motions, to the upholding of the univerſal, whereas in nature one contrary deſtroyeth another. Anſw.

Secondly, in the ordination of inferiour creatures to the ſuperiour, as thoſe things that have a being, only to thoſe that have being and life, thoſe things that have being and life, to thoſe that have being, life and ſenſe; thoſe that have being, life and ſenſe, to thoſe that have being, life, ſenſe and reaſon, namely man, the moſt excellent of them all, which proveth, that man muſt be ſubordinate to ſome more excellent being, and that is the moſt powerful and inviſible God.

What is the fifth argument? Queſt.
Becauſe all the creatures proclaim him to be moſt abſolute in his adminiſtration and government of them. Anſw.

How doth this appear? Queſt.
Firſt, in reſpect of the ordinary courſe. Anſw.
Secondly, in reſpect of the extraordinary courſe.

How in the ordinary? Queſt.
By two demonſtrations. Anſw.

Firſt, he maintaineth life by dead things, and by ſome dead things not other, and all more likely to choak and kill, if a divine power added not a ſtaffe, and put not a kinde of life in the creature to maintain life; ſo our clothes without heat preſerve heat.

Secondly, in ordinary courſe, we ſee the ſame cauſe and meanes produce ſundry and contrary effects; the ſame piece of ground, the ſame Sunne, winde, raine produce flowers and plants of ſeveral kindes, colours, ſmells, vertues, &c. All this raiſeth us to the cauſe of cauſes, which is a divine hand producing them.

How doth this appear in the extraordinary courſe of things? Queſt.
It proclaimeth a God of nature, when the ordinary courſe of nature is either ſtayed, ſuſpended, inverted or interrupted, as when the Sunne went backward, ſtood ſtill, was totally darkned at Chriſts paſſion, the firme and vaſt earth trembleth, as experience teacheth us, as when the water ſtood ſtill like a wall, when the Iſraelites paſſed the red ſea, one creature changed into another, the rod into a ſerpent, water into wine, dead men raiſed to life, the increaſe of the loaves. Anſw.

What doth all this prove? Queſt.
1. That there is a God of nature, not tied to nature farther then he pleaſeth. Anſw.
2. That he can mightily and miraculouſly above all the power of nature do whatſoever he will, and infinitely more then ever he will.

What doth this firſt demonſtration teach us? Queſt
Three things. Anſw.
What is the firſt? Queſt.

Anſw. That we ſhould do as they do, namely proclaim his greatneſſe and goodneſſe in himſelfe, and in them and to us, who made them alſo good for us.

Queſt. *What is the ſecond thing?*

Anſw. That his goodneſſe and bountifulneſſe ſhould lead us to repentance, *Rom.* 2. and binde us to obedience.

Queſt. *What is the third?*

Anſw. That we ſhould honour God, elſe we are more inexcuſable then the Heathens, who though they knew God but by nature only, yet were not without excuſe. They had the book of the Creatures only, we have the book of the Scriptures alſo; and to whom much is given, of them much ſhall be required.

Queſt. *What is the ſecond demonſtration drawn from things within us, to prove that there is a God?*

Anſw. Man himſelf, who is the chief work of Gods hands.

Queſt. *Where is this ground laid in the Scriptures?*

Anſw. In *Acts* 17. 27. *He is not farre from every one of us.*

Queſt. *How is this ground drawn?*

Anſw. The Apoſtle had ſhewed in the former verſes, how the great world gave witneſſe unto God, and here he ſheweth, how man the little world, an Epitome and Model of the great world, is ſuch an expreſſe image of his Maker, as none can ſeriouſly conſider of, and not be led to his Maker; as none can ſee a picture, but preſently his minde is carried, both to the party pictured, and to the party picturing, ſeeing no picture could frame it ſelf.

Queſt. *Seeing then you follow the Apoſtles rule, how many things may we conſider in man, wherein we may follow the impreſſion and footſteps of a Deity?*

Anſw. Three { 1. His body. 2. His ſoul. 3. His conſcience.

Queſt. *How doth the body of man witneſſe unto God?*

Anſw. Sundry wayes, but eſpecially three.

Queſt. *What is the firſt?*

Anſw. Firſt, in reſpect of the original; for whence was the firſt mans body, if not from God? how came he from nothing to be ſomething, and being ſomething how came he to have that which is wanting to moſt beings, to be living, ſenſible and reaſonable? when he had his body, how came he by his ſhape, that he of all creatures ſhould be of an erect upright countenance, when others look down to the earth? when he had his ſhape and upright viſage, whence came ſuch infinite variety of viſages, that among ſo many millions of men, no one is like another within the ſmall compaſſe of a face? ſurely this workman hath abundance of ſpirit, and *Adam* could have no other Father but God, as *Luke* 3. *laſt.*

Queſt. *What is the ſecond way whereby the body of man doth witneſſe unto God?*

Anſw. In reſpect of the body of woman; for when man had his original, who faſhioned the firſt woman but God? as *Mal.* 2. 15. who elſe fitted her to her conception, to the birth, to the nurſery of her young? neither man nor Angel could do this.

Queſt. *What is the third way of following the footſteps of a Deity from the body of man?*

Anſw. From the formation of the childe in the wombe; for when man and woman were both made, who faſhioned the childe in the wombe? what hand can man or woman lay upon it, to frame it, to quicken it, to nouriſh it? ſurely here is a ſingular workmanſhip of God; and of none other. This one conſideration raiſed *David* to behold God, *Pſal.* 139. 12, 13, 14. *Thou haſt covered me in my mothers wombe: I will praiſe thee, for I am fearfully and wonderfully made; my ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth;* and *Job* 31. 15. *He that made me in the wombe made him.*

Queſt. *How doth the ſoul of man witneſſe unto God?*

It

It giveth not a notable witneſſe only, but a clear reſemblance of God; In regard of it chiefly, is that ſaid, *Gen.* 1. 27. *In the Image of God made he him.* *Anſw.*

Wherein doth it reſemble God? *Queſt.*

In three things. 1. Intelligence. 2. Immortality. 3. Sovereignty. *Anſw.*

How doth the Intelligent nature of the ſoul reſemble God? *Queſt.*

Firſt, becauſe it is a ſpirit indued with the light of underſtanding, will, memory, judgement and faculty of diſcerning between good and evill, and by help of certaine natural principles riſeth up to the apprehenſion of God. *Anſw.*

How doth this appear? *Queſt.*

By two natural principles gathered by the Heathens themſelves. *Anſw.*

What is the firſt? *Queſt.*

That inbred principle in the ſoul of every man, that there is a God; for never was Nation ſo barbarous and fierce which did not confeſſe a God, and would rather chooſe any thing to be a god, then have none at all. And whence came the multiplicity of ſo many thouſand Idols and falſe gods among the Heathen, but from this principle which could never be blotted out? *Anſw.*

What is the ſecond? *Queſt.*

That we are therefore his generation, *Acts* 17. 28. For when as blinde nature can conclude, that nothing can give beginning to it ſelf, this intelligent nature muſt be the iſſue of ſome firſt and moſt perfect intelligent; from this common conſent of Nations conclude, that that which is alwayes, and every where received to be true, is impoſſible to be falſe. *Anſw.*

What is the ſecond thing wherein the ſoul reſembleth God? *Queſt.*

Immortality, which is proved by two reaſons. *Anſw.*

Firſt, Natural knowledge brought all the Philoſophers to ſay that the ſoul goeth to God as ſoon as it is looſed from the priſon of the body; and the Heathen called it a parcel of God his breath, who indeed breathed an immortal ſoul into *Adam*, as *Moſes* teacheth

Secondly, Gods juſtice and immortality requireth the ſouls immortality, becauſe it is not now ſo well with good men, nor ſo ill with bad men, as it muſt in juſtice be.

Eccleſ. 3. 19, 20. *There is one condition of man and beaſt, as dieth the one, ſo dieth the other, and they have all one breath in them?* *Obj.* 1.

That place ſpeaketh according to the carnal conceit of Epicures and carnal men, not according to *Solomons* own judgement, as appeareth, *Eccleſ.* 12. 7. *The duſt returneth to earth, and the ſpirit to God that gave it.* *Sol.* 1.

1 Tim. 6. 16. *God onely hath immortality.* *Obj.* 2.

God onely hath immortality, *Sol.* 2.

1 In his eſſence; It is not in him a created quality in the ſoul.

2. He hath it originally in himſelf, not by communication from another as man hath it.

3. He onely hath it abſolutely without change and mutation from all eternity; Whereas in man, that in time became an immortal ſoul, which formerly was not ſo; but it followeth not, becauſe God hath onely Eſſential, Original, abſolute, and unchangeable immortality, that therefore man hath not a created and communicated immortality from God, which clearly proveth a God.

What is the third thing in the ſoul reſembling God? *Queſt.*

The ſovereignty and command of it; for as God ſitteth in the great world, and by a word or beck commandeth and ordereth all the parts and creatures in it; ſo the ſoul ſitteth in the little world, and by a beck commands and orders all the parts and motions of the body. The ſovereignty of the ſoul over the body of man, as well as over the creatures, is a part of Gods image, and witneſſeth unto God. *Anſw.*

Queſt. *What is the third thing in man that witneſſeth unto God?*

Anſw. The conſcience of man, even the natural conſcience, is an unſuſpected witneſſe of God, and plainly proveth that there is a God.

Queſt. *How doth it ſo?*

Anſw. In three reſpects.

Queſt. *What is the firſt?*

Anſw. In reſpect of opinion, nothing in nature can more clearly prove the Deity, then that which may be known of God within man himſelf, *Rom.* 1. 19. that is, a ſtrong and a general perſwaſion, even among moſt ſavage Heathen, of a Deity, to whom religious worſhip and devotion (though falſe and ſuperſtitious,) was due, and they would rather worſhip ſtocks and ſtones, beaſts and birds, wormes and ſerpents, nay the arch-ſerpent himſelf, then be without all worſhip and religion.

Queſt. *What is the third reſpect?*

Anſw. In reſpect of the voice or witneſſe of conſcience, either in accuſing or excuſing.

1. In things ill done, whence is it that the natural conſcience is ſtricken with terrour and feare of revenge, when it is free enough from humane revenge, but that it feareth a ſupreme Judge, that deteſteth diſhoneſt things, and executeth judgement on the ſoul? and who can be this Judge but God, ſeeing the puniſhment can come from none but God?

2. In things well done, whence is it that the conſcience juſtifieth, and the heart rejoyceth, and ſcorneth calamities and all wrongs for well-doing; but becauſe it concludeth that the higheſt Judge hath reſerved ſome reward for grace and vertue?

Queſt. *What is the third?*

Anſw. In reſpect of the bond of conſcience, and that is an oath, which among all Nations, was ever uſed as a determiner of all doubts and controverſies amongſt men, which no man could determine. Even the heathen, who uſed to ſwear by falſe gods, therein confeſſed a divine power, which only is the ſearcher of hearts, and a revenger of injury. Thus man among, and above all other creatures giveth witneſſe unto God.

Queſt. *What is the third demonſtration from things above, as to prove that there is a God?*

Anſw. The light of the Scriptures, for both the light of nature and of grace lead us to that inacceſſible light, from whence they come; as the rivers lead to the fountaine, and the beames to the body of the Sunne. The light of nature leadeth us to God by his hand and workes, the light of grace by his own minde and ſpeech revealed in the books of the Scripture.

Queſt. *How do the Scriptures witneſſe unto God?*

Anſw. In reſpect of the whole, and in reſpect of the parts of them.

Queſt. *How do the whole Scriptures witneſſe a God?*

Anſw. Two wayes, by diſcovering an infinite knowledge and power, which can agree to none but God.

Queſt. *How diſcover they an infinite knowledge?*

Anſw. In that they revoke a knowledge, comprehending not only all things paſt and preſent, but alſo all things to come, which knowledge no creature is capable of.

Queſt. *May not Angels or men, good or bad, know things to come?*

Anſw. No, not all things; no, nor any thing ſimply to come, which hath no ground in nature, neither in any cauſes or ſignes of it. A Phyſician may foretel the death of his Patient, but that is not ſimply to come, but hath a preſence to him in the cauſes and ſignes; and a man that ſeeth the skie red in the evening, may foretel a faire day, becauſe in the ordinary ſignes it is preſent in the courſe of it.

Secondly, things ſimply to come they cannot know without Gods revelation.

Angels

Angels may foretel things to come, whereof God hath made them Miniſters, yea evil Angels may foretel that whereof God hath made them the Executioners; as the devil foretold *Sauls* death, which himſelf was a meanes to effect; The Prophets foretold many things to come many hundred or thouſand yeares after, but by Gods revelation to them.

What inſtances of Scripture remember you that ſpeak of ſuch a knowledge?

That of *Cyrus* with his acts one hundred and twenty yeares before his birth, *Iſa.* 49. 28. *That ſaith of* Cyrus, *He is my Shepherd, and ſhall perform all my pleaſures, even ſaying to* Jeruſalem, *Thou ſhalt be built, and to the Temple, Thy foundation ſhall be laid.*

What is the ſecond?

That of *Joſiah* named with his acts three hundred and thirty three yeares before he was borne, and by the Prophet crying out againſt *Bethel*, deſigned to break down *Jeroboams* altar, three hundred and fifty nine yeares before the accompliſhment, 1 *Kings* 13. 1, 2. *Behold, there came a man of God out of* Judah, *by the Word of the Lord, and* Jeroboam *ſtood by the Altar to burne incenſe, and he cried againſt the Altar in the Word of the Lord, and ſaid, O Altar, Altar, thus ſaith the Lord, Behold, a childe ſhall be borne unto the houſe of* David, Joſiah *by name, and upon thee ſhall he offer the Prieſts of the high places, that burne incenſe upon thee, and mens bones ſhall be burnt upon thee.*

What is the third?

A Prophecy of the Scepter of *Judah*, and the period and ceaſing of it ſixteen hundred yeares before the accompliſhment of it, *Gen.* 49. 10. *The Scepter ſhall not depart from* Judah, *nor a Lawgiver from between his feet, until* Shiloh *come, and unto him ſhall the gathering of the people be.*

What is the fourth?

That the deſcent of *Abrahams* poſterity into *Egypt*, and return thence, two hundred yeares before they went in, and ſix hundred before they returned, *Gen.* 15. 13. *And the Lord ſaid to* Abraham, *Know of a certain, that thy ſeed ſhall be a ſtranger in a land that is not theirs, and ſhall ſerve them, and they ſhall afflict them foure hundred yeares.*

What is the fifth?

Balaams Prophecie of the ſhips of *Chittim* and *Eber*, *Numb.* 24. 24. that is, of the *Greeks* and *Sicilians*, which ſhould ſubdue *Aſſher* and *Eber*, that is, the *Aſſyrians* and *Hebrewes*, which was not performed till the time of *Alexander* the Great one thouſand two hundred and fifty yeares after, for ſo long was it from their being in the wilderneſſe to *Alexanders* time.

What is the ſixth?

The chief Prophecie in all the Scripture, concerning the coming and Incarnation of the *Meſſiah*, and the manner of it, he being to be the ſeed of the woman, which was foretold foure hundred yeares before it came to paſſe, *Gen.* 3. 15. *I will put enmity between thee and the woman, and between thy ſeed and her ſeed, it ſhall bruiſe thy head, and thou ſhalt bruiſe his heele.*

What is the ſeventh?

The great occurrences written by St. *John*, which were to fall out in the ſeveral ages of the Church from Chriſt his Aſcenſion to the end of the world, the Hiſtory whereof already paſſed, is above ſixteen hundred yeares. Now all this muſt be a divine knowledge, and an Omniſcience agreeing to no creature, which ſtrongly avoucheth a God, as *Iſa.* 41. 22. 23. *Let them ſhew us things to come, that we may know that they are gods.*

But this great knowledge doth not argue a Deity, for Chriſt had the Spirit without meaſure, John 3. 34. *Chriſt had an infinite knowledge being a creature.*

The Perſon Chriſt, being God and man had, but not the humane nature. For——

1. The bleſſed minde of Chriſt, although it ſee God moſt excellently, even above

Cyrus was Prophesied of 120 years before he was borne

Josiah 333 years 359 years

1600 years

200 years 400 years

1230 years

1600 years

Queſt. Anſw. Obj. Sol.

above all the Angels, yet cannot ſee and comprehend God ſo perfectly as God doth himſelf; for then it were infinite if it could comprehend the infinite God, or, there ſhould be two infinites, which is abſolutely impoſſible; or, Chriſt his humanity ſhould be turned into God, which is as impoſſible, ſeeing in the Godhead there is no manner of change, acceſſe, or addition.

2. The humane nature of Chriſt did grow in wiſdome, *Luke* 2. as his body did in ſtature; now the wiſdome of the humanity cannot be the ſame with the wiſdome of the Deity, which is not capable of any addition, no more then Gods ſimple Eſſence is.

3. The minde of Chriſt knoweth nothing by his own Eſſence as the Deity doth; but either by the Word, to which it is united, or by the Spirit of wiſdome and knowledge, or by diſcourſe and reaſoning, as we do, he being man in all things like us, ſinne onely excepted: But his Deity hath no councellour, needeth no diſcourſe, is not wiſe by things known, nor by an habit of knowledge, but is the Authour of all things, and of their knowledge; ſeeing them more perfectly in himſelfe then in themſelves.

Obj. 2. *Coloſ.* 2. 23. *In him are the treaſures of wiſdome and knowledge.*

Anſw. 1. 1. In him, that is, the perſon, not the man-hood.

2. In him as Mediatour and head of the Church, were ſuch treaſures of knowledge as were fit for ſuch a perſon, all received of his Father, that we might receive of his fulneſſe.

Queſt. *Now how do you know that the Scriptures ſpeak of ſuch a power as cannot agree to man or Angels, but onely to an omnipotent God?*

Anſw. In that they acquaint us with,

1. An uncreated power.
2. A creating power.
3. A power over-ruling the whole frame of nature created.

Queſt. *How prove you the firſt?*

Anſw. Becauſe we read of an abſolute, unlimited, and infinite power.

In reſpect { 1. Of the infinite being and divine Eſſence. 2. Of infinite objects which it hath done and can do. 3. Of the infinite manner of working.

For never was this power ſo put forth, but it might have been put forth more powerfully, as may appear in the creation of man and Angels, who were made perfect, but changeable; This power muſt be uncreated.

Queſt. *But where doth the Scripture ſpeak of a creating power, whereof the creature is not capable?*

Anſw. Firſt, where it ſpeaketh of a power producing all things out of nothing, *Heb.* 11. 3.

Secondly, of a power to which nothing is impoſſible, as *Gen.* 18. 14. Shall any thing be hard to God, *Luke* 1. 37. Is any thing impoſſible to God?

Thirdly, of a power that cannot be hindred by all created power, *Iſaiah* 40. 15. *All the Nations before him, are but as the drop of a bucket, or duſt of the ballance.*

Fourthly, of a power that can do more then ever yet was done, or ever ſhall be, a power that having created one world, could have created a thouſand, a power that could have delivered Chriſt with twelve Legions of Angels; A power that could of ſtones raiſe children unto *Abraham*; A power able to do above that which we are able to ask or think.

Fifthly, a power that can do and hath done all the great work of Creation, and Preſervation, without labour, inſtruments, or wearineſſe; one word (*fiat*, Let it be done) creared the world; He ſpake the word and they were created, and can there be ſuch a power and not of God?

Queſt. *How prove you that this is ſuch a power, as over-ru'eth the whole frame of created nature?*

Anſw. 1. The Scriptures teach a power, that commandeth the Sunne to go back or ſtand ſtill, and it muſt ſtay its courſe.

2. The

2. The ſea to ſtand as a wall, *Exod.* 14. 22. *Mat.* 8. 27. yea clean againſt the nature of it, to run back or be ſtill, and it muſt obey.

3. The fire not to burn combuſtible bodies, as if it had wiſdom to diſtinguiſh between bodies and bodies, the godly and enemies.

4. Iron to float and ſwim on the top of the water, 2 *Kings* 6. 6.

5. An old woman, as *Sarah*, to conceive, and bare, and nurſe a ſonne, ſo unlikely and contrary to decayed nature, as that ſhe her ſelf laughed at it.

6. A young woman without the help of a man, to bear a childe, and be a Virgin-Mother.

7. Dead perſons to riſe to life; and many the like more impoſſible to nature; all which argue an uncreated, divine and omnipotent power, and conſequently that there is a God.

What uſe are we to make of this? Queſt.

This infinite power, as it ſhould lead us to God, ſo it ſhould hold us to God. *Anſw.*

How ſhould it hold us to God? Queſt.

Three wayes. *Anſw.*

What is the firſt? Queſt.

By making us afraid to provoke him by ſinne, 1 *Cor.* 10. 22. *Do we provoke the Lord to jealouſie, are we ſtronger then he?* *Anſw.*

What is the ſecond? Queſt.

In making us relie on him for ſtrength in well-doing, whoſe power is perfected in our weakneſſe, and likewiſe for ſtrength in ſuffering for well-doing; ſo Chriſt in his agonie, *Father, all things are poſſible to thee, let this Cup paſſe from me.* *Anſw.*

What is the third? Queſt.

By making us relie on him for comfort. *Anſw.*

1. In publike troubles of the Church; this power ſhall keep the Church on the waters undrowned.

2. In private afflictions; *Be ſtrong in the Lord, and in the power of his might*; his powerful word can command a calme.

3. In death caſt thine eye on this infinite power, which only is ſuperiour to the power of death; he is able to keep that which we commit unto him.

What are the ſpecial parts of Scripture that witneſſe a God? Queſt.

They are three, { 1. Hiſtorical, 2. Morall. 3. Evangelical. } *Anſw.*

How doth the Hiſtorical part witneſſe a God? Queſt.

The Hiſtory of Scripture witneſſeth the preſence of God, both amongſt his people and enemies. *Anſw.*

How prove you the former? Queſt.

Sundry wayes. *Anſw.*

What is the firſt? Queſt.

In that the holy ſtory affirmeth, that God pleaſed to appear to *Abraham* ten times, to *Jacob* ſeven times, to *Moſes* often, with whom he was as familiar as one friend with another. *Anſw.*

What is the ſecond? Queſt.

In that all the time of the Tabernacle and Temple, he preſented himſelf by ſpecial diſpenſation to the people at the Oracle, and anſwered their doubts and prayers by *Urim* and *Thummim*, and accepted their ſacrifices by fire from heaven. *Anſw.*

What is the third? Queſt.

In that he manifeſted his preſence with his Church in many immediate mercies, eſpecially in the wilderneſſe by the Manna, by the water out of the Rock, by the Pillar of the cloud and fire, and by feeding them and clothing them with many daily miracles. *Anſw.*

How did God manifeſt his preſence among his enemies? Queſt.

By many immediate judgements, as on *Nadab* and *Abihu*, *Ananias* and *Sapphi-* *Anſw.*

ra, *Corah* and his Complices, *Lots* wife, and many more, for admonition of others.

2. In that the same story, sheweth, that the proudest enemies about the Church have been forced to acknowledge the God of Heaven to be the only true God; as wicked *Pharaoh* himself, nay the devils have believed him so to be, who confesse a God, and tremble.

Quest. *How doth the moral part witnesse to God?*

Answ. That absolutely proclaimeth him the great Law-giver, able to save and to destroy.

First, in that he bindeth all reasonable creatures, men and Angels, and is a mighty chaine to binde Kings, and all other inferiour Law-makers.

Secondly, in that it bindeth soul and conscience, and commandeth not only outward obedience in the outward man, but himself being spiritual, urgeth spiritual obedience, which no law of man ever did or can.

Thirdly, in that it is a perfect rule of all duty to God and our neighbours, setting out every sin, and meeting with every offence, which all humane lawes put together could never attain, and all this within the compasse of ten words, which must needs argue it to proceed from a divine Law-giver.

4ly, in that it is so like unto God, full of Majesty and Spirit, never antiquated, never abrogated or changed, never reversed, but bindeth to perfect, perpetual & eternal obedience; all which are expresse footsteps of his divine greatnes and Majesty.

Quest. *How doth the Evangelical part witnesse a God?*

Answ. In that it witnesseth to God incarnate, and in our nature, and that two ways.

Quest. *What is the first?*

Answ. In respect of the matter of it, and that is twofold.

1. Christ himself in whom we see the very face of God, *John* 1. 18.

2. Articles of faith concerning God in three Persons, Father, Sonne and Holy Ghost; as also concerning the Church of God, and the spiritual and divine graces, and priviledges of it.

What is the second way?

Answ. In respect of the manner of Revelation, for no part of the Gospel was written in the intire nature of *Adams* heart, as the whole Law was, but the Gospel was an higher knowledge then *Adam* in innocency had, Man could fall, but man could not devise any way to rise again.

Quest. *How then was the Gospel revealed?*

Answ. The free promise of grace and life, was first offered and preached by God himself, when neither men nor Angels could dream of any such thing.

These Arguments propounded are powerful to make us believe a God; and he is convinced to be void of nature and conscience, and to be a flat Atheistical enemy to all Scripture, that denieth or doubteth this principle.

Quest. *But are there any objections against it?*

Answ. Yea, and they be two; the one more subtil, the other more simple.

Quest. *What is the former Objection?*

Answ. God is infinite, and how can I comprehend that which is infinite, or how can I beleeve what I cannot comprehend?

Obj. 1. 1. The infiniteness of God hindereth a full knowledge, but not a true knowledge of him. The little eye of man cannot comprehend the infinite vast body of the Sun, yet doth truly see and apprehend it.

Answ. 1. 2. God who is in himself incomprehensible, hath made himself known to us in some measure, so as we may happily attain the saving knowledge of him. No eye is so strong as to behold the body of the Sunne, yet in a dish full of water we may see it; we could not ascend or climbe to him, and therefore it pleased him to descend and condescend to us.

Quest. *What is the second Objection?*

Obj. 2. I never saw God, neither hath any man seen God at any time, how then can I believe a God?

Answ. To this Objection three things may be answered.

Quest. *What is the first?* That

That it is a ſottiſh thing, to believe no more then thine eyes ſee, to meaſure ſpirit by fleſh, or faith, which is of things not ſeen, by thine eyes; For firſt, thou believeſt that thou breatheſt in the aire, but when did thine eyes ſee it? *Anſw.*

Secondly, thou believeſt there is a winde, and heareſt the ſound, but never ſaweſt it?

Thirdly, thou believeſt thou haſt a reaſonable ſoul, but never ſaweſt it.

4ly, Thou believeſt thou haſt an heart, reins, brains, bowels, when ſawſt thou them?

5ly, By the ſame reaſon deny Heaven, Hell, Angels, Devils, and ſo walk like an Atheiſtical ſwine in all thy luſts, becauſe thou never ſaweſt them.

What is the ſecond anſwer to this Objection? Queſt.

Thou that never ſaweſt God in his Eſſence, didſt thou never ſee him in his preſence about thee? thou that never ſaweſt his face, didſt thou never ſee his back-parts? didſt thou never ſee the heavens? they declare the glory of God; the ſame glory ſhineth in the Sunne, twinckleth in the ſtarres; there is never a flower in the field, but is more gloriouſly arrayed then *Solomon* in all his glory; didſt thou never ſee the greatneſſe of God in an Elephant? never in a gnat? doth not all this witneſſe the glory of God? Canſt thou from a river conclude a fountain, which thou never ſaweſt? and cannot all the ſtreames of Divinity, running thorow every part and particle of the world, lead thee to God the fountain, becauſe thou ſeeſt him not? *Anſw.*

What is the third? Queſt.

Thou that ſeeſt him not in his external preſence, ſeeſt thou no motions of God inwardly in thine own conſcience? heareſt thou no ſound of him there, that thou canſt not beleeve him unſeen? A woman carrying a childe, believeth by the motion of it, that ſhe is with childe, though ſhe ſees it not; haſt thou no motions of the Spirit within thee? no feare of a ſupreme Judge after ſin committed? no thoughts of judgement, of immortality, nor any acknowledgement of a Creatour, no more then the brute beaſts in the field? Is all thy worſhip hypocriſie? doſt thou ſacrifice to thine own net for all thy being and well-being? A man in a dungeon, diſcerning thorow a ſmall chink the leaſt beam of the Sunne, concludeth that there is a Sunne, though he ſee not the whole body of it; but he muſt be in helliſh darkneſſe, that in ſo many rayes of Divinity, ſeeth never a whit of God, that he may beleeve. *Anſw.*

What is the uſe of this point, that there is a God? Queſt.

Firſt, to ſee how farre our nature is degenerated beyond all creatures, who all by the Law of Nature and Creation, acknowledge God, and obey him in their ſeveral kindes, only man denieth him, and diſobeyeth him: how ſhould it humble us below all the creatures? The Sunne, the Moon and Starres keep their orbe and motion; the fiſh, the fowle and beaſts obey their Creator, only man hath broken all bonds and law; the winde and ſeas obey him, haile and ſnow are at his word, but mans heart is not. *Anſw.*

What is the ſecond uſe? Queſt.

If Heathens by natural relation be without excuſe, in not honouring God as God; much more we who have ſupernatural. For firſt, we have beſides the book of nature, the Book of the Scripture, both the Law and the Goſpel, which give clearer evidence to God. *Anſw.*

Secondly, we muſt remember, that *to whom much is given, of them much ſhall be required.*

What is the third uſe? Queſt.

To teach us to beware that we deny not God, while we profeſſe him, *Tit.* 1. 16. *They profeſſe they know God, but in works they deny him, being abominable, and diſobedient, and to every good work reprobate.* *Anſw.*

How many wayes may we deny God? Queſt.

1. In heart, as the fool, *Pſ.* 14. 1.

2. In word, as the helliſh Atheiſt. *Anſw.*

3. In works, as the hypocrites, for actual denial is far beyond either mental or verbal.

Queſt. *How may a man deny God in his Works?*

Anſw. Sundry wayes.

1. By drawing our hearts from God, and placing them on ſomething elſe beſides God. *Pſ.* 73. 25.

2. By denying Gods word, and croſſing it, 2 *Kings* 7. 2.

3. By denying his worſhip publike and private.

4. By running to the devil for help, as if there were no God in *Iſrael.*

5. By denying Chriſt, as when we will ſuffer nothing, or part with nothing for him.

The ſixth Head,

Wherein is proved that there is but one God.

The fourth general queſtion, *Whether there be more gods then one?*

Queſt. *How prove you that there is but one God?*

Anſw. Three wayes.

Queſt. *What is the firſt?*

Anſw. By Scripture, *Deut.* 6. 4. *Hear, O* Iſrael, *the Lord our God is one Lord*; ſo Iſa. 44. 6. *I am the firſt and laſt, and beſides me is no God,* 1 Cor. 8. 4. *We know that an idol is nothing in the world, and that there is none other God but one.*

Queſt. *What is the ſecond way?*

Anſw. By the rule and analogy of faith, which avoucheth but one God, as the firſt Commandment, *Thou ſhalt have no other gods but me*; the firſt petition of the Lords Prayer, *Hallowed be thy Name*; the firſt Article of the Creed, *I beleeve in God*, that is, in one God, as *Athanaſius* expreſſeth it.

Queſt. *What is the third way?*

Anſw. By Reaſons, and they are five.

Queſt. *What is the firſt?*

Anſw. If there be more gods then one, there muſt needs be ſome difference between them, and where is difference there can be no perfection, for as *Damaſcene* ſpeaketh, *To differ from that which is perfect, is to faile in perfection.*

Queſt. *What is the ſecond reaſon?*

Anſw. That which is chief, and beſt, and perfect, can be but one; for that is perfectly chief, which hath neither ſuperiour nor equal; for if two or more equals ſit together, none is chief.

Queſt. *What is the third reaſon?*

Anſw. That which is God, is Omnipotent, and therefore can be but one; for if there were more Omnipotents, one muſt needs hinder the others Omnipotency; for ſuppoſing two gods, and neither Omnipotent, neither of them muſt be God, and ſuppoſing both of them Omnipotent, one muſt needs reſtrain the power of the other, and ſuppoſing them to agree together, neither can be Omnipotent; for what the one by his will and power hath produced, cannot be produced by the will and power of the other.

Queſt. *What is the fourth reaſon?*

Anſw. What is abſolutely infinite can be but one. neither can an infinite underſtanding, an infinite will, an infinite goodneſſe, or infinite perfection agree to any but one, which founder Philoſophers ſaw, and called God not only a Being, but an Unity.

Queſt. *What is the fifth reaſon?*

Anſw. If the Godhead or Deity be communicable, or could be diſperſed among more, it could not but tend to corruption, and therefore we muſt ſtand as ſtrongly againſt communication of it to others, as corruption in it ſelf.

What

What conclude we hence? Queſt.
The ſame that *Tertullian* did againſt *Marcion*; *That if God be not one, he is not at all.* *Anſw.*

Can any thing be objected againſt the Unity of the Deity? Queſt.
Yes, but two things eſpecially. *Anſw.*

What is the firſt?
We read of many gods in Scripture, and therefore there are more then one. *Obj. 1.*

How is this anſwered? Queſt.
The name of God is improperly and by a borrowed ſpeech applied to ſundry things in the Scripture, which indeed are not gods, and that three wayes, 1 *Cor.* 8. 5. *Anſw.*

What is the firſt? Queſt.
By conceſſion, ſpeaking of falſe and feigned gods, it ſpeaking to the capacity of men, and in the language of men, calleth them, as men call them (gods,) but with an addition commonly of ſome diſgraceful epithite, as dung, vanity, nothing in the world. *Anſw.*

What is the ſecond way? Queſt.
By analogy and reſemblance, ſpeaking of ſomething, which not in reſpect of nature, but in reſpect of gifts and office reſembleth God. *Anſw.*

What examples have you hereof? Queſt.
The example of Angels, who are called gods in reſpect of their excellent gifts, and ſpiritual nature; Of Magiſtrates who are called gods, *Pſal.* 82. 1. They are God his Vice-gerents in governing the world; of *Moſes*, who was called *Aarons* God, *Exod.* 4. 16. for councel from God by *Moſes*; and *Pharaohs* God, *ch.* 7. 1. for power and authority, whereof *Pharaoh* was afraid; And the devil is called the god of the world, 2 *Cor.* 4. 4. for his great ſovereignty and rule over wicked men, which are the greateſt part of the world. *Anſw.*

What is the third way? Queſt.
In reſpect of mans corrupt affection, when they place the love and ſervice due to God upon other things. *Anſw.*

What examples have you hereof? Queſt.
Phil. 3. 19. Some make their bellies their god; *Eli* honoured his children above God; Many make *Mammon* their god, *Mat.* 6. 29. and whatſoever men love more then God, that they ſet up for their god; and the Scripture denominateth it, not as it is in it ſelfe, but as it ſtandeth in their corrupt eſtimation, but notwithſtanding for all this, there is in nature, and eſſence, and proper ſpeech but one God. *Anſw.*

The ſeventh Head,

Wherein is proved, that in the divine Eſſence there are three Perſons.

What is the ſecond Objection? *Obj. 2.*
There are three Perſons in the Godhead, and each of them is God, and ſo there are three Gods. *Anſw.*

How anſwer you this? Queſt.
St. *John* expreſſely anſwereth this Objection, 1 *John* 5. 7. *There are three which beare record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one*; out of which words the great myſtery of the Unity of the Godhead in Trinity of Perſons is to be explained. *Anſw.*

May we ſafely inquire into this deep myſtery? Queſt.
To ſearch out curiouſly the manner of it, is neither ſafe nor lawful; For 1. God will not be ſeen of us in this world, as he is. 2. *It is not good* (ſaith *Solomon*) *to eat too much honey*, Prov. 25. 27. and let him that enquireth into Majeſty, beware leſt he be oppreſſed of it. *Anſw.*

Quest. *May we then conceive the Mystery of the Unity in Trinity a curious or a needlesse point?*

Answ. By no means, for the Lord delivereth nothing in the Scripture superfluous or needlesse for the Church of God.

Quest. *But it is too deep and difficult for ordinary hearers.*

Answ. But that depth and difficulty must not affright and hinder us, but quicken our dulnesse and diligence to learne this first foundation of all the Articles of faith.

Quest. *What reason can you shew, that every one must know in some measure this point or principle?*

Answ. Sundry reasons.

Quest. *What is the first?*

Answ. Because all faith must be founded in the acknowledgement of one God in three Persons, and without some understanding in this principle, the first line in the Bible cannot be understood, when by special providence is laid down the Unity of the Deity in Trinity of Persons.

Quest. *What is the second reason?*

Answ. Because God by this principle hath put a difference between himself and all Idols and false gods, and otherwise to conceive of him, were to frame an Idol in our minde; and shall not we learne to know our God as he hath revealed himself to us?

Quest. *What is is the third reason?*

Answ. Because without the right laying of this ground, can be no true worship of God. For

First, the Unity in Trinity, and Trinity in Unity is to be worshipped. *Athanasius.*

Secondly, if thou wilt pray to the Father out of the Sonne or holy Ghost, or to the Son out of the Father or holy Spirit, thou offerest to an unknown god, and as a *Samaritan*, thou worshippest thou knowest not what.

Thirdly, he that hath the Son hath not the Father (saith Christ) and he that hath not the Spirit, is none of his.

Fourthly, seeing the Scriptures give them all equal divine honour, so must we in our invocation, faith, adoration, and worship.

Quest. *What is the fourth reason?*

Answ. Because without this ground well laid, men of years cannot be saved, *John* 17. 3. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.*

Quest. *But we read not the word (Trinity) in all the Scripture?*

Answ. But we read the thing, and the godly ancient Fathers brought the use of the word into the Church, to expresse this mystery; and therefore it is not lightly to be rejected as an addition to the Word, but retained for explication of it.

Quest. *But we read not of three Persons in Scripture?*

Answ. The Word Person referred to God, we read in *Heb.* 1. 3. and the text speaketh of three, which Persons in the Deity are the whole and very same Divine Essence, only distinguished by their peculiar, respective, and communicable properties.

1 *John* 5. 7. *There be three which bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one.*

Quest. *What is the scope of this place?*

Answ. To prove Christ to be the Son of God, and true *Messiah*, on whom the faith and salvation of the Church dependeth.

Quest. *How do you prove it?*

Answ. By two sorts of witnesses { 1, From heaven. 2, From earth.

What

What is the firſt of the witneſſes in heaven? Queſt.
The Father. *Anſw.*
How doth the Apoſtle underſtand that Word? Queſt.
Not Eſſentially; for the whole divine Eſſence in all the Perſons, as it is often taken in the Scripture, as alſo in the beginning of the Lords prayer, *Our Father*, in which we pray to the whole Deity, as alſo in the beginning of the Creed, *I believe in God the Father Almighty*, that is the whole Deity, which is an Almighty Creatour. *Anſw.*
How then is it taken here?
Perſonally, by way of relation oppoſed to the Perſon of the Son, and agreeing to the firſt Perſon only, not to the ſecond or third. Queſt. *Anſw.*
How is the Father the firſt Perſon?
Not in time, not in dignity and degree; for (as *Athanaſius* his Creed ſaith) in the Trinity none is greater nor leſſe then another, none above or under another, none before or after another: But firſt onely in order, becauſe he is the beginning of the Deity, not receiving it from any other, but Communicating it to the Son and holy Ghoſt. Queſt. *Anſw.*
Why is he called Father?
Becauſe of this perſonable propriety in begetting the Sonne by an unconceiveable generation; for no humane thing muſt be here conceived. Queſt. *Anſw.*
Why ſo?
Firſt, becauſe he begetteth his Sonne, not in time, but before all eternity. Queſt. *Anſw.*
Secondly, by communicating not a part, but his whole ſubſtance, and yet no whit diminiſhed or leſſened, becauſe he is infinite.
Thirdly, not without himſelf, but within himſelf, without any alteration in the Father, and paſſion in the Sonne, none of which can agree to any other generation.
How did the Father teſtifie of Chriſt?
In that he teſtified from heaven ſundry times, that Chriſt was his beloved Son, as in his Baptiſme, *Mat.* 3. in his transfiguration, *Mat.* 17. and commandeth us to hear him, *John* 12. 28, 30. *Father, glorifie thy name. And a voice came from heaven, and ſaid, I have glorified it, and will glorifie it*; and this was to confirme their faith in Chriſt, *Verſ.* 30. Queſt. *Anſw.*
What is the ſecond witneſſe from heaven?
The Word, that is the Son of God, ſo called, *John* 1. 1. not becauſe he is a vaniſhing word in the aire, as ours is, but for ſundry other reaſons. Queſt. *Anſw.*
What is the firſt?
Becauſe he is the ſubſtantial Word, begotten of the whole ſubſtance of the Father, not in time, but from all eternity, and in all things equal to his Father, *Coloſ.* 1. 15. He is the image of the inviſible God, not an accidental image, but a ſubſtantial, and the firſt-borne of every creature; that is, was before any creature. Queſt. *Anſw.*
But is not man the image of God?
Yes, becauſe he reſembleth God; but Becauſe he reſembleth him imperfectly, he is rather ſaid to be after the image of God: But the Sonne of God is the perfect image of God, and not after his image. Queſt. *Anſw.*
2. The Son is ſo the image of the Father, as that he is the ſame ſubſtance and nature with him; ſo are not the ſonnes of men.
3. The ſame image in number with the Father; ſo are no men, but by reſemblance.
4. The Sonne is an infinite image of his Father, and as farre excelleth the image in man, as *Ceſar's* image in his ſonne excelleth *Ceſar's* image in his coyne.
What is the ſecond reaſon, why he is called the Word? Queſt.

Becauſe

Anſw. Becauſe he is the *wiſdome of the Father*, he is the moſt perfect wiſdome of his Father, acquainted with the boſome of his Father, with all his Fathers deep counſels and ſecrets, and revealing them to the Church.

Queſt. *What is the third reaſon?*

Anſw. Becauſe there is an union and ſimilitude between the Father and the Sonne, which may be conceived by the agreement of us and our word.

Firſt, as our word is the conception of the minde, and begotten of the minde without any paſſion of the conceiver, or in the conceived; ſo the Sonne is begotten of the Father, without any paſſion in the Father or in the Sonne.

Queſt. *What is the ſecond ſimilitude?*

Anſw. As our conceit abideth in our minde, and being begotten in the minde, continueth with it; yea, albeit it be expreſſed by ſpeech, and come abroad, yet it ceaſeth not to be in the minde as in the proper centre: So the Sonne is, and abideth inſeparable from the Father, even then when he taketh fleſh, *and cometh out from the Father.*

Queſt. *What is the third ſimilitude?*

Anſw. As by our word uttered, the will and counſel of our minde is known and made manifeſt: ſo by the Sonne, the Father himſelf and his will and counſel is revealed, not onely ſince his incarnation, but from the beginning of the world. In theſe regards the Sonne of God is called the Word; but Eſſential, divine and uncreated.

Queſt. *How doth this Word witneſſe from heaven?*

Anſw. The Word is the ſecond witneſſe from heaven, witneſſing from himſelf, that he is the Sonne of God, in all his Miniſtery, Miracles, Life, Death, Reſurrection and Aſcenſion; yea and after his Aſcenſion he witneſſed the ſame from heaven to *Stephen*, *Acts* 7. 55. and to *Saul*, *Acts* 9. 5. in a voice from heaven, ſaying, *I am Jeſus whom thou perſecuteſt*; and *Acts* 22. 18. he appeared from heaven to *Paul* in the Temple, and ſaid, *Make haſte hence, for they will not receive thy teſtimony concerning me.*

Queſt. *What is the the third witneſſe from heaven?*

Anſw. The holy Ghoſt, the third perſon in Trinity, to whom by an everlaſting proceeding, the Deity is wholly communicated.

Queſt. *What kinde of Ghoſt or Spirit is he?*

Anſw. Not a created Spirit, as Angels are, and as the ſouls of men are; but an uncreated, incorporeal, inviſible, and infinite Eſſence.

Queſt. *Why is he called a Spirit?*

Anſw. For three reaſons.

1. Becauſe the third perſon is after an unſpeakable manner breathed from the Father and the Sonne.

Secondly, becauſe by him the Father and the Sonne breath and inſpire holy motions into the hearts of all the Elect.

Thirdly, becauſe he is God bleſſed for ever, equall and the ſame with the Father and the Sonne, who is a Spirit.

Queſt. *Why is he called the holy Spirit?*

Anſw. 1. In reſpect of his nature and eſſence, which is holineſs it ſelf.

2. In reſpect of his effects, becauſe he is the immediate ſanctifier of the Church.

Queſt. *How doth the holy Spirit witneſſe to Chriſt?*

Anſw. Before the death of Chriſt, in his Baptiſme, deſcending on him in the forme of a Dove; and after his Aſcenſion falling on his diſciples in the forme of cloven Tongues, beſtowing admirable gifts of Tongues, miracles, healing, and inviſible aſſiſtance; and ever ſince beſtowing excellent, but ordinary gifts upon the Paſtors, to fit them to publiſh Chriſt the onely true Saviour; and above all, by his inward and heavenly teſtimonies in the hearts of his Elect.

Queſt. *How may we conceive aright this text, ſaying theſe three?*

The

The Father, the Word and the Spirit are three diſtinct ſubſtances, which the Church called perſons, every one diſtinct from another; ſo as one cannot be the ſame with another. *Anſw.*

Firſt, the Sonne is another from the Father, as the begotten from the begetter, and neither can the Father be begotten, nor the Son beget; and the Holy Ghoſt is another from both, Chriſt calleth him *another Comforter*, *John* 14. 16.

Secondly, here one of them witneſſeth to another, and the perſon witneſſing cannot be the ſame with the perſon witneſſed.

Thirdly, the Holy Ghoſt is ſent from the Father and the Sonne, and the perſon ſent muſt be another from the ſender.

Fourthly, though this doctrine of the Trinity was darkly delivered to the Church in the Old Teſtament, yet in the New Teſtament it is by Chriſt clearly revealed, that theſe Perſons are three, and frequently joyned in many Scriptures.

Rehearſe ſome places expreſſing them. Queſt.

Mat. 3. 16. The Son ſtandeth in *Jordan*, the Father acknowledgeth him his beloved Son; the Spirit deſcendeth as a Dove upon him; theſe muſt be three, and one cannot be the other, *Gal.* 4. 4. *God ſent his Sonne made of a woman; and becauſe ye are ſonnes, he hath ſent the Spirit of his Sonne*; here are three diſtinct Perſons, for the ſender and the ſent cannot be one, 2 *Cor.* 13. 14. *The grace of our Lord Jeſus Chriſt*, Eph. 2. 18. *Through Chriſt we have entrance unto the Father by one Spirit*, Tit. 3. 5. The Father waſheth by the Spirit through Chriſt. *Anſw.*

Theſe three are one, wherein our Apoſtle ſheweth, That though theſe three Perſons are diſtinct, yet they are undivided.

If the Father cannot be the Sonne, how can they be one? *Obj.*

For the anſwering of this, there be five Propoſitions. *Anſw.*

What is the firſt? Queſt.

They are one and the ſame in nature, eſſence and ſubſtance, having all the ſelf-ſame Godhead undivided and whole, and whatſoever agreeth properly to the nature of God, agreeth properly and equally to them all; the eſſence of God is the very ſame in all the Perſons, but if we conſider the divers manner of Perſonal ſubſiſtence, they are not the very ſame, for the Perſon of the Father ſubſiſteth in begetting, the Perſon of the Sonne in being begotten, the Perſon of the Holy Ghoſt in proceeding from them both. Thus the ſame divine eſſence is common to each of them, and only the manner of perſonal ſubſiſting is proper to each, and incommunicable. *Anſw.*

What is the ſecond Propoſition, to conceive of this myſtery? Queſt.

That they are one in number, not three. For although it cannot be, that men, whoſe bodies are of finite qualities, and ſo admit of compoſition and diviſion, can be one and the ſame man, yet in the ſimple, infinite and uncreated eſſence of God it muſt neceſſarily be conceived, that one perſon is another perſon from each other, but not another thing; here is a Trinity in Unity, but not a Triplicity. *Anſw.*

What is the third Propoſition? Queſt.

That theſe three are one in all eſſential attributes; they are all but one eternal, infinite and omnipotent God. *Anſw.*

Clear this in one or two inſtances. Queſt.

1. The Father is eternal; ſo is the Sonne, *Prov.* 8. 22. *The Lord poſſeſſed me from the beginning of his wayes*, John 8. *Before* Abraham *was I am*; and ſo is the Holy Ghoſt, who in the Creation moved upon the waters, *Gen.* 1. 2. *Heb.* 9. 14. *Chriſt by his eternal Spirit offered himſelf.* *Anſw.*

2. Inſtance, the Father is infinite; ſo is the Son, *Who thought it no robbery to be equal to his Father*, Phil. 2. 6. ſo is the Holy Ghoſt, Pſ. 139. 7. *Whither ſhall I go from thy Spirit? or whither ſhall I flie from thy preſence?* and ſo in the reſt of all divine attributes.

Queſt. *What is the fourth Propoſition?*

Anſw. That all theſe three are one in will and work, for they all will one thing, whatſoever the Father willeth, the Son revealeth, the Holy Ghoſt confirmeth.

Secondly, they all act and operate the ſame thing without themſelves, whatſoever the Father doth, the Sonne doth the ſame, and the ſame doth the Holy Ghoſt; even as the Sunne doth lighten and cheriſh the earth, the ſame doth the heat, the ſame doth the beames.

Queſt. *Give an inſtance hereof.*

Anſw. The Father createth, and ſo doth the Sonne, *John* 1. 2. *By the Word were all things created, and without it was nothing made,* Col. 1. 16. *For by him were all things made, that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him*; ſo doth the Holy Ghoſt, *Job* 33. 4. *The Spirit of the Lord created me,* Pſ. 33. 6. *By the Word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth.*

Queſt. *What is the fifth Propoſition?*

Anſw. That though many reſemblances in nature have been conceived to the expreſſing of this myſtery, yet they are all too ſhort, and cannot reach it; the clear knowledge whereof is referred to another life, which we muſt long for, when all ignorance ſhall be removed, and we ſhall be ſatisfied with Gods image.

Queſt. *But what are theſe reſemblances?*

Anſw. The firſt reſemblance is that of St, *Auguſtine*, the light of the Sunne, of the Moon, and in the aire, are three diſtinct lights, and yet but one Sunne. In the Sunne we have the body, the beames and the light, all diſtinct, each from another; The Sunne is not the beames nor light, and yet none divided from the other, no more then the perſons are; The Sunne is not from another light, but the beginning in order, as the Father is; The beames are from the Sunne, and the light from both, and yet all theſe three are in nature but one Sunne, and the ſame light is in the Sun and in the beames.

Queſt. *What is the ſecond reſemblance?*

Anſw. It is drawn from a fountain that ſendeth forth a ſtream, and from both proceedeth a river; Here be three diſtinct things not divided; The ſtream is begotten of the fountain, as the Sonne of the Father; the river proceedeth from them both, as the Holy Ghoſt doth from the Father and the Sonne; and yet the water is the ſame in all, as the ſame Godhead in all the Perſons; theſe are truly ſaid to be three, and yet are one.

Queſt. *What is the third reſemblance?*

Anſw. Conſider a tree, there is the root, the bole and the bough diſtinct, but not divided; the bole cometh from the root, but is not the root; the roote from none, the bough from both, yet all one tree, and one undivided nature.

Queſt. *What is the fourth reſemblance?*

Anſw. In man himſelf are three diſtinct things; the minde which begetteth a word, and the word which begetteth a ſound; all undivided; The minde is from none, but firſt in order, the word from the minde, the ſound from both, and yet all one minde.

Queſt. *What is the fifth and laſt reſemblance?*

Anſw. Look upon Chriſt, in whom God is more manifeſt then in all the creatures; In one Chriſt we have three diſtinct ſubſtances. 1. His Deity. 2. His Soul. 3. His Body; none of theſe can be the other; the Deity is a Spirit uncreated, the Soul is a Spirit created, the Body a corporeal ſubſtance; yet all theſe ſeveral ſubſtances are ſo hypoſtatically united, as they make but one Perſon, one Chriſt, not two or three Chriſts; and as the unity of Chriſt his Perſon fighteth not againſt his three Natures; no more in the Deity doth the Trinity of Perſons with the unity of Nature: All this cannot declare

deelare the unutterable manner of this myſtery, only it ſheweth it to be no abſurdity, to conceive three Perſons every one to be God, and yet all to be but one God.

But ſome would be willing to ask farther of the begetting of the Sonne, or proceeding of the Holy Ghoſt? Queſt.

To theſe it may be anſwered, The well is deep, and we want a bucket; Let them tell us how they were bred in the wombe, and ſhew us the nature of the ſpirits, that beat in their own pulſes, and then we will anſwer them? *Anſw.*

What is the uſe of this point? Queſt.

To hold a true diſtinction of the Perſons, without any confuſion, effuſion, ſeparation, ſection or multiplication. *Anſw.*

But the Father is in the Sonne, and the Sonne in the Father, and ſo they are confounded. *Obj. 1.*

Our Saviour by ſuch phraſes, excludeth the disjunction of the Perſons, but not the diſtinction of them. *Anſw.*

But how can all theſe three be one God, ſeeing God the Father cannot be God the Sonne, and the Father is before the Sonne? *Obj. 2.*

The Father was alwayes Father as alwayes God; and the Sonne an eternal Sonne as eſſentially God, and no new thing ever was in the Father or Sonne, in their Nature and Eſſence, and the Father is before the Sonne only in order and not in time. *Anſw.*

But the Sonne was but the forme of God, Phil. 2. *and ſo not one and the ſame with God.* *Obj. 3.*

The forme is twofold. 1. Accidental. 2. Eſſential. *Anſw.*

An accidental forme can never be equal to God, but he was the eſſential forme, *Hebr.* 1. 2 and ſo equall.

But God the Father is of himſelfe, the Sonne is not of himſelf, but of the Father, therefore not one God with the Father. *Obj. 4.*

Conſider Chriſt without relation in his own divine Eſſence and Nature; and he is God of himſelf, and all Attributes of Divine Eſſence agree to him properly of himſelf; but conſider him perſonally, he hath not the manner of his being of himſelf, but of the Father; for he who is God of himſelf is the Sonne, not of himſelf, but of the Father, and yet this hindereth not the Eternity of his Sonſhip, the generation to be eternal. *Anſw.*

But how can the Holy Ghoſt be one God With the Father and Sonne, ſeeing he is but the power of the Almighty? Luke 1. *Obj. 5.*

He is the power of God, not accidental, as only a quality or a powerful effect, but he is of the ſame eternal divine nature with the Father and the Sonne, which he hath by a ſingular manner of being, called in the Scripture (proceeding.) *Anſw.*

But he that is ſent from the Father and the Son, is inferiour to them, and not one God With them. *Obj. 6.*

1. One equal may ſend another by conſent.

2. Here is no ſervile command in the one, nor execution in the other; no local motion, but only ſome manifeſtation of his divine power, which is called ſending. *Anſw.*

3. The Spirit is no organical inſtrument, whoſe Miniſtery the Father or Son uſeth, but only in the order of Perſons, and diſtinction of perſonal actions, he is deſigned by the way of working.

What is the ſecond uſe? Queſt.

To teach us how marvellouſly the light of nature is extinct, that ſeeing the true God is but one, men ſhould deviſe to themſelves ſo many falſe gods. *Anſw.*

Varro a learned Romane maketh a Catalogue of thirty thouſand gods of the Heathen, ſo as the Heathens were very Atheiſts, for where are more gods then one, there is never a one, as good no God as many.

What is the third uſe? Queſt.

Anſw. To ſhew that the Romane Religion is heatheniſh and wicked, and as flat idolatry as any heathen.

1. In mulliplying their gods according to the number of their Cities, Altars, Churches, Perſons, Diſeaſes, and ſeveral occaſions, and they ſet every one their diſtinct office, as the Heathens did.

2. In denying the true God, and his holy Sonne, ſetting over him the Virgin *Mary*, to command him in what ſhe or they liſt.

Queſt. *What is the fourth uſe?*

Anſw. To beware of Chriſtian Atheiſme.

1. In giving affection, truſt, feare, ſervice to the creatures, riches, Princes, pleaſures.

2. In preferring or equalling any thing to God his favour, love and ſervice, for that they make a god, and become therein idolaters againſt the firſt Commandment, the firſt Petition of the Lords Prayer, the firſt Article in the Creed; for God is of the things that muſt be had alone; he is a Maſter, and none can ſerve two Maſters; an Husband, and a wife can have but one at once, *Hoſea* 1. 6.

The eighth Head,

Wherein is proved, that the Scriptures are the Word of God.

The fifth general queſtion, *Whether the Scriptures be the Word of God? and contain the Will and way of God, wherein he will be followed.*

Queſt. *Is this queſtion neceſſary?*

Anſw. There is no queſtion in all the Catechiſme more worthy ſatisfaction, then this which enquireth into the authority of Scripture, and that for five reaſons.

Queſt. *What is the firſt?*

Anſw. Becauſe all Religion dependeth upon it, and the wavering in this principle openeth a wide door to beaſtly Epicuriſme, deviliſh Atheiſme, and all contempt of Religion and Juſtice.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe it cutteth off all labour in hearing and reading, and all care to practiſe; if the heart be not perſwaded that the Scriptures be of God, it will eaſily ſave all this labour, and reject all the meanes of ſalvation.

Queſt. *What is the third reaſon, why this queſtion is neceſſary?*

Anſw. Becauſe the doubting of this cutteth off all faith, with all the comfort and ſtrength of faith; for a man muſt firſt believe God, before he can believe in God; he muſt believe God to be true and faithful in himſelfe, before he can believe him to be ſo unto him; he muſt firſt believe Gods Word to be true, before he can believe it to be true to him. He can expect no comfort in temptation, that holdeth not this Word, the ſword of the Spirit, to defend himſelf, and to offend the enemy; nor in terrour of conſcience, can he look for any peace but from hence; The Goſpel is the Well of ſalvation; *David* had periſhed in his troubles, but for the Word of God.

Queſt. *What is the fourth reaſon?*

Anſw. Becauſe the doubting of this cutteth off all ſelf-denial, mortification, and all found repentance; for who will abandon his carnal delights and pleaſures, and undertake the ſtrict courſe and unpleaſant way of godlineſſe, that doth doubt whether the Scriptures be the Word of God or not?

Queſt. *What is the fifth reaſon?*

Anſw. Becauſe the doubting of this cauſeth a man to forſake the rule and guide of his life, and to be juſtly given up to be ruled by the devil and luſts, yea to caſt away the Word and way to eternal life, and ſo is bound over to damnation with the devil and his Angels.

Obj. 1. *But how do you make it clear that the Scriptures are the Word of God?*

The

The Lord himſelf profeſſeth them to be the words that proceed out of his mouth, *Micah* 2. 7. *Are not my words good to him that walketh uprightly?* So *Iſa.* 55. 11. *The word that goeth out of the Lords mouth, ſhall not return in vaine unto him, but ſhall accompliſh that which he will, and it ſhall proſper in the thing whereto he ſendeth it*; and his ſervants profeſſe the ſame *Anſw.*

The Prophets begin with *The Word of the Lord.*

The Apoſtles, *That which we have received of the Lord,* 1 Cor. 11. But beſides this, there are five clear demonſtrations to prove it.

What be they? *Queſt.*

The firſt is drawen from the divine matter of Scripture. *Anſw.*

2. From the divine inſtruments.

3. From the divine properties.

4. From the divine effects.

5. From ſtrong and manifold teſtimonies.

How appeareth it that the Scripture is divine in reſpect of the matter? *Queſt.*

Firſt, the matter of them is, that they treat of the great works of the eternal God in creation and providence, of juſtice and mercy both eternal and temporal, of the wayes and meanes to avoid the one and to attaine the other, together with the examples of both in men and Angles. *Anſw.*

What is the ſecond matter of Scripture? *Queſt.*

That it ſpeaketh of great myſteries above the reach of humane wiſdome, ſuch as no conceit of men can dive or ſearch the bottome of, which manifeſtly proveth that they can be no invention of man, but are indited by the Spirit of God. *Anſw.*

What inſtances have you hereof?

Three.

What is the firſt? *Queſt.*

Nature teacheth that there is a God, but that this God ſhould be diſtinguiſhed into the Father, Sonne and holy Ghoſt without diviſion of ſubſtance, or confuſion of perſons, mans apprehenſion cannot reach. *Anſw.*

What is the ſecond inſtance? *Queſt.*

That the world was made, nature teacheth; but that all this great frame was made of nothing, and this goodly order brought out of confuſion, and this light out of darkneſſe by the alone omnipotent word of the Creatour, paſſeth beyond all humane reaſon, and much more invention, and ſo muſt be the apprehenſion of Faith, *Heb.* 11. 2. *Anſw.*

What is the third inſtance? *Queſt.*

That we are miſerable by ſinne, and lie under the fruits of Gods diſpleaſure, experience teacheth; but how we may be delivered from this miſery, and yet God pacified and reconciled in his Sonne, and him to be borne of a Virgin, and to procure our life by his death, all nature cannot conceive, much leſſe reveale. Never any of the wiſeſt Philoſophers once dreamed of the fall of man by the firſt *Adam*, or of his reſtoring by the ſecond. Theſe myſteries fleſh and blood revealeth not, (as Chriſt to *Peter*, *Matth.* 16.) but the Father in heaven. *Anſw.*

What is the third part of the matter of Scriptures that proveth them divine? *Queſt.*

That it containeth ſuch things, as are not onely above nature, but contrary to natural wiſdome, and ſo can be no invention of humane wiſdome; as that which teacheth mortification, ſelf-denial, taking up of the Croſſe daily, rejection of our own works and worthineſſe, *eſteeming them as loſſe and dung*; with all thoſe tenents which ſeeme moſt obſcure and fooliſh, as being moſt contrary to the nature and wiſdome of fleſh: as, That the Croſſe is the Chriſtians chief crowne and glory; That the way to heaven is ſtrewed with croſſes, and is ſtrait; That rich and wealthy, and worldly wiſe muſt hardly come to heaven; That godlineſſe is the onely gaine; That loſſes for Chriſt is the onely advantage. Carnal reaſon never deviſed theſe poſitions, but laugheth at, and rejecteth them. *Anſw.*

What is the fourth part? *Queſt.*

Anſw. That it ſearcheth the heart, and telleth a man all that he hath done, diſcovereth the thoughts, (*Pſal.* 14. 1. *The foole ſaith in his heart*) entereth between the ſoul and the ſpirit, *between the marrow and the bones*, *Heb.* 4. 12. ranſacketh the conſcience, and ſetteth all the ſinnes of it before it, and leadeth to the fountain of ſinne in the very bowels of corrupt nature, which never humane writing did, which plainly argueth it to be the Lanthorne of the Lord, diſcovering the entrals of the belly; and, to proceed from God alone, who is the onely ſearcher of the heart, and the onely Lord of conſcience, 1 *Cor.* 14 25.

Queſt. *What is the fifth part?*

Anſw. That it containeth moſt holy precepts and lawes, differing from all mans lawes.

Queſt. *Wherein do God his lawes differ from mens?*

Anſw. In three things.

Queſt. *What is the firſt?*

Anſw. In perfection, *Pſal* 19.7. *The law of God is perfect.*

Queſt. *What is the ſecond?*

Anſw. In power; for here is a new commandment, that carrieth a power by the Spirit of grace to performe it.

Queſt. *What is the third thing?*

Anſw. In the end; for thoſe precepts and exhortations raiſe a man beyond a civil life to the power of godlineſſe, whereas all writings beſides ſerve but to frame and furniſh a man unto civility and outward morality; the very righteouſneſſe of Scribes and Phariſees, which if a man exceed not, he can never enter into heaven, *Matth.* 5. 20.

Queſt. *What is the ſixth part?*

Anſw. That it containeth moſt ample and large promiſes of a bleſſed and eternall happineſſe by faith in the Meſſiah, which Covenant none could make or can make good, but onely God himſelf, bleſſed for ever; To which promiſe of bleſſedneſſe in the bleſſed ſeed, are annexed promiſes of the Spirit of grace, *John* 14. 26. and of the graces of the Spirit, as wiſdome, faith, peace of conſcience, paſſage from death to life eternal, and unſpeakable union with the Sonne of God our head. All theſe divine parts and paſſages of Scripture clearly ſhew it to be divine, and farre beyond the device of all men and Angels.

Queſt. *What is the ſecond argument to prove the Scriptures the Word of God?*

Anſw. It is taken from the Penmen and inſtruments by which God uſed to reveale his will.

Queſt. *What things conſider you in them, to prove it ſo to be?*

Anſw. Six things.

Qneſt. *What is the firſt?*

Anſw. Their extraordinary calling, being men, in themſelves utterly indiſpoſed to invent thoſe great and high myſteries.

Queſt. *How prove you this?*

Anſw. By two reaſons, for firſt, moſt of them were without all learning, meane in themſelves, as meane in their education; as *Amos* was an herdſman, *Matthew* a Publican, *Luke* a Phyſician, *Peter* and *John* illiterate men, that the Jewes admire whence they had their learning, *Acts* 4.

Secondly, others of them had learning and education, but which was cleane contrary to this holy Doctrine; as *Moſes* was learned, but in all the learning of the Egyptians, and trained up in Idolatry; *Paul* was learned above all the Apoſtles, but a moſt grievous blaſphemer and perſecutor of the Church: Now that theſe men, ſo unfurniſhed, ſo contrary in themſelves to the Doctrine of grace, ſhould excell all other Writers in the world, in ſuch excellent gifts argueth them to be divine inſtruments, moved by the Spirit of God, and not by private inſpiration.

Queſt. *What is the ſecond thing you conſider in theſe Penmen, to prove it the Word of God?*

The

The extraordinary and infallible assistance of them all. *Answ.*

Wherein consisteth this? Quest.

In two things especially. *Answ.*

1. In that they were exempted from errour in Doctrine, for they were immediately assisted by the Spirit of Christ which was in them.

How prove you this? Quest.

1 *Pet.* 1. 11. It is said of all the Prophets, The Spirit of Christ was in them, of all the Apostles, *It is not you that speak, but the Spirit of the Father*, Acts 2. 4. *Answ.*

2 *Pet.* 1. 22. Of all holy Penmen it is said, They spake not of private inspiration, but moved of the holy Ghost; In particular of *Isaiah*, Acts 28. 25. *Well spake the holy Ghost by Isaiah*; Of *Paul*, 2 *Cor.* 13. 3. Ye seek a proof of Christ speaking in me: Now if Christ the truth it self, and the Spirit of truth speak in them and move them, what issueth from them by word or writing, must needs be divine.

But did not the Apostles conceive that the Kingdome of Christ was to be earthly? Quest.

It is not doubted, but that as men they had some errour in their opinion, especially before the Spirit descended on them, (as at that time it was not) but that, as Apostles, they either preached or wrote any errour, cannot be proved; they could no way deliver Doctrine to the Church in the name of Christ, by word or writing, but pure and certaine. *Answ.*

What is the second thing by which you prove this extraordinary assistance? Quest.

In that they were furnished with many powerful miracles, such as Satan and his Angels could never imitate, as turning back the Sunne in his course, dividing the Sea, giving sight to those that were born blinde, raising the dead. *Answ.*

What is the use of this? Quest.

Partly the confirmation of the Divinity of the Doctrine, partly the conviction of all gain-sayers, that it can be no other Word then his by whose almighty power alone such effects can be produced, which miraculous effects were so potent, so evident and clear before so many eye-witnesses, as the Jewes at this day cannot but acknowledge them, and Christ for them as a great Prophet, though not as the promised Messiah. *Answ.*

What is the third thing you consider in these Penmen of Scripture? Quest.

That all of them shined in holy and unblameable conversation for the general, above all the Writers in the world. *Answ.*

How prove you that? Quest.

Because the Scripture calleth them *holy men*, 2 Pet 2. 21. Luke 1. 70. *As he spake by the mouth of his holy Prophets*, Ephes. 3. 5. *Which in other ages was not made known to the sonnes of men, is now revealed unto the holy Apostles and Prophets by the Spirit*; And they are so called, not onely because they are sanctified and set apart to their calling, but because they were sanctified in themselves, devout men, religious men, eminent in such purity and holinesse, as without the Church is not to be found. *Answ.*

Secondly, because the Scriprure calleth them *men of God*, that is, not onely called by God, but men standing neere God, excellent men, sanctified persons, preferring Gods glory above all the world.

But had they not great falls? Quest.

Yes, because they were men, but holy men, because they fell not with full consent or purpose, nor yet persevered in their falls, but repented and testified their holinesse; whereas wicked men fall and rise not, but go from evill to worse. *Answ.*

What is the fourth thing in these Penmen of Scripture? Quest.

Their manner of writing, all of them writing in all sincerity and uprightnesse. *Answ.*

How is this cleared? Quest.

Because, whereas men naturally desire to conceale their own faults and their friends, these were all over-ruled in their affections, and carried; First, directly to Gods glory. Secondly, not only beyond, but against themselves. Thirdly, most faithfully *Answ.*

fully and impartially, ſtanding between God and men, never flattering great men, nor ſeeking glory and credit to themſelves, but rather would utterly ſhame themſelves, that God might be glorified in their infirmity.

Queſt. *What inſtances can you give hereof?*

Anſw. Five inſtances.

Queſt. *What is the firſt?*

Anſw. Of *Moſes*, who ſpared not to ſet down the ſinne of his own brother *Aaron*; the ſinne of his murmuring ſiſter *Miriam*, with their puniſhment; The ſtrange jndgement of his two Nephews, *Aarons* ſonnes, by fire from heaven, for offering ſtrange fire, *Levit.* 10. No, nor his own ſinne of unbelief, and God his threatening many times, and excluding him out of *Canaan*.

Queſt. *What is the ſecond inſtance?*

Anſw. Of *Jeremiah*, who left records of his own impatience and murmuring, *chapt.* 20.

Queſt. *What is the third?*

Anſw. Of *Jonah*, who wrote his own repining at God's mercy, his rebellion and puniſhment.

Queſt. *What is the fourth?*

Anſw. Of *Paul*, who ſpared not himſelf, but named himſelf *a Perſecutor, a Blaſphemer, an Oppreſſour, the chief of ſinners*; who would have more diſgraced him?

Queſt. *What is the fifth?*

Anſw. Of *David*, who ſet down his own great and ſhameful ſinnes in ſundry Pſalms; And if it be true which the Fathers ſay, that *Marke* wrote his Goſpel from *Peters* mouth, then *Peter* ſpared himſelf leſſe then any other Evangeliſt; for that ſinne of his is more largely expreſſed by *Marke*, then any other of them.

Queſt. *What is the fifth thing conſiderable in thoſe Penmen of Scripture?*

Anſw. Their ſtile in writing argueth them to be guided by the ſame Spirit which is Divine.

Queſt. *How doth that appear?*

Anſw. Firſt, becauſe all of them write in the ſame majeſty; *Amos* an herdſman is as full of majeſty as *Paul* a learned Phariſee.

Secondly, Becauſe all of them in a ſimple and plaine ſpeech, without all affectation or loftineſſe of phraſe, do ſo ſet out theſe profound myſteries, and ſo lively expreſſe the depth of Divine wiſdome, as never could the moſt garniſhed and eloquent ſpeeches of the ſharpeſt wits ſo pierce into the underſtanding, heart, and affection of men, as theſe do, which the ſimple men diſcerning, fall down on their faces, and ſay, God is in you indeed, *Digitus Dei eſt hic.*

Queſt. *What is the ſixth thing in theſe Penmen arguing their writing to be Divine?*

Anſw. Their joynt conſent and harmony in writing ſheweth that they were guided by one and the ſame Spirit of God.

Queſt. *How doth this appear?*

Anſw. If we look at { 1. The perſons writing. 2. The things written.

1. The Perſons writing were many, of many ſeveral ages, and wrote of many ſeveral arguments, and yet all were of one minde and conſent in the ſame truth, every one confirming and explaining the other, without alteration or emulation, which was never ſeene in any other humane writing handled by ſundry men; nay in very few, that the ſame man agreeth alwayes with himſelf.

2. If we look at the things written by them, we ſee the law agreeth with the Goſpel, the propeticall predictions, with the Apoſtolical narrations, the truth with ſhadows, *Moſes* with Chriſt.

Obj. *But there ſeeme many diverſities among them.*

Anſw. Though ſome circumſtantial diverſity may appear, yet there is no contrariety; but as if one ſoul had ſo many hands, or one hand, ſo many pens, they conſent in the ſame truth, which is but one, as God is one.

All

All theſe conſiderations do manifeſtly clear, that the Writers of Scripture were called and aſſiſted to this Divine work by a Divine hand, and by that admirable Spirit of power and wiſdome, ſuch as never was in any writing beſides, and conſequently by this ſecond argument we ſtrongly conclude the Scriptures to be the Word of the eternal God. *Answ.*

What uſe may we make of all this? Queſt.

That the Scriptures are no device or policy to keep men in awe, as the Atheiſt conceiveth; the writers being ſuch holy men, and moved by the Spirit of God. *Answ.*

What is the ſecond uſe? *Obj.*

That never could this Divine truth be learned in the Schooles of men, but in Gods Schoole; nor by any other teachers but theſe, *who ſpake as they were inſpired by the holy Ghoſt.* *Answ.*

What is the third? Queſt.

That we have a ſure and infallible rule of Faith and life in the Scripture, becauſe the Penmen were infallibly aſſiſted and freed from errour; Horrible is the blaſphemy of the Papiſts, that call them a noſe of waxe, a leaden rule, turnable to all errours. *Answ.*

What is the fourth? Queſt.

That we are not to eſteeme the Doctrine of Scripture contrary or according to the worthineſſe of the men ſent and employed in the Church, but according to the worthineſſe of the Authors and ſuch inſtruments as he ſet apart, who could not be employed but in ſuch things as are of moſt Divine nature and uſe, never to be ſleighted, but conceived of moſt abſolute neceſſity and perfection. *Answ.*

What is the third argument to prove the Scriptures to be the Word of God? Queſt.

It is drawn from the Divine properties of the Scriptures, wherein they carry expreſſe footſteps of God himſelf, above all the writings in the world. *Answ.*

What are theſe Divine properties? Queſt.

They be five. *Answ.*

What is the firſt? Queſt.

The reverend antiquity of the Scripture reſembling the Ancient of dayes, who as he was before all things, ſo they were before all other writings in the world. *Answ.*

How doth this appear? Queſt.

1. Becauſe no humane writing can be proved more ancient then the time of *Nehemiah* and *Ezra*, which was about the year of the world 3500. *Answ.*

2. No Hiſtory did ever ſet down the Narration of things from the beginning of the world, before *Moſes*, and all others borrowed from him, not without corrupting the Hiſtory with many fables and incredible Narrations. *Note*

What conclude you hence? Queſt.

That our Religion grounded in theſe writings is the old Religion, even as old as the day of mans creation and fall, whereas all other religions are but of yeſterday; nay, the gods themſelves worſhipped by Heathens and Turks, were long after the time of *Abraham*. *Answ.*

But the Scripture was not before Moſes; *the Nativity of the Books of* Moſes *falling out about the* 2960 *year of the world, after* Iſraels *departure out of* Egypt, *and the erection of the Tabernacle in the Wilderneſſe, and was there no Scripture all this while?* Queſt. *Note*

The Word of God is either { Inward, called *Scriptura Cordis.* / Outward, called *Scriptura Teſtimonii.* } *Answ.*

What is the inward Scripture of the heart? Queſt.

That which the Spirit of God immediately writeth in the fleſhly tables of the hearts of all the ſonnes of God, and by this all that are to be ſaved are taught of God, *Jer.* 31. 33. *I will put my Law in their inward parts, and write it in their hearts,* Hebr. 8. 10. 2 Cor. 3. 3. *You are manifeſted to be the Epiſtle of* *Answ.*

Chriſt miniſtred by us, not written with Inke, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

Queſt. *What is the outward Scripture of the Teſtimony?*

Anſw. That which was inſpired by the holy Ghoſt, and committed to writing by the Prophets, Apoſtles and Evangeliſts, to preſerve and tranſmit ſound and ſaving Doctrine by their pens, to all poſterity; of which Scripture the Apoſtle ſpeaketh, *Phil.* 3.2. *It grieveth me not to write the ſame things often.* Of this later, *Moſes* was the firſt writer in the world.

Obj. *How is that proved?*

Anſw. By the Evangeliſt, *Luke* 24. 27. Chriſt, to prove that he *muſt ſuffer, and enter into his glory; began at* Moſes *and all the Prophets, and interpreted to them in all the Scriptures, the things that were written of him,* ſhewing plainly, that there was none before, nor no other more ancient then *Moſes.*

Queſt. *Have you any other reaſon?*

Anſw. Yea, and that is, the teſtimony of all the Hebrews and Greeks, and all Eccleſiaſtical and prophane Writers agree joyntly, that *Moſes* his writings is the moſt ancient books in the world; that no Poet, no Philoſopher, no Law-giver or Writer in any kinde, was ſo ancient as he; and that no ſound truth concerning God and Divine things were written by the moſt ancient Greeks, *Orpheus, Homer, Pithagoras, Plato,* but it was all taken out of the books of *Moſes.*

Queſt. *What other reaſon giveth light, that* Moſes *was the firſt writer of the Scripture?*

Anſw. Becauſe never any before him was ſo evidently prepared by God to this great work, nor never any ſo divinely graced and pointed out by Gods own finger, as by whom he would commend divine truth firſt to the world, as he was.

Queſt. *What were theſe ſpecial evidences of his vocation?*

Anſw. They were four.

Queſt. *What is the firſt?*

Anſw. The many and mighty miracles in *Egypt,* which won him authority both among the Iſraelites and Egyptians and foreigne Nations, whereby they conceived *Moſes* to be a mighty Prophet.

Queſt. *What is the ſecond?*

Anſw. The many familiar conferences of God with *Moſes* in the Wilderneſſe, and many directions from God face to face, wherein Iſrael could not but conceive him *a friend of God,* yea a ſpecial favourite.

Queſt. *What is the third?*

Anſw. The ſpecial appearance of God, and deſignation of him to this work before the people, *Exod.* 19. 9. *Lo, I come to thee in a thick cloud, that the people may heare when I talk with thee, and that they may believe thee for ever.*

Queſt. *What is the fourth?*

Anſw. The ſevere revenge of all that oppoſed and contradicted him in his Doctrine and Miniſtery, as *Corah, Dathan* and *Abiram,* for that the Lord would not have his Miniſtery weakened, but would enforce his Doctrine, as *Eloquia Dei,* as the Oracles of God.

Obj. *But* Henoch *the ſeventh from* Adam, *left ſome Prophecies in writing, therefore there was ſome Scripture before* Moſes.

Anſw. The words in *Jude ver.* 14. prove not that any thing was left in writing by *Henoch* to poſterity; the word is, *Henoch propheſied,* he ſpeaketh not of any book or writing, but a Prophecie which may be without writing.

Note *Obj.* *But he repeateth his words, which could not be but out of a book or writing, there being between theſe near* 4000. *yeers diſtance.*

Anſw. It was at firſt preſerved by tradition, as many other Doctrines were, and ſo ſent down into many gradations, and it is not unlikely, but that after *Moſes,* it might be by ſome written into a book, and ſo preſerved in ſome writing till the Apoſtle *Jude* his time; but that it was written before *Moſes,* cannot be proved nor probable.

But how could the Church do without the Scriptures for 2960 yeares, could there be any Church? Queſt.

There could be no Church without Scripture, for the Word is the immortal ſeed, of which the Church is begotten, ſo as the Scripture muſt be before the Church, and the Church never wanted Scripture; But we muſt conſider the Scripture, either according to the Eſſence or the accidents of it; In the former, it was ever in the Church, in the latter, it was not before *Moſes*. Anſw.

Explaine this point more plainly? Queſt.

I explaine it thus; in the Eſſence the ſame heavenly doctrine which now is contained and written in the Scriptures, was from the beginning, being the eternall wiſdome of God, and was revealed to the Church, and believed by all the faithfull to ſalvation, from the beginning of the world; Thus was it known unto *Adam* and *Seth*, and their poſterities, in the ages of the world created, unto *Noah* and *Shem*, and their generations, in the world reſtored, and ſo continued to *Abraham*, *Iſaac* and *Jacob*, and their iſſue, untill *Moſes*. All this while it was an unwritten word, but the writing of it was the evidence of them, when it was in due time by Gods ſpecial providence committed to writing, that it might remaine a neceſſary inſtrument of ſalvation, and the foundation of faith to all poſterities; And the inſtrument that God firſt uſed in writing the Scriptures, was *Moſes*. Anſw.

Then it ſeemeth that the Patriarchs had the ſame truth and doctrine of ſalvation as we have? Queſt.

Yes, but not in writing, for they had no other way nor meanes of ſalvation, no other Chriſt, nor name to be ſaved by, then we; for Chriſt was *the ſame yeſterday, and to day, and for ever.* Anſw.

But we cannot conceive how the Lord could reveale his Will to the ancient Church without the Scriptures? Queſt.

It is enough to know that the Lord needed not any writing in paper, but could put his Law in the hearts and inward parts of his people; Yet, for ſatisfaction, there are three wayes whereby God revealed the Doctrine of ſalvation to the ancient beleevers before the writing of the Scriptures. Anſw.

What is the firſt Way? Queſt.

By lively voice, all that time the Sonne of God appearing to the Fathers in humane ſhape, and therein familiarly teaching them. Anſw.

How is this proved? Queſt.

1. Who elſe admoniſhed *Adam* not to eate of the tree? Who elſe reproved him for his ſinne? Who elſe raiſed him by the promiſe of the holy ſeed? Surely no other then he that formed him, informed him, *John* 1. 3. *By him were all things made*; and *Adam* was one of all things created, and therefore he was taught and informed by him. Anſw.

2. It was the Sonne of God that wreſtled with *Jacob*, *Hoſ.* 12. 4. The Angel being called the Lord of Hoaſts.

3. He *is the wiſdome of the Father*, Prov. 8. 31. *whoſe delight Was to be among the ſonnes of men* in unhumane forme, recreating himſelf with the Fathers; And hence, the ancient Greek Fathers, *Irenæus* and *Tertullian*, and others, called the Sonne of God viſible, and the Father inviſible; whereas in reſpect of his Divinity the Sonne is inviſible as well as the Father, but in this reſpect called viſible, becauſe he appeared in many humane apparitions, as never did the Father.

What was the ſecond way whereby God taught the Patriarchs who wanted the written Word? Queſt.

He uſed ſometimes the Miniſtery of Angels, as appeareth in multitude of examples; By Angels he ſpake to *Abraham*, *Iſaac and Jacob*, and many other: and *Gal.* 3. 19. *The Law was given by the Miniſtery of Angels.* Anſw.

What is the third way? Queſt.

Anſw. By the Miniſtery and induſtry of men, he propagated and continued holy Doctrines to the Church of thoſe ages; for look what he revealed by his Sonne, or by his Spirit, or by Angels, or by lively voice, or otherwiſe; godly men by word of mouth taught their children, and they taught their poſterity; and ſo by tradition the truth of God was preſerved without Scripture.

Queſt. *How appeareth this?*

Anſw. *Gen* 18. *v.* 19. *I will not hide from* Abraham *what I will do, for he will teach his children*; who be they? he muſt be a great Nation; and ſo he muſt by his family teach that great Nation; this holy Doctrine being carried down from one Land and Nation and Family to another, to enſuing ages.

Obj. *But this maketh well for the Popiſh doctrine of unwritten traditions.*

Anſw. Nothing leſſe, ſeeing all that Doctrine then continued by tradition, is now gathered into books and body of the Scripture, which is a perfect rule of faith and life; and to deviſe any unwritten traditions to adde to the perfection of it, is to light up a candle to adde to the perfection of the Sunne.

Queſt. *What is the ſecond Divine property?*

Anſw. The admirable perfection of Scripture, reſembling the Authour of all perfections.

Queſt. *How appeareth this?*

Anſw. 1. In that the Scripture is a moſt perfect rule of faith and manners, *Pſal.* 19. *The Law of God is perfect*; *And able to make the man of God perfect*, 2 Tim. 3. 17.

2. In that Chriſt reſolveth all queſtions by it, *Matth.* 3. & 19. 4. and cutteth off all temptations.

3. So perfect as nothing is to be added to it, nothing to be detracted from it, upon paine of all the plagues contained in it, *Rev.* 22. 18.

4. So perfect, as nothing muſt be changed into it, but if an Angel ſhould bring not a contrary only, but a diverſe Doctrine, he muſt be held accurſed, *Gal.* 1. 8.

5. So perfect, as no ſinne, no not of thought eſcapeth the ſentence of it; no action never ſo low or indifferent can be done out of the walk and cenſure of it.

Queſt. *What concluſion ariſeth hence?*

Anſw. That that muſt needs be a wicked religion, which challengeth the Scriptures of imperfection, without the addition of humane traditions; becauſe

1. It is contrary to the wiſdome of God.

2. To the experience of the Saints, whoſe religious mindes have experience of the ſufficiency of the Scriptures, without any ſuch traditions, *Pſal.* 119. 96. *I have ſeene an end of all perfections, but thy Law is exceedieg large, above all perfections.*

Queſt. *What is the third Divine property?*

Anſw. The certainty of the truth, and admirable conſent of every part with it ſelf.

Queſt. *How doth this appear?*

Anſw. In two things.

Queſt. *What is the firſt?*

Anſw. In the harmony of the Law with the Goſpel, in the agreement of ſhadows and ceremonies with truth and ſubſtance, of Prophets with the Apoſtles; all of them looking to Chriſt directly, and whatſoever ſhewes of difference appear in the computation of times or other circumſtances in Hiſtory, are ſo fully cleared and reconciled by thoſe who have laboured in it, as there is no colour of juſt exception left.

Queſt. *What is the ſecond?*

Anſw. In the juſt event and accompliſhing of Prophecies in the very manner, time, and every circumſtance, as they were foretold. Thus was the Prophet *Iſaiah* called a Legal Evangeliſt, or an Evangelical Prophet, preaching ſo directly and diſtinctly of Chriſt, his birth, life and death, as he ſeemed rather to write an Hiſtory of things done, then a Prophecy of things to be done.

Queſt. *What other inſtances have you?* Beſides

Beſides all other, our eyes ſee the accompliſhment of many predictions of St. *Paul* and St. *John*, concerning the riſe, the height and fall of Antichriſt; as alſo *St. Paul* his predictions concerning men in the laſt times, broaching doctrines of divels, forbidding to marry, and forbidding to abſtain from meats as unclean, 2 *Tim.* 3. 2. fulfilled now in Popery, and our ſenſes tell us, that now the times are on us, propheſied long ſince, 2 *Tim.* 4. 3. in which men *will not endure wholeſome doctrine, but turn away from the truth*; All which ſheweth them to be divine Oracles. *Anſw.*

What is the fourth divine property of Scripture? Queſt.

The ſtrong and perpetual oppoſition againſt them from the devil and the wicked world prove them to be divine, for never were any of the writings between heaven and earth ſo maligned as theſe. *Anſw.*

How prove you that? Queſt.

By many reaſons; For *Anſw.*

1. Satan never reſted in any age to raiſe up Hereticks and Seducers to corrupt the Scriptures, as at this time the whole kingdome of Antichriſt and Popery, (in which Satan ruleth and effectually deceiveth) infinitely diſgraceth the *Scriptures*, cavilleth againſt the perfection, purity, ſufficiency and authority of them; ſhutteth them up in obſcure tongues, perſecuting the *Saints* to death for reading them in their known language, and for profeſſing of them.

What is the ſecond reaſon you prove it by? Queſt.

In that he never ceaſed to ſtir up Tyrants utterly to aboliſh the *Scriptures*, had it been poſſible: *Manaſſes* and *Amon* to drive the People to idolatry and to hold them in it, ſought to ſuppreſſe the Book of the Law. *Anſw.*

Antiochus cut in pieces all the Books of the Law that he could come by, and made an Edict, that with whomſoever the Book of the Law was found, he ſhould die, 1 *Maccab.* 1.

Jeboiakim throweth the Roll into the fire, and cutteth it in pieces with a penknife, *Jer.* 36. 23.

A wicked *Dioclefian*, (as *Euſebius* ſaith,) forbade the uſe of the Prophets and Evangeliſts, and burnt them with fire, and it were eaſie to produce a number of ſuch inſtances practiſed by the Antichriſtians of our time.

What other reaſons have you? Queſt.

In that *Satan* never ceaſeth to hinder all men from reading the *Scriptures*, or if he cannot do that, then to moleſt them in reading, by caſting a number of doubts into their mindes, and clouding them with miſts and fogges of infidelity; Let a man read *Plutarch* or *Cicero*, or any prophane Author, and he never ſtumbleth him from believing that there was ſuch an Author, or that theſe were their writings; but let them come to reade the *Scriptures*, what a number of rubs and doubts caſteth he in the way to darken their underſtanding, and to hinder faith? How knoweſt thou that there was ſuch a man as *Moſes*, or as *Paul*, or that theſe were their writings, or that God ſpake to them, or that his *Spirit* inſpired them? *Anſw.*

What is the fourth and laſt reaſon to diſcover Satans malice againſt the Scriptures? Queſt.

In that he prevaileth mightily with the wicked men, and prophane Goſpellers in theſe dayes, not only to deſpiſe the Scriptures themſelves, but to ſcorn the readers of them by the termes of pure and holy Brethren, and Bible-bearers, &c. wherein they bewray their bitterneſſe againſt the Scriptures, and conſequently againſt God himſelf the Author of them. *Anſw.*

But why doth the devil and all his band of wicked men, ſo deadly hate the Scriptures above all other writings? Queſt.

1. Becauſe they ſee that they are of God, and lively reſemble him whom they mortally hate. *Anſw.*

2. They feele in them the Scepter of Chriſt, by which he hammereth down their kingdome.

3. They cannot endure ſo clear a light diſcovering all their darkneſſe, and ſo right a rule actually reproving the crookedneſſe of their wayes.

4. They cannot abide to hear the ſentence of their condemnation, no more then a felon to heare the Judge pronounce the ſentence for his execution. Now from all this we gather, that that muſt needs be from God, which the devil and his members do ſo hate and reſiſt.

Queſt. *What is the fifth divine property?*

Anſw. God his powerful and watchful preſervation of them; for notwithſtanding the labour of the devil and his agents to the contrary, the Scriptures have been whole and entire preſerved in their original tongues unto this day.

Queſt. *Wherein doth the Lords watchful providence over them appear?*

Anſw. 1. That he commanded the two Tables to be laid up in the Ark, where they were a long time preſerved, and ſo have the Scriptures been kept in the Ark of the Church till this day.

2. Though *Manaſſeh* and *Amon* ſuppreſſed the book of the Law, yet in *Joſiah* his time it was found again in the ruines of the Temple, 2 *Chron.* 34. 15.

3. Though *Jehoiakim* caſteth *Jeremiahs* Prophecies into the fire, yet *Baruch* muſt write them again with many more words, *Jer.* 36. 23.

4. The more wicked men are, and the more that wicked ones rage againſt the Word, the more it ſpreadeth and increaſeth, and the Word of God cannot be *bound.*

5. The Jewes were ſuperſtitiouſly ſet to obſerve the leaſt apices and pricks of the Law, Gods good providence uſed this their ſuperſtition for the ſafe cuſtody and preſervation of the Scriptures, inſomuch that *Auguſtine* calleth the Jewes the Chriſtians Libraries, becauſe they kept preciſely the Book of God for us.

Queſt. *What conclude we hence?*

Anſw. 1. That it was God his watchful eye, which was more vigilant then Satans, and his only power ſtronger then Satans, which preſerved the Scriptures.

2. That therefore the Scriptures are of God, becauſe ſo ſtrongly and ſtrangely preſerved by him, ſeeing whatſoever the Lord planteth not in his Church, he will ſurely pluck up.

Queſt. *What is the fourth Argument to prove the Scriptures to be from God?*

Anſw. It is drawn from the powerful effects of the Scriptures, which diſcover an unreſiſtible and omnipotent power in themſelves; and whatſoever carrieth with it a divine power and efficacy, muſt needs be from God.

Queſt. *Wherein doth this power bewray it ſelfe?*

Anſw. In ſundry particulars, as

1. The Scriptures have a divine power, by which men are only led unto God, and therefore they muſt needs be from God; for as the Sunne is ſeen only by its own light, and none can diſcern his body but by his own beames; ſo none can come to God but by his own light manifeſted in the Scriptures, *John* 1.18. *No man hath ſeen God at any time, the only begotten Son which is in the boſome of the Father, he hath declared him,* Mat. 16. 17. *Jeſus anſwered and ſaid unto him, Bleſſed art thou,* Simon Bar-jona, *for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven,* 1 Cor. 2. 14. *The natural man perceiveth not the things of God, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned.*

Queſt. *What is the ſecond powerful effect?*

Anſw. In that the Scriptures carry a ſpiritual power, directly to work upon the ſpirits and ſoules of men in all the faculties; As

1. Never any writing could open the blinde eyes of men, but this, *Acts* 26. 18. *To open their eyes, and to turne them from darkneſſe to light, and from the power of Satan unto God,* Heb. 4. 12. *The Word of God is quick and powerful, and ſharper*

sharper then any two-edged sword, piercing, even to the dividing asunder of soule and spirit, and marrow, and it is a discerner of the thoughts and intents of the heart.

2. Never any could rouze sleepy and dead consciences, but this which is God his voice to *Adam, Where art thou?* God opened *Lydia's* heart.

3. Never any could tame unruly and headstrong affections of men, before like Lions and Tygers, and now made as Lambes, having every high and exalted thought brought into subjection, 2 *Cor.* 10. 4. *The weapons of our warfare are not carnal, but mighty through God, to the casting down of strong holds.* Now these spiritual and mighty effects upon the spirits of men, argue the Scriptures to be the finger of God, resembling his divine Power and Majesty.

What is the third powerful effect? Quest.

It carrieth a mighty power, not only to illuminate, but to convert, and what word can do either of these, but the mighty Word of God? *Answ.*

How doth this Power appear? Quest.

Because in every Conversion of a sinner is a world of miracles, for light is brought into a *Chaos* of confusion and darkenesse, which must be the work of his Word, who said at first, *Let there be light, and it was.* Besides that, a deaf man receiveth hearing, a blinde man his sight, a dead man is raised to life, the rocks rent in pieces, and hell getteth into Heaven. *Answ.*

But are not other writings of this Power? Quest.

No; other writings may represse corruptions and reform manners, but this reneweth the heart, and converteth the soule, *Ps.* 19. 7. *The Law of God is perfect, converting the soule,* Rom. 1. 16. *The Gospel is the Power of God to salvation unto every believer,* 2 *Tim.* 1. 10. *And hath brought life and immortality to light thorow the Gospel.* *Answ.*

What is the fourth powerful effect? Quest.

Where it converteth not, it hath a mighty power to convince, harden and confound a sinner, and secretly to slay him whom it quickeneth not, not in it self, but by accident. *Answ.*

How prove you this? Quest.

1. Because it is a killing letter to the unbeliever, 2 *Cor.* 2. 15, 16. *We are unto God the sweet savour of Christ in them that are saved, and in them that perish,* ver. 16. *To the one we are the savour of death unto death, and to the other the savour of life unto life.* *Answ.*

2. A rod of Christ his mouth, to break in pieces whom it cannot bend, *Ps.* 2.

3. It is the voice of God, breaking the hardest rocks, and splitting the mightiest Cedars; it sentenceth and judgeth the simple, and prepareth him to Gods judgement.

4. Experience teacheth, that it mightily terrifieth whomsoever would most contemne it.

What is the fifth powerful effect? Quest.

In that the Word, being without all humane power and forces, hath notwithstanding made an admirable Conquest of the world to it self, and against all devilish and humane forces, prevailed to bring the world into subjection of it selfe; which plainly sheweth, that it carrieth with it a secret power, above all that is humane; and that can be no other then the power of God himself, whose word it is. *Answ.*

Explaine this a little. Quest.

It is very clear both in the Law and in the Gospel; for *Answ.*

1. The Law is most contrary to corrupt nature, yet once written in the heart, it affecteth the heart to the love of it self, and to acknowledge that the Law is good, and just, and holy, while himselfe is sold under sin, *Rom.* 7. 12.

2. The Gospel once received, worketh in the heart an hatred and contempt of

of the world, the denial of a mans ſelf, and of his deare ſins, ſetteth wealth, libetty, name, and life it ſelf at nothing in reſpect of it ſelf, *Phil.* 3. yea, *counteth them loſſe and dung in compariſon of Chriſt*; nay, maketh him to *chuſe rather to ſuffer with the People of God*, as *Moſes*, Heb. 11. and to beare all kinde of exquiſite torments, then to deny or diſclaim any part of it.

Queſt. *What conclude you hence?*

Anſw. That this powerful Conqueſt by the Word cannot be from the world, nor from a word of humane ſpirit or invention, which neither would, nor could perſwade to abandon ſuch dear and neceſſary things.

Queſt. *What is the ſixth powerful effect of Scripture?*

Anſw. A mighty and divine power, both to preſerve that holineſſe and fruits of grace, which it ſelf hath wrought in believers, as alſo to put them in poſſeſſion of that ſalvation which it hath revealed.

Queſt. *How prove you the former?*

Anſw. Becauſe it affordeth them,

1. All the compleat armour of God for their ſafety; the ſhield of faith for defence, the ſword of the Spirit for offence, the ſhoes of preparation againſt temptations and difficulties.

2. Food and refreſhing in their journey towards Heaven; the Mannah and Bread of life, the water of the Well of life, the ſweet fruits of the Tree of life.

3. Phyſick and aſſured conſolation in their weakneſſe and ſickneſſe of conſcience, *Pſ.* 119. *Had not thy Word been my comfort, I had periſhed in my troubles*; All this no humane writing can do.

Queſt. *How appeareth the latter?*

Anſw. Becauſe, *Rom.* 1. 16. *It is the power of God unto ſalvation* to every Believer, and never leaveth the Saints, but continueth with them as the Mannah, till *Iſrael* came into *Canaan*; nay, becauſe of the ſame eternal nature with God, it abideth with them for ever in Heaven; all which manifeſteth them to be from Heaven, and not from men or Angels.

Queſt. *What may we obſerve from the divine Power of Scripture?*

Anſw. 1. When we finde our hearts changed, give all glory to God as the diſciples, *Acts* 3. 12. *Ye men of* Iſrael, *why marvel ye at this, or why look ye ſo ſtedfaſtly on us, as though by our own power or godlineſſe we had made this man go?* Let not man ſhare in this glory.

2. That a man may open the door of his eare to the Word, and his heart not be open, *Iſa.* 6. 9. *Go and ſay to this People, Ye ſhall heare indeed, but ye ſhall not underſtand; ye ſhall plainly ſee, but not perceive*, ver. 10. *Make the heart of this People fat, make their eares heavie, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and underſtand with their hearts, and convert.*

3. That when we come to the hearing or reading of the Word, we ought to come with Prayer, that God would joyne his power, for the perſwading our hearts and ſoules to underſtand and practiſe it.

4. That by this divine Power it is, that the Word of God never returneth in vaine, *Iſa.* 55. 10. It is like the ſnow and the raine, which the earth is often drinking in, and yet bringeth forth nothing but thornes, aud therefore is near unto curſing, *Heb.* 6. 8.

Queſt. *What is the fifth and laſt Argument to prove the Divinity of the Scriptures.*

Anſw. It is drawn from many ſtrong teſtimonies.

Queſt. *Which is the firſt of them?*

Anſw. The teſtimony of the whole Church of God, which hath ever witneſſed to the Scriptures, and never queſtioned whether they were of God or no, both in the Church of Jewes and Gentiles is apparent.

Queſt. *Doth then the Authority of the Scriptures depend on the Authority of the Church?*

No,

No, for although the Papiſts ſet their Church above the Scriptures, and abſurdly will prove the light of Scripture by that which is moſt obſcure and queſtionable, yet indeed nothing maketh the Church but Scripture, nothing maketh the Church to be known to be the Church but the Scripture; and the queſtion was ever more difficult, which was the Church, then which was the Scripture. *Anſw.*

What uſe is then of the Churches teſtimony? *Queſt.*

The teſtimony and conſent of the Church, is an inducement to move an unbeliever to receive the Scripture; and ſo *Auguſtine* being yet a Manichee, ſaid, *He had not believed the Scripture, but for the Churches teſtimony unto it.* *Anſw.*

Which is the ſecond teſtimony? *Queſt.*

The witneſſe of innumerable Martyrs, who have ſealed the truth with their blood, and joyfully endured the moſt exquiſite torments for avouching the truth of Scripture; ſo certain were they of the divine authority of it, and in their ſufferings were powerfully ſupported of God above all humane power and ſtrength, and beyond any that ever ſuffered for Sects or Hereſies, *Rev.* 12. 11. *Anſw.*

What is the third teſtimony? *Queſt.*

The very witneſſes of Heathens and Gentiles, who have borrowed a number of their ſtories out of the Scriptures, which argueth that they were in their conſciences convinced of the truth and authority of them. *Anſw.*

What is the fourth teſtimony? *Queſt.*

The ſenſible experience of believers, who found the divine effects of this Word in themſelves. *Anſw.*

What effects? *Queſt.*

1. Whereas they were blinde before, now they are ſure they ſee, and as the blinde man, *John* 9. affirmed, *This man is of God who hath opened mine eyes; and a wonderful thing it is, that ye know not whence he is that hath opened mine eyes;* So believers wonder that any ſhould make queſtion of the Word. *Anſw.*

2. Whereas their hearts were hard as the *Leviathan*, or as the nether milſtone, they finde that now they are ſoftened, meeked and melted; as *Joſiah's* in reading of the Law.

3. Whereas they loved nothing more then the world, now they are framed to an holy contempt of it, and now their affections are raiſed to things above, and ſet on things within the vaile.

4. Whereas they proſecuted nothing more then their own ſins and luſts, now they hate, loath and deteſt them moſt of all, and themſelves for them; Now need they no farther perſwaſions that the Scriptures are the Word of God, ſeeing no word of man or Angel could perſwade them to ſuch a change.

What is the fifth teſtimony? *Queſt.*

The chief of all, without which all other perſwaſions are flat and fruitleſſe, even the teſtimony of Gods bleſſed Spirit, which confirmeth the truth which himſelf hath inſpired in every believing heart. *Anſw.*

How doth this appear? *Queſt.*

Becauſe he is that anointing, that teacheth all things, 1 *John* 2. 27. *But that anointing which ye have received of him, dwelleth in you, and that Spirit of truth that leadeth into all truth,* John 16. 13. *And is given us of God to make us know the things given us of God,* 1 Cor. 2. 13. *Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are given us of God.* The Concluſion is, that he who hath this teſtimony without all other, this ſealeth to him that God is true, and alſo that this Word proceedeth from him. *Anſw.*

What may we obſerve from this, which we have ſo fully cleared, namely, that the Scriptures are the Word of God? *Queſt.*

Sundry things, as *Anſw.*

1. That Popiſh doctrine and religion is moſt abominable and blaſphemous, both

in caſting infinite diſgrace on the Scriptures, the Word of God; and alſo in that they ſhut them up in unknown tongues, impriſon them in their Colledges and Libraries, and uſe all meanes to keep them from the ſight and knowledge of the common people.

Queſt. *What is their Policy therein?*

Anſw. The ſame that the *Philiſtines* uſed againſt *Iſrael*, when they had ſubdued them; to keep them under their bondage ſtill, they left never a Smith in *Iſrael*, 1 *Sam.* 13. 19. leſt the *Hebrewes* ſhould make them ſwords and ſpeares to turn againſt them, and none of *Iſrael* could ſharpen a mattock, or axe, or weeding-hooke, but they muſt be beholding to the Philiſtines; Thus do the Papiſts at this day, leſt the Scriptures, which are the only weapons againſt them, ſhould be turned againſt themſelves.

Queſt. *What is the ſecond obſervation?*

Anſw. That Teachers muſt preach it as the Word of God, 1 *Pet.* 4. 11. that is, powerfully, plainly, holily, and in the evidence of the Spirit, not in demonſtration of humane wiſdom, or pompe of words, but ſo as the power may be known to be of God, 1 *Cor.* 2. 4, 5. *Neither ſtood my words and my preaching in the enticing words of mans wiſdome, but in plaine evidence of the Spirit, that your faith ſhould not be in the wiſdom of men, but in the power of God.*

Queſt. *What is the third obſervation hence?*

Anſw. That Hearers muſt receive the Scriptures as Gods Word.

Queſt. *How may they do ſo?*

Anſw. 1. If that they eſteem it a perfect rule of faith and life, 2 *Tim.* 3. 16. *For the whole Scripture is given by inſpiration of God, and is profitable to teach, to convince, to correct, and to inſtruct in righteouſneſſe*, verſe 17. *That the man of God may be abſolute, being made perfect to all good works.*

2. If they come with humility, prayer, and godly preparation to heare or reade it, *Acts* 10. 33. *Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.*

3. If they mingle it with faith, *Heb.* 4. 2. *For unto us was the Goſpel preached, as alſo unto them: but the word which they heard profited them not, becauſe it was not mixed with faith in thoſe that heard it*; for, muſt not people believe the Word of God, who is the truth it ſelf?

4. If they lay it up as the truth of God, to frame to the obedience of it, and ſquare their lives exactly to it, *John* 13. 17. *If ye know theſe things, bleſſed are ye if ye do them.*

Queſt. *What is the fourth obſervation?*

Anſw. That ſeeing the Scriptures are cleared to be Gods words and letters to us, in which he hath made his minde fully known to us, we ought by reading them over and over, to acquaint our ſelves with his will there revealed.

Queſt. *What motives have we hereto?*

Anſw. 1. The Heathens were expert in the Oracles of their idols, and ſhall condemn Chriſtians who are ſtrangers to the Will of the true God.

2. The Lord hath revealed his Will tranſlated into our own language, brought it into an eaſie price, into a portable Volume, that we might have it ever in private by us, to converſe in it.

3. Becauſe ſome things are difficult, to exerciſe us the more, he hath erected a publick Miniſtery, and let open his free School for the clearing of all obſcurity, and taking all excuſe from us, if as trewants, we will no way increaſe our knowledge.

Queſt. *By what meanes may we increaſe our knowledge in the Scriptures?*

Anſw. Eſpecially by three.

Firſt, put thy faculties ſtill to holy uſe, beſtow thy thoughts chiefely on heavenly things, and ſuch as may binde up thy ſalvation; barren and idle thoughts

are

are like idle drones in an hive, or Idlers in an houſe, which are neither getters nor ſavers, but only ſpenders, no ſavers, but waſters; then apply thine eares to hear holy things, then ſet thy ſpeeches often and ordinarily on the beſt and higheſt arguments; The way to increaſe a ſtock, is to follow a good trade well.

What is the ſecond help? Queſt.

Experience is the beſt Myſtris, and the beſt experience is got by practice; get experience of the Word by conſcionable practice of it, this ſhall make the Word dwell plenteouſly in thee, not as a ſtranger, but as thine own, *John* 7. 17. *If any man will do his Will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelf.* Anſw.

What is the third help? Queſt.

In heavenly commodities, the next way of increaſing our ſelves, is freely to impart them to others, and a man increaſeth his ſtock by often returnes; ſowe liberally, and thou ſhalt have ſeed; water freely, and thou ſhalt have raine: Thou ſhalt quicken thy ſelf by helping others; and as a fruitful heart cannot be without a fruitful tongue, ſo every fruitful Chriſtian walketh as a candle, ready to enlighten and kindle all other, whereby he increaſeth light, and loſeth none. Anſw.

The ſixth general Queſtion.

What is this God that muſt be followed out of the words of the text, If the Lord be God, follow him? Queſt.

Whether can we come to know God as he is? Queſt.

The nature of God, as it is in it ſelf, infinite and unſearchable, cannot be found out by any creature, no not the Angels themſelves, who are therefore deſcribed ſtanding before God, covering their faces with their wings, leſt they ſhould be confounded and overwhelmed with the ſurpaſſing brightneſſe of his glory. Anſw.

Why, is the Lord dainty of himſelf, or doth he envie us this knowledge of himſelf? Queſt.

No, but 1. Precious things, as Jewels, are not eaſily gotten. Anſw.

2. It is impoſſible that the leſſe can comprehend the greater; a ſpoone cannot contain the ſea, and ſuch is our capacity in reſpect of the clear knowledge of God, into the depth whereof the heavenly Angels themſelves, whoſe nature is ſpiritual and ſubtil, cannot dive into.

3. There be many of Gods works which we cannot finde out, nor attain to the knowledge of; who can tell what kinde of thing an Angel is? or what thing the ſoule of man is? or what is the ſpirit of a beaſt? *The judgements of God are unſearchable, deep, paſt finding out*, Rom. 11. 33. The joyes of heaven which our ſelves ſhall enjoy are unconceivable, and cannot enter into the heart of man, 1 *Cor.* 2. 9 Nay, all the Art and Induſtry of the wiſeſt men cannot finde out the true formes and vertues of the meaneſt creatures, as herbs and plants, &c. much leſſe can we look to attain any perfect knowledge of God himſelf, whoſe inferiour works cannot be comprehended of us.

What followeth from hence? Queſt.

1. That when all creatures have ſet themſelves to ſtudy, and define and ſay, This is God, we may ſay, This is not God; for all finite creatures are too ſhallow to comprehend his infinite Eſſence, neither can it enter into the narrow capacities of men or Angels, none but God knoweth God. Anſw.

2. That we muſt be here wiſe to ſobriety, and ſhut our eyes from prying into the ſecrets of God. The Commandment is not to preſume above that is written, and to go beyond is temerity and raſhneſſe; If the Bethſhemites will pry into the Ark to ſee what God is doing, let them look for a ſtroke of above fifty thouſand at once, 1 *Sam.* 6. 19. The Iſraelites muſt ſtand in the outer Court, and not preſſe into the Holy of Holies.

The Lord ſlew Fifty-Thouſand and Seventy men 1 Sam. 6. 19

3. That we content our selves with an holy and learned ignorance, and desire to heare no more of him then he hath revealed of himself in the Word. *Moses* himself cannot see the face of God, (that is, his Glory and Majesty,) and live, but his back-parts, a small glimpse of his Majesty he may see, but then the Lords hand must be over him to cover him, *Exod.* 33. 23. In giving the Law, the Lord will be heard, but not seen; none must approach the Mount to pry into him.

Quest. *Then it seemeth not safe for us to enquire nearly after God, or to use meanes of knowledge?*

Answ. Yes, though the knowledge of God, so farre as we may seek or attain, is as if a man should behold some beam of the Sunne thorow a very narrow crevise, yet it is warrantable and necessary both to search and know God, so far forth as he hath revealed himself in the Scriptures.

The ninth Head.

That God is to be known by the Scriptures.

Quest. *How clear you this?*

Answ. 1. Because the Scriptures are his testimonies and testifie of him, *Ps.* 119.

2. Because they speak not of him according to the height of his glory, but intending that we should understand according to our low conceit and apprehension.

3. Though we cannot come to know perfectly what God is in himself, yet we may and must know what he is to us, *John* 17. 3. *This is eternal life, to know, &c.*

4. Though that be the height of our happy expectation to see God face to face, yet we must begin this happinesse here by seeing him in the glasse, which he holdeth before us, 1 *Cor.* 13. 12.

Quest. *What is this glasse?*

Answ. 1. The glasse of his works in Creation and Providence, not sufficient to save, but to make all inexcusable, *Rom.* 1. 20.

2. A clearer glasse is that of the Scripture and Ministery, in which the Spirit revealeth him according to our capacity, not according to himself; for in a glasse we see, not the thing, but a kinde of shadow and image of it: so we see here an image of God, but in obscurity.

Quest. *But by what meanes or helpes may we attain to this knowledge of what God is?*

Answ. The infiniteneſſe of Gods nature is best discerned of us, by comparison to some finite creature, for we cannot know any thing of God, but in such glasses and meanes as our selves are capable of, whose brightest knowledge of him is but a resemblance afar off, and not as he is, and after our most curious search, we shall rather say what he is not, then what he is.

Quest. *But may we resemble God to any thing in Heaven or earth?*

Answ. To frame any similitude of God, in action or imagination, or to conceive God simply like any creature, were flat idolatry, and to dethrone him, *Deut.* 4. 15. *Whereunto will ye liken me?*

Obj. *But God hath resembled himself to many creatures, to a King of glory, to an Ancient of dayes sitting on a Throne, to a Man, to a Dove.*

Answ. The Lord indeed for our capacity doth so, that our understanding might rise from things created to the knowledge of the Creatour, but so as in all resemblances.

1. We must conceive some likeneſſe, not any equality.

2. Alwayes retain an infinite distance and difference between him and the creature whereto he pleaseth to resemble himself; for else we conceive an Idol confined in the small lines of a creature.

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This is hard to conceive. Can you give a little light to it? Queſt.
Yes, and that in five rules. *Anſw.*
What is the firſt? Queſt.
We come to the firſt and abſolute being by ſeconds, and the beings of other things; and ſo a man may ſafely riſe from the creature to the Creatour, *per viam eminentiæ*, when whatſoever is moſt eminent in the creature, and neareſt to perfection, is attributed by a kinde of ſimilitude unto God, as wiſdome, love, mercy, juſtice, holineſſe, and the like; but ſo as theſe muſt not be conceived qualities in God, as they are in the creature, but of his eſſence, for *Nihil eſt in Deo, niſi Deus.* *Anſw.*

What is the ſecond rule? Queſt.
To riſe from the creature to the Creatour, *per viam cauſationis*, from the effects to the cauſe, as from the glorious frame of the world to the power of God, from the variety and beautiful order of the creatures to the wiſdome of the Creatour, from his gifts and endowments to his goodneſſe. *Anſw.*

What is the third rule? Queſt.
To riſe from the Creature to the Creatour, *per viam negationis*, when whatſoever is imperfect, diſordered or defective in the creature, all that is denied and removed from God, as mortality, paſſion, change, finiteneſſe; ſo we call God immortal, infinite, impaſſible, immutable, &c. *Anſw.*

What is the fourth rule? Queſt.
That all reſemblances in the world are too ſhort and narrow, as ſo ſmall as is the ſmalleſt flie ſet by the hugeſt Elephant; as when a man ſeeth the body of the the Sunne and Moone in a diſh-full of water, where is a little reſemblance almoſt without any proportion. *Anſw.*

Give an inſtance hereof? Queſt.
I inſtance in the aire, which in many things reſembleth the Divine nature, but is infinitely wanting to it. *Anſw.*

1. The aire truly ſubſiſteth, but yet is inviſible: ſo is God.

2. The aire in the Region of it hath a kinde of ubiquity; it is within a man and without him; in townes and in deſerts, in the bowels of the earth, and in the bottome of the ſea; It hath place in the braine, in the heart, ſearcheth the bowels of the belly, herein reſembleth Gods omnipreſence.

3. It is an univerſal creature after a ſort, and yet no man can ſee, hear, touch, taſte, or ſmell it.

4. It is a mighty creature, able to ſhake the earth as a cradle, and make the mountains to tremble, a reſemblance of Gods mighty power.

5. It is a pure and piercing creature, a preſerver of our lives, without which we preſently periſh. It is not diſtempered by any accidental quality, &c. Yet this creature in it ſelf and to us, ſo large, ſo pure and inſenſible, is to God groſſe, narrow, weak, and infinitely wanting; It wanteth life, ſenſe, reaſon, and inward principle of motion, and ſo is a dark reſemblance.

What is the fifth rule? Queſt.
Of all creatures, the Angels nature is the fitteſt created nature to reſemble the high Majeſty of God; and therefore our Saviour deſcribeth God from an Angelical nature, *John* 4. 24. *God is a Spirit*; and this is the deſcription we will reſt upon. *Anſw.*

But is not man a more lively reſemblance of God, ſeeing man was made in his owne image? Queſt.
Man was indeed made in the image of God, with a reaſonable ſoul, indued with wiſdome and underſtanding, wherein he is above all viſible creatures, in which he cometh much nearer God then any below him, but he hath two things which make him not ſo fit a reſemblance as Angels. *Anſw.*

What is the firſt? Queſt.
1. In his ſoul, he hath knowledge with ignorance, truth with errour, wiſdome *Anſw.*

with folly; will with rebellion; affection with paſſion; every ſupply with ſome defect and imperfection: But Angels have truth without errour; power without weakneſſe; joy without ſorrow.

Queſt. *What is the ſecond?*

Anſw. Man hath beſides, a body conſiſting of a medly of contrary qualities, a mortall and corruptible body, a compounded ſubſtance, waſting and wearing it ſelf, a ſubſtance, viſible, groſſe, palpable, &c. whereas the Angels have no ſuch mortal nature, but permanent, ſpiritual, ſtedfaſt, and like God the ſame for ever; ſo that our Lord made choice of the Angelical nature, as fitteſt to deſcribe God by.

Queſt. *What meaneth our Lord by the word (God)?*

Anſw. He meaneth God the Father, the Sonne and the holy Ghoſt, for having immediately before ſpoken of his Father, he ſhould have ſaid his Father is a Spirit; but he changeth the forme of ſpeech, and ſaith, God is a Spirit, to teach us that the word *Spirit* agreeth not alone to the Father, but to the Son alſo and holy Ghoſt.

Queſt. *How is this word Spirit taken?*

Anſw. Not perſonally, but eſſentially; not for the third perſon, ſo called, becauſe inſpired from the Father and the Sonne, and for inſpiring good motions, but eſſential and without relation.

Queſt. *How may we conceive that Chriſt calleth God a Spirit?*

Anſw. Not that God in proper ſpeech is ſo, for ſo God is not a Spirit, no more then he is an Angel or a ſoul, which is determined, finite, and comprehended in ſome one place, as every Angel, and every mans ſoul is; but in borrowed ſpeech, for our underſtanding, he calleth him a ſpirit, for ſundry reaſons. 1. Becauſe he is not a body, and that we ſhould not conceive that any corporeal thing hath place in him; *for a Spirit hath not fleſh and bones* (ſaith Chriſt;) he is a Spirit, that is, he is not a body.

Queſt. *What is the ſecond reaſon?*

Anſw. To ſhew that he is a being, as a Spirit is, and ſo would be known to his people by the name *Jehovah*, as one having being of himſelf, and from himſelf, and giving being and exiſtence to all his creatures.

Queſt. *What is the third?*

Anſw. To ſhew what manner of being he is: as

1. An underſtanding being and reaſonable, having knowledge, wiſdome, power, will, all which agree to every ſpirits nature, as in Angels and ſouls.

2. A pure and ſimple being, free from mixture and compoſition; for ſo are ſpirits without matter, parts, forme, ſubject, accident; for no ſuch properties of bodies can belong to a ſpirit.

Queſt. *What is the fourth reaſon?*

Anſw. Becauſe the nature of a ſpirit is the moſt excellent, and ſo cometh neareſt him of all other, and ſeemeth to be a middle nature between God and man.

Queſt. *How appeareth this?*

Anſw. 1. In that though they had a being, as man, yet are now immortal, as God.

2. In that they have their own created nature, as man, but pure ſpirits void of all mixture, as God.

3. In that they ſubſiſt in their being, as man, but incorporeal, as God.

4. In that they are definitively in one place, as man, but alſo in a moment be any where, as God is every where.

5. In that they are ignorant of ſome things, as man, namely of Gods Eſſence, of the day of judgement, but of wonderful knowledge and intelligence, as God, I ſpeak of qualities, but not of any equality.

6. They are every way finite, as man, but perfect in their nature, as God.

Queſt. *But yet although this bringeth us as neare the nature of God, as by any creature we can attaine, do we now conceive of God aright?*

No,

No, unleſſe we adde the difference, and the infinite diſtance between himſelf and all his created ſpirits. *Anſw.*

What is that? *Queſt.*

1. Theſe heavenly ſpirits have many excellent perfections, but he hath all; they in a ſmall meaſure, but he beyond all meaſure. *Anſw.*

2. They have them from him, but he from himſelf, being the full fountaine of them, not emptied by his communication or imparting of them.

3. They are excellent in their endowments, but finite, he is infinite in them all; ſo as the noble heavenly ſpirits are infinitely ſhort to expreſſe in any ſort the divine nature.

But may we yet come any nearer? *Queſt.*

Yes, if we adde unto this Spirit ſuch attributes as may fully difference him not onely from all ſpirits humane or Angelical, but from all creatures, then we are come as near him as we can, and in this mortality can approach no nearer. *Anſw.*

What are theſe attributes? *Queſt.*

They are five. *Anſw.*

1. Eternity; He onely is properly eternal, that is, without beginning or ending, 1 *Sam.* 15. 29. He is called the eternity of Iſrael, without all meaſure of time. *Heb.* 9 14. He is called an eternal Spirit.

Are not other ſpirits eternal? *Queſt.*

There is an everlaſtingneſſe of the ſpirits of men and Angels, for having had beginning, they ſhall never have end. but that is a gift, and of grace, and *à parte poſt* (as Schoolmen ſay) in reſpect of future; But God is a Spirit, abſolutely eternall in his Eſſence and in his nature; and *à parte poſt & ante*, before everlaſting, without beginning, without ſucceſſion, innovation or termination; In regard of which eternity, as being a vaſt ocean, the little drop, which we call time, vaniſhing into nothing; and ſo farre is the eternal Spirit beyond all ſpirits of men and Angels. *Anſw.*

But where is a beginning, there is time: In God there is beginning, for the Sonne and holy ghoſt have their beginning from the Father. *Obj.*

A beginning is twofold, { 1. *Ordinis*, of order. 2. *Temporis*, of time. } *Anſw.*

They had no beginning in reſpect of time, for that ſhould have excluded eternity, but onely a beginning of order, which ſtandeth in eternity, the Son being in time as eternal as the Father.

What gather you from Gods eternity? *Queſt.*

That clear diſtinction of this uncreated and creating Spirit from all created ſpirits of men and Angels, *Pſal.* 90. 2. *God from everlaſting*, ſo not they; That we ſhould not inſiſt or content our ſelves with ſuch things as time can onely afford us, but faſten upon him that is eternity, and upon that eternal happineſſe with him. *Anſw.*

What is the ſecond attribute? *Queſt.*

Infiniteneſſe and unmeaſurable greatneſſe, to which nothing can be added, unto which no bounds, meaſure or limits may be admitted; all other creatures are finite in holineſſe, wiſdome, life, glory, but he is infinite in all theſe. *Anſw.*

What gather we from hence? *Queſt.*

Two things. *Queſt.*

1. That he is incomprehenſible, and paſſeth all bounds of created mindes and underſtandings, and ſo cannot be fully conceived of us, nor of any, but of himſelf.

2. That if he be above all the minde can conceive, much more beyond all that any picture can expreſſe; the Image-maker cannot confine him within the narrow lines of any Image.

What is the third property of this Spirit, incommunicable to ſpirits; humane or Angelicall? *Queſt.*

Omni-

Answ. Omnipotencie and infiniteneſſe of power, to whom nothing is impoſſible, *Luke* 1. 37. Other ſpirits are potent Angels, *which excell in power*, Pſal. 103. 20. but he is omnipotent, the Almighty power of this Spirit diſtinguiſheth him from all other ſpirits.

Queſt. *Wherein?*

Answ. 1. In that it is Eſſential, for whatſoever God doth, is in and by his own Eſſence: but theirs is a quality.

2. In him it is original, in them derived; for this is that beginning of all power in the creature.

3. In him it is abſolute, whereby he can do whatſoever he will; in them it is limited, that they can do but what he will.

4. In him it is infinite, not onely in regard of his infinite being, nor onely in regard of infinite objects, which he hath done, and can do, but alſo in regard of the powerful manner of effecting things; for he never did any thing ſo powerfully, but he could have done it more powerfully; he never made any thing ſo good, but he could have made it better.

Now this power belongeth to no created nature, for there is but one infinite and one omnipotent.

What learne we hence?

Queſt. 1. That howſoever the power of all creatures may be letted by impediments
Answ. from doing us good, yet nothing can be an impediment to hinder his power for our good.

2. To commit our ſelves unto him who is able to do for us above all we can ask or think, and to keep for us what we commit unto him.

Queſt. *What is the fourth property?*

Answ. Omnipreſence; This Spirit is every where included, no where excluded, *Pſal* 139. 7. *Whither ſhall I go from thy Spirit?* he is purely and ſimply by his Eſſence and preſence every where, *a God at hand, and farre off*, a God in the mountains and in the valleys; a God within all things, but conteined of nothing; a God without all things, but ſuſtained of nothing; a Spirit dwelling every where, but without ſenſe or motion.

Obj. *But he dwelleth in heaven, and therefore is not every where.*

Answ. In reſpect of his Eſſence he is every where, but in regard of the bright manifeſtation of his grace and glory he is ſaid to dwell in heaven; Thus alſo he is ſaid to be farre from the wicked, not in reſpect of Eſſence, but the manifeſtation of his favour and grace.

Obj. *But God departed from* Saul, *and he returned to his ſervants; and now God is not*
Answ. *where he is departed, and was not where he is returned.*

God departeth and returneth, not by motion of Eſſence, but of effect; nor by change of place, but by change of his action, and declaration of ſome mercy where he is ſaid to returne, and of his juſtice where he is ſaid to depart.

A man in a boate thinketh the banke moves, though that be unmovable, and all the motions in the boate; ſo God moveth in regard of his effect in us, himſelf abiding unmovable, he moveth and changeth all things without any motion or change in himſelf.

Obj. *But to be in all places and no place is a contradiction, which agree to God.*

Answ. To be preſent in all places as an adjunct in a ſubject, is contradictory to being in no place; but to be as an infinite being in all finite beings, or to be, as the cauſe of all cauſes in all effects, is not contrary to the being confined or contained in no place, becauſe the former is after a bodily manner, but this later after a ſpiritual.

Queſt. *What learne we hence?*

Answ. The groſſe blindneſſe and blaſphemy of the Romiſh Synagogue.

1. Their idolatrous ſeeking after mediatours and Saints of interceſſion, becauſe they muſt not come to the King, but by the Court and Courtiers; whereas the

the King is nearer us, then either their Court or Courtiers; and he hath appointed us to come by no Mediatour but Jesus Christ.

2. Their grosse superstition in prayer, they cannot pray untill they stumble into a Church, as if God were not more surely in the temple of a faithful heart, then within stone walls and timber.

3. They must make long and tedious pilgrimages to the Holy Land, and visit *Jerusalem*, *Rome*, and other special places and Saints, as if God were nearer those places then others, or as if he had not commanded us to lift up pure hands in every place.

4. They must pray to the East, as if prayers made into the East were sooner heard, or as if God were not as near the West as the East, being every where.

May we observe any instruction hence? Quest.

Yes: *Answ.*

1. That no place can hinder him from doing us good.

2. In every place to fear his presence, and avoid sin, the Judge is present even to the thoughts, set thy self ever in his sight, as *David*, walk with God as *Henoch*.

3. Be sincere in all thy course; he filleth all places either to comfort or confound.

What is the fifth incommunicable property? Quest.

Only this Spirit is unchangeable, *Matth.* 3. 6. *I am God, and am not changed, James* 1. 17. *In him is no shadow of change.* *Answ.*

What is the reason of this? Quest.

1. Because his Essence is every way infinite, and can no way move or change, but is what he is, alwayes the same. *Answ.*

2. If he were any way changed, it were for better or worse; but not to be worse, for then he should passe from perfect to imperfect, and cease to be God, nor to be better, for then formerly he was lesse perfect, and so not God.

What gather you hence? Quest.

That wherein he is infinitely beyond all created natures, even Angelical souls; Angels were changeable from purity to apostasie, from spiritual life to spiritual death, but God is a Spirit unchangeable. *Answ.*

But Angels and souls after the day of judgement shall have an immutable nature; then this is not such a difference. *Obj.*

1. They are immutable by grace, but God by nature and Essence. *Answ.*

2. Their immutability is dependant by gift, not of themselves; but God is independent, absolute, and of himself, and so the distance is yet infinite.

What is the second thing you gather from hence? *Answ.*

That as God is unchangeable in his nature, so he is Quest.

1. In all his properties, ever-living, ever-wise, ever-holy, &c.

2. In his decrees, his counsels must stand, *Isa.* 46. 10.

3. In all his promises, *Matth.* 24. 35. *Heaven and earth shall passe, &c.*

4. In all his saving gifts of grace, *Rom.* 11. 29.

What is the third thing you gather hence? *Answ.*

The baseneſse of Image-mongers, that resemble God by any pictures, because they change the glory of the immutable God into the similitude of a mutable creature, *Rom.* 1. 23. Quest.

What is the fourth and last thing gathered hence? Quest.

1. Our own duty, to grow up in the image of God here, and get good evidences from heaven, where we shall by God be made immutable too, and have the image of God perfectly restored unto us, and be unchangeable in body and soul. *Answ.*

2. To hasten our selves hence in holy desires, being in the middest of so many changes in this life, wherein we are subject to so many alterations.

But what light have you by this discovery? Quest.

Much more then before, for now I can gather a clearer description of God, which much satisfieth me, because it setteth him in his own height and excellency above all creatures. *Answ.*

Queſt. *How?*

Anſw. God is a Spirit eternal, infinite, omnipotent, omniſcient, unchangeable; and all theſe are proper to himſelf, not communicable to any creature, no not Angelicall.

Queſt. *What may we profitably obſerve from this diſcourſe?*

Anſw. Sundry things.

1. That we can better know God by the excellencies that flow from him, then by the incomprehenſible excellencies that are in him; and it more inflameth our love to him, to know what he is to us, then to know what he is in himſelf. Learne him thus, to grow familiar with him by frequent prayers, conference and meditation, and that is the moſt uſefull knowledge. *Moſes* by often conference with God, had a ſhining glory ſet on his face; ſo we by converſing with him, ſhall daily ſee more of him, and he ſhall ſee more of himſelf in us.

Queſt. *What is the ſecond obſervation?*

Anſw. That whatſoever is made or ſet up by man, cannot be God; whatſoever is material cannot be God, for he is a Spirit. Let Heatheniſh and Popiſh Smiths make choice of Iron, Braſſe, Wood, Gold or Silver, or Bread to make their gods of; can they convert theſe into Spirit? and let them put it into any forme of Man, Beaſt or Bird, or any Creature, is it not a lie, an Idoll, ſeeing God is a Spirit; which who can forme? Who ever ſaw? A piece of bread conſecrated, were it thereby changed into fleſh? (which is impoſſible without a miracle) yet it is not changed into a Spirit, and ſo cannot be God, nor capable of divine adoration.

Queſt. *What is the third obſervation?*

Anſw. To reſt upon this being, and to enjoy all things in him, and him in all things, ſo ſhall our joyes neither change nor periſh, being grounded in him who is ever conſtant and everlaſting; Dagon is no God, becauſe no Spirit; if he fall, how ſhall we ſtand by him? if he ſtand, how ſhall we move by him? If he cannot help him ſelf, how ſhall he help us? and ſo of all Idols.

Queſt. *What is the fourth obſervation?*

Anſw. That though we ſee God obſcurely here below, as *Moſes* ſaw the Land of *Canaan* afarre off, in *Dan* or *Beerſhebah*, or ſome bordering towne; yet when we come into that heavenly *Canaan*, when we ſhall come into that City of the great King, we ſhall ſee a thouſand times more of his glory, power, and riches, and behold him as he is, that is, enjoy him, as we ſhall be in that glory capable, and as our faith can deſire; then ſhall we ſay as the Queene of *Sheba* of *Solomons* glory, *Half of it was not told me in mine owne Countrey.*

The ſeventh and laſt queſtion inquireth of the manner of following the Lord, ſince our text enjoyneth us to follow him.

The tenth Head.

Of worſhipping God aright.

Queſt. *What is the right manner of worſhipping or following God?*

Anſw. Our Saviour expreſſeth it in our former text, *John* 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and truth.*

Queſt. *What is the ſcope of that place?*

Anſw. It is twofold.

1. Our Saviour would caſt down both Samaritan worſhip, which was a meere carnal worſhip deviſed of themſelves, in which was neither Spirit nor truth, as alſo the Jewiſh worſhip, ſtanding partly in external rites and rudiments, partly in ſhadows and figures.

2. He would ſet up the true ſpiritual worſhip, that Spirit might put down rites and ceremonies, and truth might take place of all thoſe types.

Queſt. *What is it to worſhip God in Spirit?*

Anſw. To worſhip him without that fleſhly and ceremonial worſhip, either corruptly deviſed by man, or which was for a time holily inſtituted by himſelf.

But

But do you call the worſhip of Gods ordeining carnal? Queſt.

Yes, and ſo the Scripture calleth it; All the ceremonies of the Law are called *carnall rites*, *Heb* 9. 10. And the whole ceremonial Law *a carnal Commandment*, Heb. 7. 16. and called *fleſh* in the Apoſtles oppoſition, *Gal.* 3. 3. *Having begun in the Spirit*, will you *end in the fleſh*, that is, in fleſhly doctrine without the Spirit? Anſw.

Why is it called carnal? Queſt.

1. Becauſe the Ceremonies were all outward and bodily actions, *Heb.* 9. 10. which ſtood *in meats and drinks, and divers waſhings, and carnal rites* onely, untill the time of reformation. Anſw.

2. Becauſe it was a tranſitory worſhip, onely for a time, *Heb.* 7. 16. The Law of Levitical Prieſthood was called a *carnall Commandment*, becauſe it was to be diſanulled, whereas the ſpiritul worſhip of the Teſtament is perpetual, and not alterable to the end of the world.

3. Becauſe the Ceremonies reached no farther then to the purging of the body and the outward man; they ſanctified onely touching the purifying of the fleſh, *Heb.* 9. 13. but could not make holy concerning the conſcience of him that did ſerve, *Heb.* 9. 8.

4. Becauſe outward Ceremonies are much more pleaſing to the fleſh and carnall mindes then inward ſpiritual worſhip; You ſhall have a Phariſee out-runne all that God commanded in the Ceremonies, and be preciſe and punctual there; but in the Moral Law and ſpiritual worſhip moſt careleſſe and unconſcionable.

How then could God accept that worſhip, or they be ſaved by it, if it were a carnal worſhip, without Spirit and truth? Queſt.

Yes: 1. Becauſe it was of Gods own inſtitution, and ſo pleaſed him. Anſw.

2. It was ordained onely for a time, and fitted for a people, that could not riſe beyond weak and beggerly rudiments, to laſt till Meſſiah, and ſo long pleaſed God, but after hated and rejected.

3. It was not without Spirit and truth, for the Lord thorow that weake and elementary worſhip called them to the ſpiritual; neither was it accepted farther then it had Spirit and truth.

How appeareth this? Queſt.

In that, though that rude people was held under the burden of many external rites, yet the chief of all that the Lord required, was to love the Lord with all their hearts and ſouls; And he ever required among them obedience, and not ſacrifice in compariſon, *Hoſea* 6. 6. He deſired *mercy and not ſacrifice, and the knowledge of God more then burnt-offerings*, *Micah* 6. 8. *He hath ſhewed thee O man, what is good, and what the Lord requireth of thee; Surely to do juſtice, and to love mercy, to humble thy ſelf, and to walke with thy God*, 1 Sam. 15. 22. *Hath the Lord as great pleaſure in burnt-offerings and ſacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better then ſacrifice, and to hearken is better then the fat of Rams.* Anſw.

What difference is then between us and them? Queſt.

Chriſt being now glorified, we have more ample ſpirit, and the Miniſtery of the Spirit alone; we are come to another Mount, to Spirit and truth without ceremonies and ſhadows; but they had Spirit and truth wrapped up in Ceremonies, ſhadows and obſcurity. Anſw.

What is meant by worſhipping God in truth? Queſt.

1. To worſhip God not onely in truth and heart, without hypocriſie; But Anſw.

2. To worſhip him without ſhadows and figure, which pointed at the truth, but were not truth.

But what conditions are required to that right worſhip which is done in Spirit and truth? Anſw.

1. The perſon muſt be ſpiritual, renewed by the Spirit of God; There can be no ſpiritual worſhip but from a regenerate man; firſt make the tree good; No Grapes are from Thornes, no Figs from Thiſtles. Queſt.

2. The rule muſt be ſpiritual, it muſt be grounded and directed by the Word, for no worſhip pleaſeth God but what himſelf preſcribeth; mans devices, mans precepts, Canons of Churches, nor Decrees of Councels, nor humane lawes, nor torments muſt force any worſhip beſides that in the Word, *Matth.* 15.9.

Queſt. *What is the third condition?*

Anſw. The motion muſt be ſpiritual, it muſt be moved by the Spirit as the principal Agent and firſt mover, not onely in deſcribing it, but eſpecially in directing and aſſiſting.

Queſt. *How prove you this?*

Anſw. 1. Our preaching muſt be in the Spirit, *Rom.* 1.9. Whom I ſerve in the Spirit, or Miniſtery of the Spirit.

2. Our prayers muſt be in the Spirit, *Epheſ.* 5.18. *Be filled with the Spirit*, 1 Pet. 3.21.

3. Our receiving of Sacraments muſt be the ſervice of our ſpirit, 1 *Cor.* 11.28. A man muſt examine himſelf.

4. Our ſinging of Pſalmes muſt be in the Spirit, with grace in the heart, *Eph* 5.19. *Speaking unto* your ſelves *in Pſalmes, and Hymnes, and ſpiritual Songs, ſinging and making melody to the Lord in your hearts*; And ſo in the reſt.

Queſt. *What is the fourth condition?*

Anſw. The manner muſt be ſpiritual; we muſt not do onely what God requireth, but in God's manner; a good duty muſt be done well.

Queſt. *What is the manner of worſhip, good and ſpiritual?*

Anſw. When it is attended with four vertues or graces, as

1. When it is done in ſincerity and ſoundneſſe, without reigning hypocriſie, *Matth.* 15.18.

2. With faith, *without which it is impoſſible to pleaſe God; for he that cometh to God, muſt believe that God is, and is a rewarder of them that ſeek him*, Heb. 11.6.

3. In love of God, which is the ſumme of the firſt Table; for *if a man ſhould give his body to be burnt, and want love*, all is nothing, and this love will uphold the heart with chearfulneſſe to perſeverance.

4. In love of man, for God will be worſhipped according to both Tables, and will have this love to him expreſſed in loving of his image, and will have us leave our gift at the Altar, *and go firſt, and be reconciled*, Matth. 5.23,24.

Queſt. *What is the fifth condition of ſpiritual worſhip?*

Anſw. The end muſt be ſpiritual; the worſhipper muſt propound purity to himſelf, a good and ſpiritual end.

Queſt. *What is that?*

Anſw. Not vaine glory, or private aimes, but Gods glory directly; the pleaſing of God, and the ſaving of his own ſoul.

Obj. *But why muſt all divine worſhip be in Spirit and truth?*

Anſw. 1. Becauſe our text ſaith, *God is a Spirit*, his worſhip muſt be ſuitable to his nature.

2. God being a Spirit, ſetteth his eye upon the ſpirit and heart principally, 1 *Sam.* 16.7. He ſeeth not as men ſee, he looketh upon the heart.

3. All external worſhip ſeparated from internal, is hypocriſie, and bodily exerciſe that profiteth nothing, 1 *Tim.* 4.8.

4. The Lord knoweth, that is, approveth no work, but the work of his own hands, and heareth no voice from us, but the voice of his own Spirit, *Rom.* 2.29. He praiſeth thoſe that are Jewes inwardly.

Obj. *But if God will only be worſhipped in Spirit and truth, it ſeemeth we need not perform any outward or bodily ſervice.*

Anſw. 1. Our text doth not ſay that he muſt onely be ſerved in Spirit and truth.

2. It is Law in the order of the Commandments, requireth firſt and chiefly internal worſhip in the firſt Commandment, but not onely; for the ſecond Commandment requireth external and bodily worſhip.

3. The

3. The Lord hath created, redeemed and ſanctified thy ſoule and body to his own uſe, and muſt be glorified in both, which is the Apoſtles reaſon, 1 *Cor.* 6.19. *Glorifie God in body and ſpirit, for they are his.*

4. The Lord hath ordained a bodily and outward worſhip, and alſo ſome ſignificant ceremonies, to exerciſe our outward man and ſenſes.

Explaine this a little. Queſt.

1. He hath ordained viſible Sacraments, the ſignes of inviſible grace. *Anſw.*

2. He hath appointed publike aſſemblies, in which we muſt publikely preſent him with the worſhip of our bodies as well as of our ſoules.

3. He calleth for the ſervice, not of our heart only, but of the tongue, in our Prayers, Praiſes, Confeſſions, ſinging of Pſalmes, and of our eare in hearkening to his Word; and the ſervice of our eye in beholding what is done in the Sacraments, being a viſible word.

4. He hath appointed ſeemly geſtures, as bending the knee, of lifting eyes to heaven, &c. as neceſſary to our ſpiritual ſervice.

What may we obſerve from all this diſcourſe? Queſt.

Sundry things, as *Anſw.*

1. Whatſoever muſt be worſhipped with divine worſhip, muſt be a Spirit; whence muſt needs fall all image-worſhip, for whatſoever is bodily, ſenſible, or repreſented by any figure or ſhape, that is no Spirit, and conſequently no God.

2. And hence it followeth, that the Romiſh Church, worſhipping Images, worſhip not God, but the devil, *Rev.* 9.20. Of them is ſaid, *And the remnant of the men which were not killed of the plague, repented not of the works of their hands*; that they ſhould not worſhip divels, and idols of gold, and ſilver, and braſſe, ſtone and wood, which neither can ſee, heare, nor go.

But they ſay they worſhip not the Image, but God in the Image. *Obj.*

1. It is falſe; they formally worſhip the Images themſelves, with the ſame worſhip which is due to that it repreſenteth. *Anſw.*

2. To worſhip God in the ſimilitude of a Calfe in *Aarons* time, and *Jeroboams* time, is called a worſhip of devils. And though they ſay they neither worſhip the Image, nor a falſe god in it, yet theſe pretences will not excuſe them, but in worſhipping the Image of their Judge, or falling down before a picture of God the Father, they worſhip ths devil as ſure as the Heathen, who worſhipped *Venus*, or the idolaters who bowed the knee to *Baal*.

3. And this convinceth the Church of *Rome* of horrible idolatry, in advancing the humanity and bleſſed body of Chriſt into the room of God, and putting a conſecrated Hoſt into a box, aſcribe that divine worſhip into it, which belongeth only to the infinite and eternal Spirit; and aſcribe Omnipreſence to it, which is incommunicable to any creature, whereas the body of Chriſt glorified hath fleſh and bones, as a Spirit hath not, and this fleſh and bones muſt be confined in one place only, as other mens fleſh and bones are, and therefore cannot be every where in the Sacrament, and though whole (Chriſt) is to be adored, yet no fleſh in it ſelf.

But God can make it ſo. *Obj.*

1. God cannot be ſaid to do that which he will not do, and he will not do what his Word is againſt. *Anſw.*

2. *A poſſe ad eſſe*, that is, from poſſibility to being is no looſe argument.

3. There is no need of the Omnipreſence of Chriſts Humanity, becauſe he, is preſent in his Spirit, which is a more conformable and glorious preſence.

What is the ſecond obſervation? Queſt.

That Romiſh Religion, as it worſhippeth not God a Spirit, ſo it is without all ſpirit and truth. *Anſw.*

How will this appear? Queſt.

Anſw. 1. Becauſe in ſtead of Gods Commandments, they obtrude the precepts, canons and decrees of men; the matter of their worſhip is not ſpiritual; humane ſpirit is the author of it, and ſo it is a carnal worſhip; Nay, they profeſſe their traditions to be of equal authority with the Scriptures, and that the Scriptures are imperfect without them.

2. Becauſe it is a ceremonial and humane worſhip, patched up of ceremonies partly Jewiſh, and partly Heatheniſh, and altogether external, without ſpirit and truth, or motion in the heart, wherein the worſhip of the New Teſtament ſtandeth.

3. Becauſe it is a device meerly invented to take up, and pleaſe all the ſenſes, and pull them from ſpirit and truth. There are brave ſights for the eye, ſhining gold and ſilver, and curious images; ſweet cleanſing for the ſmell, muſick and organs for the eares; and as there is all that a carnal man can delight in, ſo there is nothing but that a carnal man will willingly perform, who never can abide ſpirit and truth.

Queſt. *What followeth hence?*

Anſw. That Romiſh worſhip is not Chriſtian, but Antichriſtian, which by an heap of ceremonies hath deſtroyed the power of Piety, and caſt out the very heart of truth and inward worſhip; For

1. Chriſtian worſhip is ſimple and ſpiritual; as for external and viſible ſignes and teachers, Chriſt left only two for our eyes to be intent upon, Baptiſm and the Lords Supper; and the more other external ſignes men invent and impoſe on the Church, the more they pull us from Chriſtian worſhip, and bring us nearer the Jewiſh.

2. The Fathers were wont to ſay, *The more ceremonies, the leſſe truth, and the more ſignes, the leſſe ſpirit*; Chriſt appointed *ſigna paucisſima, intellectu auguſtisſima, obſervatione caſtisſima*. Aug. de doct. Chriſt. lib. 3. cap. 9.

3. All external things in Chriſtian worſhip muſt incite the Spirit, and not drown and captivate it. But as Satan never more laboured in any thing then to bring back the ceremonial Law into the Primitive Church, after that God had abrogated it: ſo hath he mightily prevailed in this Apoſtate Synagogue, which every way much exceedeth the ceremonial worſhip of the law, as might appear in their Prieſts veſtments, in their Church-muſick, in obſervation of dayes, times, a number of faſts, meats, garments. In the multitude of their ſignificant ceremonies, in the ſtate and pompe of their Prelates and ſolemnities, in infinite ſuperſtitious ceremonies, in all which they farre exceed the Jewes.

Queſt. *What is the third obſervation?*

Anſw. That the truth of all ſhadows muſt be under the Goſpel, ſeeing we have the Spirit and truth of all that cerimonial and vailed worſhip.

Queſt. *Make this ſomewhat plainer.*

Anſw. 1. If that they had circumciſion in the fleſh and in the letter, we muſt have the true circumciſion of the heart, and ſo be Jewes within, *Rom.* 2. 29.

2. If they had the ceremonial Paſſeover, and muſt keep that Feaſt with unleavened bread; we muſt get Chriſt our Paſſeover ſacrificed for us, and *keep the Feaſt, not with the old leaven of maliciouſneſſe and wickedneſſe, but with the unleavened bread of ſincerity and truth*, 1 *Cor.* 5. 8.

3. If they had the legal propitiatory ſacrifices, and blood ſprinkled for the ſanctification of the fleſh, and their legal waſhings and purifications for ceremonial uncleanneſſe; *Let us draw near with a true heart in aſſurance of faith having our hearts ſprinkled from an evil conſcience, and waſhed in our bodies with pure water*, *Heb.* 10. 22. The Holy Ghoſt is compared to water from his effect of cleanſing and ſanctifying.

4. If they had their legal Peace-offerings, and Euchariſtical ſacrifices in teſtimony of thankfulneſſe; Let us by Chriſt offer the ſacrifice of praiſe alwayes to God, that is, *the fruits of the lips which confeſſe his name. To do good and to diſtribute*

ſtribute, forget not, for with ſuch ſacrifices God is well-pleaſed, Heb. 13. 15. and ſo in all the reſt.

What is the fourth obſervation? Queſt.

That the greateſt part of the world worſhip not God aright, becauſe they worſhip him not in Spirit and truth. *Anſw.*

How prove you this? Queſt.

I. Becauſe no unregenerate man can perform any true worſhip, for he is no ſpiritual worſhipper. *Anſw.*

1. What is of fleſh is fleſh.

2. He wanteth the Spirit to kindle his ſacrifice.

3. He wanteth faith, whereby alone it is preferred in Chriſt, and ſo accepted.

II. No hypocrite can worſhip God aright, for he can bring any thing but Spirit and truth; he can bring his lips, but not his heart; his body, but not his ſpirit; his outward geſture and action, but not his inward motion and affection; he can poure out words, but no prayers; ſorrow, but not repent.

III. The ſuperſtitious perſon thinketh that a right worſhip received by tradition from his Fathers and Anceſtors; ſo the Samaritane, becauſe his Father worſhipped in that mountain, would worſhip no where elſe; he looketh not to the rule, and whether it be commanded, whether it be done in faith, love, a ſincere manner, or to a ſound end, without which it ſhall be ſaid, *Who requireth theſe things at your hands?*

IV. The formal Goſpeller contenteth himſelf with

1. Such a worſhip that he findeth; and goeth on according to the manner of the State, and taketh his Religion on truſt, without trial or examination, and indeed worſhippeth as the Samaritanes, he knoweth not what. 2 *Kings* 17. 20. *The Nations did after their cuſtome, they ſerved the Lord, and ſerved their images alſo, ſo did their children, and their childrens children, as their fathers did, ſo did they to this day.*

2. Or elſe walketh according to his good meaning, ſeeking God after their own heart, and after their eyes, after which they go a whoring, *Numb.* 53. 19.

3. Or elſe pleaſeth himſelf with a forme of godlineſſe, denying the power of it.

Now if beſides all falſe worſhippers without the Church, we joyne to them all

1. Natural men.

2. Hypocrites.

3. Superſtitious perſons,

4. Formal Profeſſors within the Church; it will appear that God is truly worſhipped but of a few.

What is the Concluſion of all this? Queſt.

That our conſtant care be to unite our ſervice, yea to joyne our ſelves to him in our ſpirit, who is a Spirit, and delighteth in ſpiritual performances: for elſe his Kingdome hath no place in us, which ſtandeth not in outward obſervances, but in the inward motions and endowments of believing hearts, who are renewed in the ſpirits of their minde. *Anſw.*

The Creed of the Apoſtles.

After thoſe fundamental Queſtions reſolved, we are to explain the Articles of Faith, which our ordinary Catechiſme ſaith we are bound to believe, and theſe are comprized in a ſhort ſumme or forme, which we call the Apoſtles Creed, whereof we muſt premiſe ſome generals concerning the whole, before we can ſo profitably come to the particular explication of the ſeveral Articles.

But why do you explain the Creed before the Law, which ſeemeth to be the firſt in nature? Queſt.

Not

Anſw. Not becauſe the law was not before it, for that was written in *Adam's* heart in innocency, who knew no Creed; but becauſe, being to teach Chriſtians in the ſtate of Chriſtianity, faith muſt go before good works.

Queſt. *What are the general things conſiderable in the whole Creed to be premiſed, before we come to the ſeveral Articles?*

Anſw Foure things.

1. Concerning the name.
2. The manner or forme of doctrine.
3. The matter in general.
4. The uſe, to incite { 1. Our Attention. 2. Our Affection.

Queſt. *What is conſiderable in the name?*

Anſw Sundry Queſtions, as

Queſt. *Why it is called a Creed or Symbol?*

Anſw. For ſundry Reaſons.

1. *Symbolum* being a Greek word, ſignifieth a note, ſigne, ſignification or teſtimony of ſome other thing; for ſo the water in Baptiſme, and the bread and wine in the Supper, are called ſymbols or ſignes, being divine repreſentations and teſtimonies of the body and blood of Chriſt. Thus the Creed is a note, or profeſſion, or ſignification of Chriſtianity, and a teſtimony of Chriſtian Religion.

2. The ſame word ſignifieth a ſhot after a feaſt, and St. *Auguſtine* thinketh, that *Symbola* cometh of *συμβάλλειν*, which ſignifieth a collation or recollection of many parcels or pieces together into one whole ſumme; and even ſo is the Creed, a ſhort and ſummary Confeſſion, conſiſting of many ſeveral Articles; and as a ſhot is a reckoning or payment, coming out of the purſes of many gueſts, ſo this ſummary abridgement of faith cometh out of the writings of all the Apoſtles.

Queſt. *What is the third reaſon?*

Anſw. The ſame word ſignifieth a ſhort watch-word, or a privy ſigne or token by which ſpies or enemies are known from companions or fellowes in Armies; as alſo a badge and colours in warre, by which ſouldiers of one Army are diſtinguiſhed from thoſe of another Army; even ſo the Creed, as a ſhort word of faith, and brief Epitome of the Goſpel, is as a military watch-word, by which the ſouldiers of Chriſt acknowledge themſelves mutually, and the Profeſſion of it is a manifeſt Badge or Enſigne, by which a Chriſtian ſouldier fighting under the colours of Chriſt the great General, is diſtinguiſhed from all Infidels, Hereticks, Idolaters, Pagans and enemies, that fight in another band againſt Chriſt.

Queſt. *Whether is the Creed of the Apoſtles compiling?*

Anſw. No, though the Canoniſts by an old tradition held the contrary.

Queſt. *What tradition is that?*

Anſw. They ſay, becauſe the Apoſtles were to depart into all the world, they were in the ſame houre inſpired by the Holy Ghoſt, to compoſe this Creed, by adding every one his part; and *Ruffinus* giveth a reaſon, That being abſent and diſperſed, they might alwayes have a ſhort rule, both of the faith they were to preach to others, and of their unanimous conſent and agreement in the ſame faith, againſt all hereticks and oppoſites; and in proceſſe of time, *Durandus* and others tell us, which ſeveral Articles were brought in by which ſeveral Apoſtles, as *Peter* the firſt, *John* the ſecond, *James* the third; and yet they agree not among themſelves in their reckoning; and from hence the Popiſh Painters hope they may be as bold ſo to deſcribe them, as thoſe grand Authors.

Queſt. *But this ſeemeth to be true.*

Anſw. It is neither true nor probable, for

1. Why might not Gods Spirit inſpire any one of them, to deliver the rule of faith, as well as all together? 2. Why

2. Why is not the Creed canonical Scripture, and apart of it, if it were compiled by any or all the Apoſtles?

3. Some words and phraſes are in this Creed, not found in all the writings of the Apoſtles, as that of the Catholique Church, and that of Chriſts deſcent into hell.

4. The Apoſtles Catechiſme conſiſteth of two parts, *The doctrine of faith and love*, Heb. 6. 12. and 2 *Tim.* 1. 13. And if the Apoſtles compiled this, why inſerted they no Article concerning love or good works?

5. How could the ancient Fathers ſuppreſſe this Creed, till about the four hundreth year after Chriſt, if the Apoſtles had left it to the Church for that purpoſe?

But if it be not the Apoſtles Creed, why is it called ſo? Queſt.

1. Becauſe it containeth an Epitome of all Apoſtolical doctrine, and is drawn out of their writings. *Anſw.*

2. Becauſe of the agreement of every part of it with their doctrine and confeſſions.

3. For the greater credit and authority, for being near the times of the Apoſtles and Apoſtolick men, it hath credit above all Creeds and writings of all men ſince the Apoſtles, and hath attained ſuch undoubted authority among all Chriſtians, as that it hath been ſealed and ratified by the blood of innumerable Martyrs.

But is not the Creed Scripture? Queſt.

No, though the matter of it be taken out of the Scripture. *Anſw.*

What is the difference? Queſt.

1. The Scriptures have Divine Authority, the Creed hath Eccleſiaſtical Authority above all writings. *Anſw.*

2. The Scriptures are divine, 1. For matter. 2. For word. 3. For order; for all theſe are immediately from God; but the Creed is divine only for matter, the words and order are humane.

But if the Church of the New Teſtament wanted this Creed for ſundry hundreds of years, and the Church of the Old Teſtament wanted it altogether; how did the ancient believers, wanting a rule of faith? Queſt.

1. They had both faith and the rule of faith, and wanted not ſome compendious abridgement of it; Sure it is, they had the matter of it in the Scripture, though they had not this rule and ſymbol in this order of words. *Anſw.*

2. Their rule of faith could not be ſo perſpicuous and comfortable to them, as ours to us, for they profeſſed their faith in Chriſt to come in the fleſh, to ſuffer, to riſe, to aſcend; but we in Chriſt already come, dead, riſen, &c.

3. The Articles of faith, all were the ſame in the Old and New Teſtament in ſubſtance, not in reſpect of the manner of delivery, or their perſpicuity.

How may we profitably apply this diſcourſe? Queſt.

Hereby we may, and ought to provoke our ſelves to three duties. *Anſw.*

What is the firſt? Queſt.

To praiſe God that our Sunne is ſeven times brighter then theirs, *Iſa.* 30. 6. In the Old Teſtament their light was as the Sunne in the dawning, but ours as the Sunne at noon-day; their Sunne was in their horizon, ours in our meridian. *Hab.* 2. 13. Now knowledge is increaſed, ſo that *the waters cover the ſea.* *Anſw.*

What is the ſecond duty? Queſt.

To acknowledge our priviledge, *Luke* 10. 24. Many Kings and Princes deſired to ſee and heare the things we enjoy, but could not, 1 *Pet.* 1. 10. The Prophets ſearched after the ſalvation come unto us, as if it had not come unto them, in compariſon, 1 *Kings* 18. 44. The cloud was to them as a mans hand, hath now covered the heavens, *Ezek.* 47. 3, 4. The waters coming under the ſanctuary, which unto them reached but unto the ancles, unto us is an impaſſeable ſtream, in reſpect of fulneſſe and clearneſſe of meanes and Miniſtery. *Anſw.*

Queſt. *What is the third duty?*

Anſw. To ſee that our graces be anſwerable to the meanes of knowledge, 2 *Pet.* 1. 6. Joyne *with knowledge temperance, patience, godlineſſe,* and *ch.* 3. 18. *Grow in grace, and in the knowledge of Jeſus Chriſt.*

Queſt. *But how may we excite our ſelves to increaſe in knowledge and anſwerable obedience?*

Anſw. By theſe conſiderations.

1. So much as a man knoweth of a thing, ſo much may he enjoy of it, and the dependant comforts, and no more; the comfort cannot exceed his knowledge, therefore *grow in holy knowledge, and grow in comfort.*

2. *To whom much is given, of him much ſhall be required*; where the Lord ſoweth liberally, he expecteth to reap liberally.

3. The firſt ſtep of bleſſedneſſe which the Lord pronounceth to his diſciples, is, *Bleſſed are your eyes, for they ſee, and your eares, for they heare; and bleſſed are they that heare the Word of God and keep it.*

4. What a judgement ſhall overtake us, if in ſo clear exhibition of Chriſt, we come ſhort of the ancient believers in the Old Teſtament, both in knowledge and conſcience? wo be to ſuch negligence, and no bleſſedneſſe ſhall be to their eyes, who live now in ignorance as in the dark, and know as little, as if Chriſt had not appeared.

The eleventh Head.

Wherein is treated of the Apoſtles Creed.

Queſt. *What is the ſecond generall to be conſidered?*

Anſw. The manner of propounding the doctrine, being delivered by way of Anſwer or Confeſſion, from whence the whole Creed is called *The Confeſſion of our faith*, to every Article whereof is prefixed, *I believe.*

Queſt. *Why was it put into this forme?*

Anſw. The Apoſtles themſelves in their writings left occaſion, from whence holy men after them reduced it into this forme, for the Apoſtles in baptizing perſons of yeares, uſed to ask this queſtion, *Do you believe?* To which the anſwer was, *I do believe, &c.*

Queſt. *How doth this appear?*

Anſw. In *Acts* 8. 37. *Philip ſaid to the Eunuch, If thou beleeveſt with all thy heart, thou mayeſt be baptized*; whereto he anſwered, *I beleeve that Jeſus Chriſt is the Son of God.* And this the Ancients uſed to ask men of yeares preſenting themſelves to baptiſme, as we do now children, *If they did beleeve*, who anſwered at firſt in a very ſhort forme, till after many hereſies ſpringing up, gave occaſion for a larger explication in that forme, which we have now to explain.

Queſt. *What obſerve you out of this forme?*

Anſw. That every Chriſtian muſt make Profeſſion of his faith, and ſay, *I believe.*

Queſt. *How prove you this?*

Anſw. 1. By teſtimony.

2. By reaſon.

Queſt. *How do you prove it by teſtimony of Scripture?*

Anſw. *Rom.* 10. 10. *With the heart a man believeth, and with the mouth confeſſeth to ſalvation,* 1 Pet. 3. 15. *Be ready to give a reaſon of the hope that is in you.*

Queſt. *What are the reaſons?*

Anſw. 1. Becauſe the Spirit within will enforce us to ſpeak in Confeſſion, 2 *Cor.* 4. 13. *I believed, and therefore I ſpake*; fire within will break out.

2. Chriſt himſelf made a good Confeſſion before *Pontius Pilate*, 1 *Tim.* 6. 13.

3. *He that confeſſeth Chriſt on earth, ſhall be confeſſed of Chriſt before God and his holy Angels*, Mat. 10. 32.

Doth

Doth Profeſſion of faith argue a true believer? Queſt.

No, unleſſe it be a ſound Profeſſion. For *Anſw.*

1. Every one can ſay the Creed, but *all men have not faith*, 2 *Theſ.* 3. 2.

2. The devils can make a Profeſſion of faith, *Mar.* 1 24. *Thou art Chriſt the Son of the living God.*

3. Hypocrites may go very farre in Profeſſion of faith, as did *Judas*, *Demas* and *Simon Magus*, Acts 8. 13.

4. The bad ground ſhooteth forth into

1. Very good works, and large commendation of the way of God.

2. Affections warme and commendable, love of good men and good things, joy in the Word, Miniſters, good ſociety for a long time.

3. Seemly actions, and many fruits of hearing, praying, conference, obedience, here is a ſeeming external Profeſſion, but all unſound.

But what then is the difference between ſound and unſound Profeſſion? Queſt.

1. In the ground; the one is grounded in the love of the Lord Jeſus, and in love to the truth, the other in ſelf-love and ſelf-reſpects. *Anſw.*

2. In the time and end; the one looketh to Gods Word, and obedience to the Commandments, how he may glorifie and pleaſe God; the other looketh at men, how farre he may pleaſe them in his Profeſſion, and no farther.

3. In the properties; the one is meek and humble, 1 *Pet.* 3. 15. *ready to anſwer every man for his good*, the other is proud and vain-glorious; the one is bold and couragious, the other daſtardly, fearful, timorous.

4. In the object, which is the Goſpel; the one imbraceth it becauſe it is the Goſpel, and glad tidings of eternal good by Jeſus Chriſt; the other, ſo farre as it bringeth temporal profits or reputation, which he loveth and looketh after more then the other; he will embrace Chriſt ſo farre as he may gaine by it; And this is the Profeſſion of ſuch Subjects and Courtiers, which for their Lord and Princes ſake, readily change their minde and religion as they pleaſe.

But by what meanes may I come to make ſound Profeſſion? Queſt.

1. Get knowledge in ſome meaſure of the principles of Religion, for no man can believe in any meaſure, that doth not believe in ſome meaſure. *Anſw.*

Then it ſeemeth that no man may put off the knowledge of theſe principles from himſelfe? Queſt.

No; for the Miniſter muſt not only teach faith, but profeſſe alſo the ſame faith that little children do, only in a more exact knowledge of the Articles, and in a farther degree of faith. And common Chriſtians muſt not ſay that theſe high myſteries belong to the learned, but every one muſt underſtand, that he may ſay truly, *I beleeve.* *Anſw.*

What is the ſecond meanes? Queſt.

To expel falſe confidence and pride of heart, which is a choak-weed of faith and grace, for the houſe of true faith is an humbled ſoul; it dwelleth in a contrite heart, and though it be no eaſie thing to beleeve, it is eaſie to preſume of faith; In which preſumption Satan ſeldome diſturbeth ſelf-deluders. *Anſw.*

What is the third meanes? Queſt.

To labour for ſelf-denial, *Luke* 9. 23. *And Jeſus ſaid unto them, If any man will come after me, let him deny himſelf, and take up his Croſſe daily, and follow me*, which is a renouncing of carnal wiſdom, ſelf-love, and ſupports of nature; for a deceitful heart carrieth commonly a treacherous purpoſe, to ſave his own ſtake by ſilence or denial of, or betraying the truth. But we muſt eſteem it a wrong way, by ſaving our ſelves to leave the truth in the plain field, for he that hath thus ſaved his life hath loſt it. *Anſw.*

What is the fourth meanes? Queſt.

To make Chriſt thy treaſure, thy wealth, thy chief joy, to get contentment *Anſw.*

in naked Chriſt, yea to labour to eſteem the Croſſe of Chriſt with *Moſes*, greater treaſure then the wealth of a Kingdom, *Heb.* 11. 26.

Queſt. *What is the fifth meanes?*

Anſw. To uſe diligence in the ſetting and grounding of thy faith, alwayes fortifying the weakneſſe of it; for it is not wit, nor learning, nor courage of nature, that will or can lead us from before ſuch adverſaries as we may be drawn before for the truths ſake, but a firme rooting and ſtabliſhing in the faith, *Mat.* 7. The wiſe builder muſt eſpecially look to his foundation, and then *let raine fall, windes blow, and floods beat, the houſe ſhall ſtand, and the gates of hell ſhall not prevaile againſt it.*

Queſt. *What is the ſixth and laſt meanes?*

Anſw. To get a juſt price of the truth now in the peace of it, and magnifie it above all things, as the Lord doth; for what hope of them to ſpeak or plead the truths cauſe in time of trouble, that have no heart and tongue for it in time of peace? well may we know, what they would do in the trouble of the Goſpel, that now in the triumph of it, envie, oppoſe, reſiſt, diſtaſte godly Preachers and Profeſſors.

Queſt. *But why ſay we not in our Profeſſion of Faith, (We beleeve,) as well as in the Lords Prayer we are taught to ſay (Our Father) but, I beleeve?*

Anſw. 1. To expreſſe the nature of ſaving faith, which is a ſpecial faith, and maketh ſpecial application, *Rom.* 10. 9. *If thou ſhalt confeſſe with thy mouth, and beleeve with thy heart*; And therefore every Article of the Creed muſt be conſidered, not hiſtorically, ſo devils apprehend them and tremble; but with application.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe every man muſt live and be ſaved by his own faith, *Hab.* 2. 4. not by the implicite faith of the Church, or of any other man.

Queſt. *But is not our faith called the common faith?* Tit. 1. 4. *and therefore we muſt believe as the Church doth.*

Anſw. It is the common faith in reſpect of publication to the whole Church, but it is a ſpecial faith in reſpect of the application and apprehenſion of every particular believer; *My Lord, my God; who died for me.*

Queſt. *What is the third reaſon?*

Anſw. Becauſe no man can be ſure of another mans faith; in which caſe he muſt be led only by the judgement of charity, not of certainty; of his own faith every true believer may make a certain Profeſſion, and ſay, *I believe*, but not of anothers, 1 *Pet.* 3. 15. *Be ready alwayes to give an anſwer of the hope that is in you.*

Queſt. *What is the fourth reaſon?*

Anſw. That every believer might be provoked to ſeek the ground of his faith ſetled every one in himſelf, and ſoundly to try and examine himſelf, leſt he be deceived, while he profeſſeth, *I believe*, 1 Cor. 11. 28. *Let every man examine himſelfe*, 2 Cor. 13. 5. *Prove your ſelves if ye be in the faith.*

Queſt. *What is the fifth reaſon?*

Anſw. To diſtinguiſh the Creed from a Prayer; we pray for others, and ſay, (*Our Father*) but we muſt believe for our ſelves, and ſay, *I believe.*

Queſt. *But how can I ſay, I believe, ſeeing every Article is above reaſon? can I believe that which I cannot ſee nor comprehend?*

Anſw. Every Article muſt be conceived to be above reaſon, but not againſt reaſon; They are above the reach of reaſon, even high myſteries not to be meaſured, or curiouſly diſputed by reaſon or ſenſe; *for bleſſed is he that hath not ſeen, and yet hath believed*, yet no Article is againſt reaſon or deſtroying it.

Queſt. *How prove you that?*

Anſw. In the myſtery of the Trinity, which is the higheſt above our reach or reaſon, that one ſhould be three, and three to be one, which is moſt unconceiveable

ceivable to reaſon; not to fight againſt reaſon, is thus declared, for though it be impoſſible that one ſhould be three, and three ſhould be one, if one and three be conſidered the ſame, and in the ſame reſpect; yet in a divers reſpect it may be fitly conceived, that the Father, Sonne and holy Goſt are three in perſon; *and theſe three are one*, not in perſon, but in Eſſence and nature.

Queſt. *What do you gather from this profeſſion?*

Anſw. 1. In that the word (*I beleeve*) muſt be added to every Article, we gather that Chriſtian faith goeth beyond both that which ignorant people call a good hope, as alſo beyond that implicite faith of the Romane Church; for every man muſt expreſſe both explicitly and perſonally which is his own faith, *Hab.* 2.4.

2. That every Chriſtian muſt not onely believe all thoſe Articles to be true in themſelves, which reprobates and Devils do, but to be true to himſelf; for the ſweet fruit and comfort of them is, that theſe benefits belong not onely to others, but to my ſelf in ſpecial; as, That the benefit of Gods power and providence belong to me; The vertue of Chriſt his Incarnation, Death, Reſurrection, Aſcenſion, ſitting at the right hand of God, belong to me; That I am a member of the Catholick Church, and in that communion ſhall have the priviledge of Remiſſion of my ſins, and life ever-laſting.

3. That the holy Ghoſt worketh in my heart by the Word, that he is ſent into my heart to enlighten me, to ſanctifie me, to knit me faſt unto Chriſt my head; to comfort me, to enable me, to pray with ſtrong cries, to preſerve me in the ſtate of holineſſe, and my ſaving graces wrought in the new birth, that they be never loſt totally or finally, but according to his promiſe to abide with me for ever.

4. Every Chriſtian profeſſeth the right application, not of one Article, but of every one; for

1 Faith is copulating, that is, a chaine of many links, whereof he that hath one, cannot but have every one.

2. He cannot believe the middle, that believeth not the firſt, nor the firſt, that believeth not the laſt; for he cannot believe God his Father, that believeth not that he will give him an everlaſting inheritance, nor believe an inheritance, but from the hands of a Father; as in a chaine, break one link, and the whole chaine is broken.

The third general thing, The Matter.

Queſt. *What general thing is conſiderable in the matter of the Creed?*

Anſw. That the whole Creed containeth a perfect rule of all things to be believed to ſalvation, and that all ſufficient and neceſſary truths are contained in it.

But there are many points of great weight to be believed, not mentioned in the Creed; as, The Doctrine of Predeſtination, of God his Providence, of Original ſin, of Sanctification of nature, of Damnation, of impenitent ſinners. Of good works, and many ſuch, how then is it a perfect rule?

All things properly concerning faith are included in this rule, though not mentioned, which we ſhall more eaſily conceive in five rules.

Queſt. *Which is the firſt?*

Anſw. In the things or Articles which we muſt believe, we muſt alſo believe the whole manner and all the circumſtances of it, which are expreſſed in Scripture.

Queſt. *How do you explain this rule?*

Anſw. In three inſtances, of { 1. Creation. 2. Incarnation. 3. Paſſion of Chriſt.

1. In the Article of Creation, we muſt believe it to be done in the ſame order, manner, and time that the ſtory expreſſeth.

That Article commandeth us to believe; that by the Word of God the heavens were made, *Heb.* 11, 3. without any other inſtrument.

That the light was the firſt diſtinct creature, *Gen.* 1. 3.
That all the creatures were made in ſix dayes.
That man was made laſt of all, and the woman of man, *Gen.* 1. 26.
That God inſpired man with a living, immortal ſoul.
That he inſtituted a Sabbath, or day of reſt.
That he made all things of nothing, Heb. 11. 3.
That he made all things very good, Gen. 1. 31.
That the third Heavens were made as well as any other, *Heb.* 11. 10. And ſo all the reſt of the ſtory concerning that Article.

Queſt. *What is the ſecond inſtance?*

Anſw. The Article of Incarnation, wherein we are bound to believe all the circumſtances revealed, *Chriſt manifeſted in the fleſh.*

1. The place where Chriſt was born, at *Bethlehem*, Micah 5. 2. Matth. 2. 6.

2. The fulneſſe of time, *Gal.* 4. 4. In the time of *Auguſtus*, Luk. 2. when the Scepter was departed from *Judah*, Gen. 49. 10.

3. The manner, which was baſe and mean, *Zach.* 9. 9. In a ſtable, not a palace, a trib for a cradle.

4. The manifeſtation to *Anna*, *Simeon*, to the ſhepherds by Angels, to *Herod* by the wiſe men, to the wiſe men by an extraordinary ſtarre, *Matth.* 2. 2. All theſe and other circumſtances are implied in the Creed, though not ſpecified.

Queſt. *What is the third inſtance?*

Anſw. The Article of his paſſion, wherein we are bound to believe, not only that he ſuffered under *Pontius Pilate*, but,

1. That he was a moſt innocent Lamb of God, oppreſſed by violence and falſe witneſſes.

2. That the occaſion of his death was,
1. By the malice of Satan.
2. By the covetouſneſſe of *Judas*.
3. By the envy of the Scribes and Phariſees.
4. The ignorance of the people; *For had they known, they would not have crucified the Lord of glory.* Acts 4.

3. All the reſt of the circumſtances concerning his apprehenſion, accuſation, condemnation, irriſion, Paſſion, in which he was pierced, crowned, ſcorned, prayed, yielded up the ghoſt, with thoſe miraculous events in the Sunne, earth, graves, and are not expreſſed in the Rule, yet implied in the Creed.

Queſt. *What is the ſecond Rule?*

Anſw. In every Article, we muſt believe in the whole, every part of it, and whatſoever is annexed to it.

Queſt. *Explaine this Rule?*

Anſw. In the Article of Chriſt his Paſſion, we muſt believe not onely his bodily ſufferings, but alſo that *he made his ſoul an offering for ſinne*, *Iſa.* 53. 10.

1. That he died not onely a temporal death, but he ſuffered the ſorrows of the ſecond death which made him crie, *My God, my God, why haſt thou forſaken me?*

2. In the Article of his Conception we muſt believe the hypoſtatical union of the two natures, from the very firſt moment of his conception, never to be ſeparated in all eternity, *Iſa.* 7. 14. *Luke* 1. 35. *The holy thing which ſhall be borne of thee, ſhall be called the Sonne of God.*

3. In the Article of his ſitting at the right hand of God, we muſt believe his Interceſſion for us, one maine uſe of it, not expreſſed in the Creed, but neceſſarily implied, *Rom.* 8. 34 *Who ſhall condemne? It is Chriſt which is dead, yea, or rather that is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for us, Heb.* 7. 25. Chriſt *is able alſo perfectly to ſave them that come to God by him, ſeeing he ever liveth, making interceſſion for them.*

Queſt. *What is the third Rule?*

Anſw. That in every Article we muſt believe the fruit of the thing, as well as the thing it ſelf.

Ex-

Explaine this Rule. Queſt.
I explaine it thus. *Anſw.*

1. In the Article of Chriſts Paſſion, we muſt believe the removing of our ſins, the appeaſing of Gods wrath, the ſatisfaction of his juſtice, the bearing away the curſe upon himſelf, and ſetting open for us the gate of heaven; for all theſe are immediate fruits of it, *Iſa.* 53. 4,5,6. *Gal.* 3. 13.

2. In Chriſt his Reſurrection we muſt believe the fruit of it in our own reſurrection, both from ſinne in the firſt reſurrection, *Rom.* 6. 4. and from corruption and immortality in the ſecond, 1 *Cor.* 15. 53.

3. In Chriſt his Prieſthood, we muſt believe that every one of us are made Prieſts to God, to offer up every where clean offerings, as *Mal.* 1. 11. *From the riſing of the Sunne, unto the going down of the ſame, my name is great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering, for my name is great among the Heathen, ſaith the Lord of Hoſts,* Revel. 1. 6. *And hath made us Kings and Prieſts unto God even his Father.*

4. In Chriſts Aſcenſion, that we ſhall alſo aſcend, *John* 14. 3. *And if I go to prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there may you be alſo,* Heb 6. 20. Col. 3. 1. *If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God.*

What is the fourth Rule? Queſt.
That in all the Articles, with every Antecedent we muſt believe alſo the Conſequent. *Anſw.*

Explaine this Rule. Queſt.

1. In the Article of Creation, we muſt believe the work of Gods providence and preſervation of his whole workmanſhip, *Acts* 17. not as a Ship-wright, that having made a ſhip, leaveth it. *Anſw.*

2. In the firſt Article, if we believe there is a God, we muſt alſo believe that he hath revealed himſelf in his Word and works: If we believe that he is our Lord, we muſt believe that we muſt yeeld abſolute obedience to him, *James* 4. 12. he is our only Law-giver; If we believe he is our Father, we muſt believe our ſelves to be ſons by adoption, and that we muſt honour him as a Father, *Mal.* 1. 6.

3. In the Article of remiſſion of ſinnes, we muſt believe the mortification of our own nature, which neceſſarily followeth and attendeth it; for ſinne is no where covered, but it is alſo cured, 1 *Cor.* 1. 30. *But we are of him in Chriſt Jeſus, who of God is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption,* 1 *Cor.* 6. 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified.*

What is the fifth and laſt rule. Queſt.
That in every of them, whatſoever we believe in the affirmative, we are bound to believe the contrary in the negative. *Anſw.*

Explaine this rule? Queſt.

1. In the Article of Creation, we are bound to believe, that nothing giveth being to it himſelf, and that nothing is eternal, but God that giveth being and beginning to all things. *Anſw.*

2. In the Article of Chriſt his Aſcenſion, and ſitting at Gods right hand we muſt believe that Chriſt is not bodily in the Sacrament, or in the Maſſe, but that the heavens muſt containe him untill his ſecond coming again, *Acts* 3. 21.

3. In the Article of remiſſion of ſinnes, we muſt diſclaime merit which is moſt contrary to mercy, *Rom.* 11. 6. *If it be of grace, it is no more of works, or elſe were grace no more grace; but if it be of works, it is no more of grace, elſe were works no works.*

4. In the Article of life ever-laſting to believers as we muſt believe, that ever-laſting death is prepared for unbelievers, *Matth.* 25.

5. In that he is Jeſus, that there is no other Saviour, Meritour, Mediatour of men, Saints or Angels, *Acts* 4. 12. 1 *Tim.* 2. 5.

By

By this we ſee in ſome manner the extenſion of this ſhort rule, and that it containeth whatſoevet is neceſſary to ſalvation.

Queſt. *What uſe may we make of this diſcourſe?*

Anſw. 1. To note a difference between the *Creed* and *Decalogue*, both reveale God unto us, but this leadeth us to the ſaving knowledge of him.

The Law ſheweth him a chief God in himſelf, in his power and juſtice, but this what he is to us in his Sonne; That ſheweth him a mighty God in the work of Creation, this a merciful God in the work of Redemption and 2. Creation; That revealeth him a moſt juſt God, this a moſt merciful Father.

That calleth for faith in God, this for faith in Chriſt.

2. In that all things neceſſary are contained in this Rule, we ſee here is a fit inſtruction for all ſorts of hearers, here is milke for babes in the propoſition of this Doctrine, here is ſtrong meat for men in the Expoſition; here is a ford, where a Lamb may wade, and a ſtreame, in which an Elephant may ſwim.

3. In that we have here a perfect rule of faith, then nothing is to be believed, but what is contained or implied in the ſame; for therefore it is the Apoſtles Creed, becauſe it containeth the ſumme of the Apoſtles Doctrine in all things neceſſary to be believed.

Queſt. *What followeth hence?*

Anſw. That we are not bound to believe any unwritten traditions, what authority ſoever they pretend, nor any doctrine ſtrange to the Scriptures and to this rule, as namely, ſuch as are their feigned Purgatory, their ſacrilegious Maſſe, the merits of works, the Popes Supremacie and Pardons, the Churches voice above the Scriptures, and ſuch traſh, all contrary to this rule.

Queſt. *What is the fourth obſervation?*

Anſw. We may ſee how farre moſt men are from a ſound underſtanding of this rule, and much more from ſound applying of it to themſelves; he is not a good Chriſtian preſently, that can repeat all theſe Articles, which moſt of us can do; but he who with ſound judgement, application and affiance, believeth, in every Article the circumſtance with the ſubſtance, the parts with the whole, with the matter the fruits, as well as it ſelf, with the Antecedent the Conſequent, and in every Affirmative renounce the Negative, *& contrá.*

Queſt. *What is the fifth obſervation?*

Anſw. We ſee hence what great need we have to practiſe two duties.

Queſt. *Which are they?*

Anſw. 1. To depend on the Miniſtery, for the better underſtanding of our rule, and the ſeveral contents of it, ſeeing the greater meaſure of underſtanding we can attaine, the greater will be the meaſure of our faith, and conſequently of our comfort; an under degree of faith hath ſome comfort, and this ſmoaking flax ſhall not be quenched, but a great flame hath great brightneſſe, heat and comfort.

Queſt. *What is the ſecond duty?*

Anſw. To adde to the uſe of the meanes, fervent prayer.

1. In want of faith, for it is given to believe.

2. In weak faith, for ſtrength, as the Diſciples, *Lord, increaſe our faith*; the poor man, *Lord, I believe, help my unbelief.*

3. In ſtrength of faith, underprop it with prayer, for the ſtrongeſt faith is weak enough.

Queſt. *What is the fourth general to be conſidered in the Creed?*

Anſw. The uſe and neceſſity of this Doctrine to excite our attention and affection unto it, and this is manifold.

Queſt. *What is the firſt uſe?*

Anſw. In that it is (as Saint *Ambroſe* calleth it) *Clavis Scripturæ*, that is, a Key of Scripture, wherein many things are difficult to our dull underſtanding, which yet are as neceſſary for us to know by the way to heaven, as to come to heaven. Now as the Key of ſome ſtately Palace leadeth into the inner roomes and chambers,

to

to ſee the wealth, and to come to the treaſures that are within, ſo the knowledge of the Creed is a Key to let us into the inner roomes of the Scripture, that we may with much fruit and delight behold the treaſures of wiſdome laid up in them; and more eaſily attaine the ſenſe and uſe of Scriptures, both for the information of our mindes, and reformation of our manners.

What is the ſecond uſe? Queſt.

That it is *Schola Chriſti*, the Schoole of Chriſt; for nature teacheth no Article of Faith, but the firſt concerning God, and that now very obſcurely, and to leave men without excuſe: but here Chriſt is the onely Doctor of ſuch myſteries as the Angels admire: here are manifeſted the greateſt of Gods works of wonder, not in the firſt creation, but in the ſecond creation and redemption of mankinde; for this Creed is a ſhort ſumme or *manuale* of the Goſpel. *Anſw.*

What is the third uſe? Queſt.

That it is a *paterne of wholeſom words*, 2 *Tim.* 1. 13. A rule to teach by, a rule to believe by, a rule to live by, and moſt neceſſary to be ever in our hand. *Anſw.*

Why is it ſo neceſſary? Queſt.

1. Becauſe of the fickleneſſe of our nature, and our proneneſſe to imbrace and affect new devices and conceits in matter of Doctrine, the Lord would furniſh us with ſome known truths and principles which we muſt ſtick unto; and withall the Church of God hath acknowledged before us, and with us at this day. *Anſw.*

2. Becauſe of the weakneſſe and corruption of all our powers and faculties; for as our mindes and underſtandings are not able to reach divine and ſupernatural truths; ſo our judgement and faculty of diſcovering are not able ſince the fall to trie truth, but are wonderful defective in differencing between truth and falſehood; and therefore it is very neceſſary that we ſhould have ever in our hands a certaine ground, rule and meaſure to trie doctrines by.

3. Whereas falſe teachers and doctrines were to abound in the Church of the New Teſtament, we have need of a right rule, which is *Index ſui & obliqui*, the meaſure both of it ſelf and of that which is crooked, *Matth.* 24. 24. 1 *Tim.* 4. 1. both to diſcerne falſe doctrines, and to fence our ſelves againſt them; and this doth the Creed in all doctrines of Faith, both declaring the truth, and manifeſting errour and falſehood.

What is the fourth uſe of the Creed? Queſt.

That it is *Armatura Chriſtiana*, a Chriſtian Panoplie or armoury, from whence he may well furniſh himſelf with weapons of proofe both againſt the temptations of Satan, and Hereſies broached by his inſtruments. *Anſw.*

How do you prove the former? Queſt.

By oppoſing to all objections of Satan, ſeveral Antidotes out of this Creed or Catholicon. *Anſw.*

Give ſome examples hereof. Queſt.

Thou art a ſinner, what ſhift canſt thou make with all thy ſins, having broken every law, and involved thy ſelf in all the Curſes due unto ſinne? *Obj.* 1.

But my rule teacheth me, that God is become my Father, who is much in ſparing; That Chriſt died and was made a curſe for me, that I might be an heir of bleſſing, that it is a prerogative of the Church to have remiſſion of ſins, whereby both terrors of Conſcience are repreſſed, and fear of damnation remedied. *Anſw.*

But thou art to paſſe a ſtrict and dreadfull judgement, wherein the juſtice of God ſhall be revealed from heaven againſt all the unrighteouſneſſe of men impartially. *Obj* 2.

But my rule teacheth me, that my Saviour, my Head, my Husband, ſhall be my judge; he that hath redeemed me at ſo dear a price, will not *Anſw.*

loſe his part in me, nor his price paid for me.

Obj.3. *But thou muſt die, when all this is done, and be turned into duſt and rottenneſſe, and*
Anſw. *thou haſt no fence againſt death.*

Yes, my rule telleth me, that Chriſt by his death hath vanquiſhed my death, by his burial hath ſweetened my grave, by his reſurrection wil raiſe up my dead body, and through death will bring it to life everlaſting.

Obj.4. *But thou haſt many earthly loſſes and croſſes upon thee, much contempt and diſgrace caſt on thee, very few friends that are able or willing to help thee; or perhaps bodily diſeaſes, or paines afflict thee; are theſe ſignes of Gods favour, or of a man confident in God? Why rather doeſt thou not deſpaire, but entertaine a Doctrine, of which no reaſon can be given, nay againſt ſenſe and reaſon?*

Anſw. No, but my rule teacheth me,

1. To believe above, and beyond all ſenſe and reaſon, as *Abraham* did; I muſt believe, and *Faith is of things not ſeene*, Heb. 11.1.

2. That in all my loſſes and wants, I want not God my Creatour to preſerve and ſuſtaine his own work.

3. In all my contempt and diſgrace, I ſuffer not ſo much as my Chriſt crucified, who was then the Sonne of Gods deareſt love.

4. That in the failing and want of friends,
   1. God my Father will not faile me.
   2. Chriſt will not faile to be my Redeemer.
   3. The holy Ghoſt will not faile to be my Comforter.
   4. All the communion of Saints will not faile in their fruitfull friendſhip.

5. That diſeaſes, ſickneſſe, paines, are the hand of the Father, who pulleth down the houſe to ſet it up ſtronger, and that in the reſurrection this body ſhall be quit of all infirmities and diſeaſes, made like the glorious body of Chriſt.

Thus out of this rich Cabinet of the Creed, the believer can make way thorow all temptations, being furniſhed to anſwer all queſtions that can be objected.

Queſt. *How prove you that out of the Creed all Hereſies are foiled?*
Anſw. First, by Reaſon.
Secondly, by Inſtance.

The Reaſon; Becauſe this rule of Faith in things of Faith, is the touchſtone and triall of truth, and that is onely gold that abideth this triall; all elſe is chaffe and ſtubble, which the fire ſhall conſume

Queſt. *Shew it in Inſtances.*
Anſw. I ſhew it thus.

1. Popiſh Hereſie holdeth the very body of Chriſt to be a piece of bread made by the Baker; but the Creed contrarily teacheth, that it was borne of the Virgin *Mary*, that it aſcended into heaven, and now ſitteth at the right hand of God till his coming to judgement.

2. Popiſh Heriſie teacheth to merit pardon and remiſſion of ſinnes; Our Creed teacheth us, that Chriſt by ſuffering merited remiſſion of ſinnes for us, and the Lords Prayer teacheth us to pray for pardon of ſins.

3. Popiſh Hereſie teacheth, that no man knoweth whether his ſinnes be remitted, or whether he ſhall be ſaved, but that he muſt doubt ſtill to avoid preſumption; but the Creed teacheth us to believe remiſſion of ſinnes, and faith is contrary to doubting.

4. Popiſh Hereſie teacheth, upon pain of damnation to believe in all things as the Romane Church believeth; but the Creed teacheth us to believe a Catholike Church, and to believe as that believeth, which cannot be the Church of *Rome*, unleſſe they can prove a particular Church to be an univerſal, a finger to be an hand, an hand to be the body, and a little part to be the whole; unleſſe they can thruſt *Orbem* in *Urbem*, and ſuch an one as may be queſtioned whether it be part of the whole or no.

What

What is the fifth and laſt uſe of the Creed? Queſt.

To be *militare ſymbolum*, a badge of a Chriſtian, a ſigne of diſtinction, plainly differencing a Chriſtian from all Heathens, Turks, Jews, Infidels, yea from all other profeſſions and Religions in the world. *Anſw.*

What may we gather from this uſe of the Creed? Queſt.

Sundry obſervations. *Anſw.*

Firſt, that our Church is falſely accuſed to be heretical by the Romiſh Synagogue, ſeeing we firmly hold and believe the whole Creed, and ſymbol of the Apoſtles, and ſo hold the foundation laid by the Prophets and Apoſtles.

For, 1. An heretick is he, that profeſſing Chriſt, maintaineth an errour againſt the foundation, with obſtinacy.

2. If we ſhould defend and juſtifie by works a daily ſacrifice for ſatisfaction for ſinne, mediation or interceſſion of Saints, we were then ſurely hereticks.

What is the ſecond obſervation? Queſt.

That the maine points of Popiſh Religion, wherein they contend with us, with fire and faggot, are heretical doctrines and Antichriſtian deluſion; ſuch are *Anſw.*

Juſtification by Works.

Invocation of Angels and Saints.

The Pope's Supremacie.

The Sacrament of the Maſſe for the ſinnes of the quick and the dead.

How can you prove this? Queſt.

Becauſe, if theſe were Apoſtolical, or the Pillars, and grounds of Religion as they affirme them, how came it to paſſe, that they were left out of the Apoſtles Creed, yea out of all other Creeds made by Churches and Councels for many hundred years after Chriſt? It were an intolerable errour, in framing a confeſſion of faith, to omit the mention of the maine points and rules of faith. *Anſw.*

What is the third Obſervation? Queſt.

That every Miniſter muſt in all Doctrine of faith keep cloſe to this rule; *Moſes was faithful in all the houſe of God*, 2 Tim. 1. 13. *Heb.* 3. 5. becauſe he did all in the Tabernacle, *according to the paterne in the Mount*; Nay, Chriſt himſelf kept himſelf to this rule, ſaying, *My Doctrine is not mine, but my Fathers that ſent me*, *John* 7. 16. If the Paſtor ſhould loſe his hold of the grounds of truth, what hope that the people ſhould hold them? if darkneſſe be on the mountains, what is in the valleys? *Anſw.*

What is the fourth obſervation? Queſt.

That as this rule muſt be taught to the younger ſort, ſo no man muſt think that theſe principles belong onely to children, but the moſt ancient and grown Chriſtians muſt carefully acquaint themſelves with this Doctrine, and not think it too low for them. *Anſw.*

What reaſon give you hereof? Queſt.

1. Becauſe we deliver the ſame Doctrine of Faith to young and old; If there be any difference, it is in the manner, which here is more brief and plain, to help the weakneſſe of underſtanding, and ſupply memory. *Anſw.*

2. As he that buildeth an houſe, though he be laying on the roof, he muſt not depart from the foundation, ſo the Chriſtian, be he never ſo ripe and expert, he muſt be ſure to lay all on this foundation; and as a learned man muſt not forget his letters, or his Grammar, becauſe he learned them, when he was a childe; no more muſt an ancient beleever forget his grounds, but as all other Articles riſe to their perfections from their loweſt and firſt principles.

3. He that expecteth an harveſt, contemneth not the ſeed, becauſe the fruit is virtually in the ſeed; even ſo all the practice of faith lieth hid in the right apprehenſion of theſe principles.

4. Such as ſcorn theſe lower principles, as too low and mean for them to ſtoop

to, are commonly men without underſtanding, without judgement, without ſtability and certainty in their Religion, and in time of Peace wavering as reeds, in trial fall quite away, becauſe they were never well grounded nor acquainted with their Catechiſme; and the neglect hereof is the cauſe why ſo many daily fall off from the truth to Popery and Antichriſtian Religion, whereas he that is well ſetled in theſe grounds, is fenced both from tyrants and ſeducers.

Queſt. *What is the fifth reaſon?*

Anſw. Becauſe the ſlighting and diſregard of theſe principles carry moſt men in the Church in a courſe ſo repugnant to faith. As

1. Some are without faith, void of faith and knowledge of Religion, nay ſtrugling againſt the meanes, where they are offered; daily hearers, but reſiſters in themſelves, inwardly rejecting it, outwardly oppoſing it; as careleſſe in bringing up their families not knowing or perceiving their natural infidelity.

2. Many more deceive themſelves in the likeneſſe that ſome things have to faith, for want of skill in this rule of faith.

Queſt. *Give ſome inſtances.*

Anſw. 1. Some deceive themſelves with an outward hypocritical Profeſſion of faith for faith, hereby they commend themſelves to men, but are not commended to God; for the right applying of the rule would convince them, that all that Profeſſion of faith, ſevered from the love of God, charity to men, hatred of ſin, confidence in Chriſts merits, is ſo farre from faith, as that it is but a beautiful deformity.

2. Others raſhly aſſent unto doctrines, and lightly turn out of one opinion into another, and as the foole believe every thing, whereas the rule would teach them, that that cannot be faith which is not grounded upon the Scriptures; The Caſtle of faith ſtandeth upon a foundation.

3. Others preſume of a good eſtate, and challenge great things; that God is their Father, that Chriſt died for them, that they are in Communion of Saints, and all the priviledges are theirs; but have no ground, no warrant, no word rightly applied, cannot prove themſelves whether they are in the faith; nay by proving themſelves may finde, that they are not out of love with profitable and gainful ſins, and that their conceit maketh them proud, ſecure, negligent of the meanes, and contemptuous of their brethren; were it true faith, nothing could be more humble, charitable, diligent in the meanes of increaſe.

The twelfth Head.

Of faith in God; ſpecially the Father.

I beleeve in God the Father Almighty.

John 14. 1. *Let not your hearts be troubled, ye believe in God, believe alſo in me.*

This text containeth the ground of all that which the Creed enjoyneth us to believe concerning God the Father, and his Son Jeſus Chriſt directly, as alſo concerning God the Holy Ghoſt by direct conſequence.

Queſt. *What is the ſcope and occaſion of this text?*

Anſw. It is a part of that conſolatory Sermon, which our Saviour made to his diſciples, to ſettle their hearts with comfort againſt thoſe ſad events, which in the former chapter he had foretold were haſting upon them.

Queſt. *What events were they?*

Anſw. He had foretold them in general of his departure from them, of his bitter death and paſſion, and baſeſt rejection, that though he had waſhed all their feet, they were

were not all clean; That he ſhould be betrayed of ſome of themſelves, and noted *Judas*; That in ſpecial *Peter* himſelf ſhould deny him thrice that night before the Cock crew.

But how doth Chriſt arme them againſt thoſe heavy events? Queſt.

Becauſe nothing can ſo fence the heart againſt perturbation, as faith, he commandeth them to believe in him, for now is the time of triall and exerciſe of faith. Anſw.

Why? how can faith now help them? Queſt.

Yes; for 1. Faith can make Chriſt be preſent ſtill, being abſent, *Heb.* 11. 1. *It is an evidence of things not ſeen.* Anſw.

2. Faith keepeth peace within, whatſoever ſtirs are abroad, *John* 16. 33. *In the world ye ſhall have affliction, but in me peace.*

3. Faith ſeeth Chriſt not wholly withdrawn, for it apprehendeth Chriſt the eternall omnipotent, and omnipreſent God; and therefore though he go away and withdraw himſelf, as man from us in his preſence, yet he is the ſame God, more powerfully and comfortably preſent with us, then by his bodily preſence.

But how may they excite their faith? Queſt.

Chriſt ſetteth on this compariſon by an argument drawn from a compariſon, *Ye beleeve in God*; ye all profeſſe to believe in God, therefore you muſt neceſſarily *believe in me.* Anſw.

Is this a good reaſon? Queſt.

Yea, very ſtrong; Becauſe Anſw.

1. Chriſt is God, therefore if they believe in God, they muſt believe in him, for there is but one God, one Lord, and one faith,

2. Chriſt is God, equal to the Father in the unity of the ſame Eſſence, nature and power; and it is not a prejudice, but an honour to the Father, that ye beleeve in the Sonne, *John* 5. 23.

3. Faith in the Sonne ſhall not faile them of ſolid comfort no more then faith in the Father.

4. Not believing in the Sonne, there can be no faith in the Father; for there is no acceſſe to the Father, but by the Sonne, *Matth.* 11. 27. *Luke* 10. 22.

What is the general point to be gathered hence? Queſt.

That whatſoever is God, that is the proper object of our Faith whereby we muſt believe, and conſequently upon this Commandment of our Saviour are grounded all the Articles of our faith concerning God the Father, God the Son, and God the holy Ghoſt. Anſw.

Why doth our Creed ſay, I beleeve in God; Is it not enough to beleeve a God, and to beleeve God, but we muſt beleeve in God? Queſt.

1. A man muſt neceſſarily beleeve in God, for a man may profeſſe the former without any intereſt in God, or in his truth and attributes; but this Particle doth ſtate and intereſt the true Profeſſor in God himſelf, and all his goodneſſe. Anſw.

2. This Particle diſtinguiſheth the faith of a true Chriſtian

From all falſe faith of { 1. Devils. 2. Papiſts. 3. Hypocrites.

How doth it ſo? Queſt.

1. The Devils believe by acknowledging and aſſenting to the truth, and therefore are ſaid to *believe and tremble.* Anſw.

2. The Popiſh faith goeth not beyond theirs, which is onely an aſſent to the Word without application or aſſurance.

3. The faith of Hypocrites embraceth the truth onely for a time, but neither for truth it ſelf, nor for ſound reſpects; becauſe they believe not in God, and ſo wither away.

What other reaſon is there hereof? Queſt.

This Particle (*in*) putteth a plaine difference between our faith toward God, Anſw.

and that which we believe concerning the Church of God; for we muſt believe only in God, and we beleeve the Church, but not in the Church.

Queſt. *What is the faith in God?*

Anſw. It is a confidenee in God wrought in the hearts of the Elect by the Spirit of God, firmely applying the Promiſes of grace and life to themſelves for ſalvation.

Queſt. *What conſider you in this deſcription?*

Anſw. Seven things.

1. The kinde or nature of faith, in that it is a confidence in God.
2. The ſeat, wrought in the heart.
3. The ſubject, the Elect.
4. The agent, the Spirit of God.
5. The formal work, application of Promiſes.
6. The quality, firmly, or with certainty.
7. The end, for ſalvation.

Queſt. *Why do you call it confidence?*

Anſw. 1. Becauſe true faith muſt both include and go beyond both the knowledge of God in the Promiſe, and aſſenting to the truth of God in the ſame; for it muſt believe that the Word of Promiſe concerning ſalvation by Chriſt, ſhall be alſo true to himſelf.

2. Becauſe the Scripture placeth true faith in this confidence, *Eph.* 3. 12. *By whom we have boldneſſe and entrance with confidence by faith in him,* Heb. 4, 16. *Let us therefore go boldly to the throne of grace, that we may receive mercy,* 1 Pet. 1. 13. *Truſt perfectly on the grace revealed by Jeſus Chriſt.*

Queſt. *Why make you the ſeat of faith, the heart?*

Anſw. 1. Becauſe it goeth beyond illumination, which is ſeated in the braine, *Rom.* 10. 10. *With the heart we beleeve to Juſtification,* Eph. 3. 17. *Chriſt dwelleth in the heart by faith.*

2. Becauſe the heart being drawn to Chriſt, it draweth all other powers and parts after; as the great wheele in a Clock ſetteth on work all inferiour motions.

3. That no man ſhould reſt in knowledge, in aſſent to the Word, or in outward Profeſſion of faith; but look to the heart, affections, will, purpoſes, that all be changed and moved to obedience, *Acts* 15. 9. *And put no difference between us and them, purifying their hearts by faith.*

Queſt. *Why ſay you, the Agent is the Spirit of God?*

Anſw. Not to exclude the Father and Son, from whom the Spirit worketh; but

1. To ſhew it is not of nature, but a ſpiritual gift, *Eph.* 2. 8. *through faith, and not of your ſelves, it is the gift of God.*

2. To ſhew that no creature, nor all the creatures can work it; it muſt be *a powerful work of the Spirit,* 2 Theſ. 1. 11.

3. To ſhew the excellency of this work, which is not a common work of the Spirit, by which inferiour degrees of faith, hiſtorical and miraculous, are wrought in hypocrites and wicked men; but by a ſpecial ſaving grace, and mighty work of new Creation; the work of hiſtorical and miraculous faith is ſingular; but not ſaving

4. To lead men beyond the meanes of the Word and Sacraments, in and by which the Spirit worketh powerfully, but ſecretly, *John* 3. 8. Depend on the Spirit of faith, 2 *Cor.* 4. 3.

Queſt. *Why ſay you that this faith is only wrought in the Elect?*

Anſw. 1. It is called the faith of the Elect, *Tit.* 1. 2. and eſpecially appropriated to them which are *ordained to eternal life,* Acts 13. 48.

2. The Apoſtle ſaith, *faith is not of all,* 2 *Theſ.* 2. 3.

3. This faith is tied unto regeneration, and to every regenerate perſon of diſcretion and knowledge, *John* 1, 12, 13. *So many as believed in his name, which are borne, not of the fleſh, &c.*

4. If

4. If it were of any other then the Elect, it were not ſo rare and precious a gift as it is ſaid to be, 2 *Pet.* 1. 1.

Queſt. *Why do you ſay that the formal work is ſpecial application of the maine Promiſe of the Goſpel?*

Anſw. 1. The Scriptures conclude it, *Gal.* 2. 20. *Who loved me, and gave himſelf for me*, Pſ 18. 1. *O Lord my rock, and my ſalvation*, Luke 1. 47. *In God my Saviour*, John 20. 28. *Thomas, My Lord, and my God.*

2. To advance this faith from all other ſhewes of faith, ſome of which apply not the Promiſe at all; others apply only *ad ſpeciem*, as that Chriſt died for mankinde only, this applieth *ad individuum*, that is, that Chriſt hath purchaſed ſalvation to himſelf in ſpecial.

3. By reaſons, this appeareth to be the true nature of ſaving faith, which I will propound, becauſe Papiſts diſpute to the contrary.

Queſt. *What is the firſt?*

Anſw. Becauſe believing and receiving Chriſt are put one for another, *John* 1. 12. So alſo believing and eating are put one for another, *John* 6. 47. with *ver.* 50, 51. Now eating is more then to know that there is a portion of meat provided for all the family. It is a particular and perſonal application of his own portion to his own body. Hence alſo by faith we are ſaid *to put on Chriſt*, Gal. 3. 26. To put on a garment, is more then to know that a garment is made or prepared to put on; it is an application and faſtening it to the body for warmth and comelineſſe.

Queſt. *What is the ſecond reaſon?*

Anſw. If we be bound to believe that whatſoever we ask in Prayer according to the will of God, 1 *John* 5. 14. ſhall be granted, then are we alſo bound to believe the remiſſion of our own ſinnes, and our own ſalvation; for theſe our Lord hath taught us to pray for.

Queſt. *What is the third reaſon?*

Anſw. Becauſe the rich grace of faith, *Eph.* 1. 7. is as a rich gift, which doth not a poor man good, only to know that it is a great and precious gift, and beſtowed upon many a poor man, unleſſe himſelf have part in it, and right to it; So the rich gift which Chriſt offereth to poor ſinners, maketh them never the richer without ſpecial application of it to themſelves; *Julian* knew Chriſt, and profeſſed once Chriſt a Saviour, but was an Apoſtate; *Judas* preached as much as the Papiſts call true faith, yet was a devil. In a word, the Church teaching every man to ſay, *I believe*, can have no other meaning, but that every man muſt have a particular application of faith to and in himſelf.

Queſt. *Why do you ſay that faith applieth the Promiſe firmely?*

Anſw. 1. Becauſe certainty and aſſurance is of the nature of ſaving faith, *Rom.* 4. 20. *Abraham* was ſtrong in faith.

2. The Commandment is to draw near in aſſurance of faith, *Heb.* 10. 22.

3. Faith is the hand of the ſoul, and a man may be ſure of that which he holdeth in his hand.

4. To diſtinguiſh it from our own faith, and from opinion.

Queſt. *But hath every believer the aſſurance of* Abraham?

Anſw. 1. If we conſider the kinde, they have; if the meaſure, they have not. *Abraham* had a ſtrong faith, and a ſtrong aſſurance proper to ſtrong faith; weak believers have true faith, and ſo a true aſſurance, though not a full aſſurance.

2. Every meaſure, even the weakeſt degree of faith hath a ſure Promiſe of certainty and ſtability as the ſtrongeſt; the gates of hell ſhall never prevail againſt it.

Obj. *But the beſt have many doubtings, how then certainty?*

Anſw. 1. Doubting is of the weakneſſe of the perſon, not of the nature of faith, as a ſhaking hand is not of nature, but of a diſeaſe.

2. Doubt-

2. Doubting exerciſeth faith, but deſtroyeth it not, it is immortal.

3. The weak hand can hold a gift truly, though not ſo ſtrongly as the ſtrong, and the weakeſt faith ſhall certainly hold Chriſt, the weakeſt faith is invincible.

Queſt. *Whence is the aſſurance of weak faith?*

Anſw. Not from the nature of it, or our ſtrength, but

1. From the Election of the Father, which is unchangeable.

2. The ſatisfaction and interceſſion of his Sonne.

3. The obligation and ſealing of the Holy Ghoſt, preſerving his own work to the end.

Queſt. *Why do you ſay that ſalvation attendeth, and is the end of faith?*

Anſw. 1. Becauſe the Apoſtle ſaith ſo, 1 *Pet.* 1. 9. *Receiving the end of your faith, the ſalvation of your ſoules*; faith muſt end in fruition.

2. Faith is the inſtrumental cauſe of ſalvation, and therefore it muſt needs be the end of faith, it apprehendeth Chriſt the diſpoſer.

3. Becauſe faith hath laid hold on ſalvation already.

1. In the Promiſes of it.

2. In the beginning of it, in the fruition of thoſe graces wherein it is begun already in this life.

3. In the unfailing hope and aſſurance of it, which is a kinde of poſſeſſion already, as by a truſt of that great inheritance reſerved in the heavens.

Queſt. *What gather you hence?*

Anſw. 1. That faith is wonderful precious, which bringeth ſo great ſalvation, becauſe it faſteneth upon Chriſt, and in him all the Promiſes, of which he is Author and Accompliſher.

2. To uſe all good meanes to increaſe and ſtrengthen this grace; for no faith, no ſalvation. Ignorant perſons tie ſalvation to ceremonies and outward performances, but it is only faith in the heart, that claſpeth Chriſt, who is the life of the ſoul; and it ſelf is a living thing, no lip-faith or dead ceremony.

3. That to grow up in the ſweet aſſurance of ſalvation, we muſt grow in the ſtrength of faith, which is to grow nearer our ſalvation, then when we firſt believed: we muſt not ſtay in our meaſure, but walk from ſtrength to ſtrength, from faith to faith, and as the Saints, of weak become ſtrong, renewing our ſtrength as Eagles, till we meet the Lord in *Sion*.

Queſt. *How prove you that every one ought to beleeve in God?*

Anſw. 1. By the Precept of the Scriptures, *Prov.* 3. 5. *Truſt in the Lord with all thy heart*, Pſ. 73. 3. *Truſt in the Lord, and do good*, Pſ. 62. 8. *Truſt in the Lord alwayes, ye People, poure out your hearts before him, for God is our hope*, Mark 11. 22. *Have faith in God.*

2. By the practice of holy men, *Pſal.* 62. 2. *Yet is he my ſtrength, and my ſalvation, and my defence*, Pſ. 57. 16. *Have mercy on me, for my ſoule truſteth in thee; and in the ſhadow of thy wings will I truſt.*

3. Becauſe he hath bound himſelf by Word and Promiſes, and theſe Promiſes confirmed by ſeale and oath, to do us good, if we relie on him alone. Our friend is offended, if we call his favour into queſtion, and much more if we will not believe his word and oath, and our God is offended much more, if we will not believe him promiſing and ſwearing; God having thus bound himſelf to us, we are bound with *Abraham* to give him glory by our faith, *Rom.* 4. 20, 21. elſe we diſhonour the Promiſe and Oath of God, *Heb.* 6. 18.

Queſt. *But how may I know a man that beleeveth in God?*

Anſw. 1. He is one that renounceth all vain truſt in himſelf, or in any other creature, *Pſ.* 73. 25. *Whom have I in heaven but thee?* If it have meanes it uſeth them, truſteth not in them, truſteth in God, and in nothing elſe.

2. He will truſt himſelf with God, and holdeth the Promiſes when meanes are

contrary; *Abraham* truſteth to the promiſe in *Iſaac*, when God his own commandment of killing him fought againſt it; *Job* will truſt in the Lord, though he kill him, *chap.* 13.15. It believeth all that is written, *Acts* 24. 14. Though againſt reaſon, ſenſe, affection, or contrary to common opinion.

3. He contemneth the world, denieth himſelf, loveth not his life to the death; but is ready to adventure it for Chriſt whom his faith apprehendeth, *Rev.* 12.11. Hope of future glory withdrew the Saints from the love of the world.

4. He liveth without diffident cares for the world, and like a childe, committeth himſelf wholly, for his ſoul, body, life and eſtate upon the care of his Father, 2 *Tim.* 1. 12. *I am perſwaded that he is able to keep that which I have committed to him againſt that day.*

5. He is much and often in holy prayers and ſupplications which are the breath of faith, whereto he joyneth watchfulneſſe and fervency, *Pſal.* 62. 8. And eſpecially for the increaſe of faith; The life of faith is not preſerved without this breath.

6. He will joyne to faith all vertues, 2 *Pet.* 1.5. for faith as a Queen, goeth with the traine of graces, as handmaids, and as a good root is full of good fruits; Of piety and charity, of giving and forgiving; wherein faith expreſſeth the life of it, and vertue added to faith is the univerſal practice of all graces.

7. Nothing is a greater burden to him then his own infidelity, and therefore

1. He is much diſpleaſed with himſelf, when he findeth his heart ſtarting from his reſt and waiting on God, *Pſal.* 42.11. *Why art thou diſquieted, O my ſoul?* and *Pſal.* 43.5.

2. He ſtriveth ſtill to continue and to increaſe in faith and holineſſe, according to the precept, 1 *Theſ.* 4. 1. *to encreaſe more and more*, Heb. 10.23. *Let us keep the profeſſion of our hope without wavering*; He that believeth for the preſent, believeth ſtill, and hath more hope for the time to come.

What motives have we to believe in God? Queſt.

1. If we look to God the object of our faith, we want no motives; for we have his power of commanding, *Mark* 1. 15. *Repent and believe the Goſpel.* Anſw.

2. His love in beſeeching us to be reconciled, as if a Prince ſhould beſeech his condemned ſubject and vaſſal to accept of a gracious pardon, 2 *Cor.* 5.20.

3. It is free grace in promiſing, *Jer* 17.7. *Bleſſed is the man who truſteth in the Lord, and whoſe hope the Lord is.*

4. His truth in performing, 1 *Theſ.* 5.24. *Faithful is he that hath promiſed*, Iſa. 26. 4. *Truſt in the Lord for ever, for in the Lord God is ſtrength for evermore.* Shall we believe men or their words, who may faile us for want of will, or power, and ſhall not we believe God?

What other motive have you? Queſt.

We may be moved to believe in God by conſidering the ſweet fruits of faith in God. Anſw.

Which are they? Queſt.

1. Faith is the condition of the new Covenant; for the whole Covenant, and all the good things of it are made to faith. And as in humane contracts, the whole bargaine is broken, if the condition faile; ſo God is no farther bound by Covenant to us, then we bring faith, to which condition only it is made good. Anſw.

2. Faith is our contract and hand faſtening with Chriſt, *Hoſ.* 2. 20. *I will marry thee in faithfulneſſe.*

3. Faith is our perpetual ſhield and ſafety.

1. Againſt ſpiritual enemies, *Epheſ.* 6.16. *Above all, &c.*

2. Againſt all temporal enemies, *Pſal.* 22.4. *Our fathers truſted in thee, and were delivered*, Dan. 6.23. The Lions hurt not *Daniel* in their den, *becauſe he truſted in God,*

4. Faith obtaineth even temporal bleſſings, *Matth.* 8. 13. *Go thy way, according to thy faith be it unto thee: and his ſervant was healed the ſame houre*; becauſe as

an efficacious inſtrument it apprehendeth the Lords ſalvation, *Pſal.* 91. 2, 3, 5. verſes.

Queſt. *Have you any other motive?*

Anſw. Yes, and that is taken from the danger of unbelief.

Queſt. *Wherein is the danger?*

Anſw. 1. In that it bindeth Gods hand from doing us good, according to Chriſt his ordinary ſpeech, *According to thy faith, ſo be it unto thee*, Matth. 17. 28. Chriſt himſelf could not do great things amongſt his Countreymen for their unbelief.

2. It bindeth up our hands from doing any thing pleaſing or acceptable to God; without faith all is ſinne, *Rom.* 14. 2. *Heb.* 11. 3. The whole life of an unbeliever is hateful to God, and all his moſt ſightly actions, all his labour is loſt.

3. It bindeth and ſhutteth up our prayers, that we cannot ſo much as deſire our own true good; we cannot pray if we do not believe, *Rom.* 10. 14. How can they call, or how can they be heard?

4. It bindeth and wrappeth us in the juſt judgement of God.

1. Temporal, *Pſal.* 78. 21, 22. Wrath came upon *Iſrael* becauſe they believed not in God, 2 *King.* 7. 19. The Prince that would not believe, was trodden under foot; The Jewes the natural branches were cut off and rejected for unbelief, *Rom.* 11. 25.

2. Eternal, *John* 3. 18. *He that believeth not is condemned already*, John. 8. 24. *Except ye believe that I am he, ye ſhall die in your ſinnes.*

Queſt. *But how ſhall we know a man that believeth not in God, for every one ſaith he doth*

Anſw. *believe in God?*

1. If any man refuſe to hear, or be careleſſe of the Word of God, the parent of faith, *Rom.* 10. 14. *How can they believe, that have not heard?* he that acquainteth not himſelf with the promiſes, cannot believe.

2. He that in his life and courſe croſſeth an expreſſe commandment, as the Courtier, 2 *Kings* 7. 2. *If the Lord ſhall open windows in heaven, &c.* I ſay not, in one or two actions, but in his ordinary courſe croſſeth the commandment, by ſwearing, lying, deceiving, &c.

3. He that perſiſteth in deſpaire, for *Job* may ſpeak once or twice fooliſhly; and *David* may ſpeak in his haſte; And the childe of God in temptation, or ſome diſtemper of body or minde, may utter ſome words of deſpaire, but deſpaireth not, perſiſteth not; The clouds are diſperſed, and the Sunne ſhineth again; But conſtant deſpaire deſtroyeth faith, or rather denieth it.

4. He that withdraweth his heart from the Lord, placing his truſt in man or riches, in their callings, &c. that can runne to the Devil for help and recovery of health and goods; here is faith in the Devill, not in God; were there faith in God, it would not make ſuch haſte, *Iſa* 28. 6.

5. He that joyneth with impurity of conſcience, impiety of life, may know himſelf to be in the fearful ſtate of an unbeliever.

Queſt. *What is impurity of conſcience?*

Anſw. A conſtant defiling of the conſcience with known ſinnes, when his mouth runneth over with oaths, curſed, bitter and wicked ſpeeches; or his hands are ordinarily defiled with deceit, injuſtice, &c. here is no faith, for it would purifie the heart and life, *Acts* 15. 7.

Queſt. *How may he convince himſelf of impiety in life?*

Anſw. When he findeth that he calleth upon the name of the Lord, but neglecteth the houſe and worſhip of God, or is careleſſe or envious againſt the Miniſtery, and neglecteth the worſhip of God at home in his family, in his cloſet; this is a note of a wicked man, *Pſal.* 14. 4.

I believe in God the Father.

John 20. 17. *Go to my brethren, and ſay unto them, I aſcend unto my Father, and your Father.*

What

What is the ſcope of this place? Queſt.
Twofold. *Anſw.*
1. To afford us a ground of faith in this Article, that God is a Father.
2. To ſhew us in what reſpect God is called a Father.
What is that reſpect? Queſt.
It is twofold. 1. As he is Chriſts Father. 2. As he is our Father. *Anſw.*
Is there any difference in theſe? Queſt.
Yes, as much as between his Eſſence and his Perſon, the word Father being taken perſonally in the former branch of our Saviours ſpeech, and eſſentially in the latter branch. *Anſw.*
How muſt we conceive this Word taken perſonally? Queſt.
For one perſon onely, the firſt perſon in Trinity in reference to the Sonne the Word the ſecond perſon, in which regard he is called properly and only Father. *Anſw.*
What is this Father? Queſt.
It is the firſt perſon in the Trinity, who hath begotten his natural Sonne from all eternity of his own ſubſtance after an unconceivable manner. *Anſw.*
You ſaid the word Father is taken eſſentially, how is that? Queſt.
When the whole Deity out of a perſonal reſpect is called by the name Father, and thus this title is given to all the three perſons. To the firſt perſon, 1 *Pet.* 1. 3. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt.* To the Sonne, who is called Father of Eternity, *Iſa.* 9. 6. *Everlaſting Father, Iſaiah* 53. 10. *And ſhall ſee his ſeed.* And to the holy Ghoſt, *John* 3. 6. *Except a man be borne of the holy Ghoſt, &c.* *Anſw.*
Explaine this, how the whole Deity is called Father eſſentially. Queſt.
The Scriptures expreſſe it both in reſpect of 1. Nature. 2. Grace. *Anſw.*
Shew the former? Queſt.
It appeareth in the great work of Creation and Providence. The former appeareth both in reaſonable and unreaſonable creatures; reaſonable creatures are either Angels or men; the Angels are called children of God, *Job* 1. 6. *and chap.* 38. 7. Men are called *the off-ſpring of God*, Acts 17. 24. Namely by Creation, *Adam* is called *the ſonne of God*, Luke 3. 28. And all mankinde in this reſpect have one Father, *Mal.* 2. 10. both in reſpect of our bodies and ſpirits; God is the Father of our ſpirits, *Heb.* 12. 9. and of our bodies, *Iſaiah* 64. 8. *O Lord, thou art our Father, we are the clay, and thou art the Potter.* For unreaſonable creatures, God is called the Father of raine, *Job* 38. 28. *Anſw.*
Shew the ſame in the works of providence and preſervation. Queſt.
He is called the Father of all creatures reaſonable and unreaſonable, governed, maintained and ordered by his fatherly providence. Thus, *Pſal.* 68. 5. *He is Father of the fatherleſſe*, Matth. 6. 26. *Your heavenly Father feedeth them*, that is, *the very Sparrows*, Matth. 23. 9. *Call no man father upon earth, for one is your Father in heaven.* *Anſw.*
What? may we not acknowledge the fathers of our bodies and of our Countries? Queſt.
Yes, the Lord imputeth this name unto natural parents and civill Magiſtrates, in regard of that dignity and power which they receive from him; but *Anſw.*
1. He is properly, and primarily, and ſimply a Father, but they ſecondarily and from him, who is the Father of all fatherhood.
2. By calling no man father, is meant, not to depend, or relie upon any man as the author either of our being or well-being, ſeeing all ſovereignty of providence and power is only in God the heavenly Father, what meanes ſoever he pleaſeth to uſe.
Now ſhew how the whole Deity is called Lord in reſpect of grace. Queſt.
This will appeare 1. In Chriſt the Head. 2. In his Members. *Anſw.*

The former in the grace of perſonal union, whereby the whole Deity is Father to Chriſt being man, the whole Deity creating that manhood, and giving it a Subſiſtence in the Perſon of the Word, *Luke* 1. 33. *That holy thing which is borne of thee, ſhall be called the Son of God.*

Queſt. *Make it plain in the members.*

Anſw. God is eſſentially called a Father of them with whom he is in Covenant, 1. Externally, if they only profeſſe the Covenant, as *Moſes* to the Jewes, *Deut.* 14. 1, 2. *Ye are the children of the Lord your God, for ye are an holy People; The Lord hath choſen thee as a precious People*; and *Deut.* 32. 6. *Is not he thy Father that hath bought thee?*

2. Inwardly, by the grace of Adoption of the Elect, and thus he is not the Father of all mankinde as before, but of ſuch as believing in the Sonne, are called to be the adopted ſonnes of God by the merits of Chriſt the Mediatour, *Eph.* 3. 15, 16. *Of the Father of our Lord Jeſus Chriſt is named the whole family both in heaven and earth.*

3. By the grace of inward ſanctification in part; Our regeneration is a work common to the whole Trinity, called the borne of God.

Queſt. *Now what do you profeſſe, ſaying, you beleeve in God the Father?*

Anſw. I profeſſe foure things.

1. That God the Father, the firſt Perſon in the Trinity, is Father of the Son the ſecond Perſon by an unutterable generation, whereby the Father communicating his whole Eſſence to the Son begetteth him of himſelf, without beginning, without motion, time, mother, without change, diminution of himſelf, or addition to the Sonne.

Queſt. *How can this be?*

Anſw. Becauſe, though there be in them a diſtinct propriety of Perſons, yet there is but one and the ſame Eſſence and Majeſty of both.

Queſt. *What is the ſecond thing you profeſſe?*

Anſw. That he is the Father of Chriſt as man by a perſonal union, becauſe his manhood was from the firſt moment of conception inſeparably united to the Perſon of the Word; whence Chriſt is called his own Sonne, *Rom.* 8. 32. *And his well-beloved Sonne, and the Sonne from the boſome of the Father, on whom he poured out his love*, Mat. 3. 13.

Queſt. *What is the third thing you profeſſe?*

Anſw. That in and for Chriſt, he is the Father of all believers by grace of Adoption, and in ſpecial, my father, who am his childe, not by Profeſſion only, as they of the old world, *Gen.* 6. 1. but by truth of Adoption and new Creation, whereby of a childe of wrath by nature, I am by grace made a Sonne of God, and heire of eternal ſalvation.

Queſt. *What is the laſt thing you profeſſe here?*

Anſw. That being my Father in Jeſus Chriſt, I do depend upon him, and relie on him with all the faith of my ſoule, not as God only, but as my Father, *Job* 3. 19. *Thou ſhalt call me, I ſay, my Father, and ſhalt not turn from me.*

Queſt. *What learne you in that God is the father of Chriſt?*

Anſw. 1. To acknowledge the glory of that only begotten Sonne of God, *John* 1. 14. and conſequently beleeve this fundamental Article; for upon the rock of this Confeſſion, that Jeſus Chriſt is the Sonne of God, is the Church built, *Mat.* 16. 6.

Queſt. *What learne you elſe?*

Anſw. 2. We gather hence the merit and alſufficiency of his whole obedience; It was not the obedience of a man, or a world of men, but the Son of his Fathers love; the ſufficiency of his ſacrifice and paſſion, ſeeing God ſhed his blood, *Acts* 20. The power of his interceſſion, whatſoever he asketh his Father for us, he ſhall obtain, being the Son of his boſom.

Queſt. *What may we further learn?*

3. That

3. That Chriſt being the Son of God, and coming from the boſome of his Father, we muſt heare him, *Matth.* 17. 5. *A voice came out of the cloud, ſaying, This is my well-beloved Sonne, in whom I am well-pleaſed, heare him*; For *Anſw.*

1. He is the great Prophet of the Church, farre more excellent then *Moſes*, faithful as the Sonne in all the houſe of God. The Church is to be heard, but as his Spouſe; the Preachers are to be heard, but as his Miniſters; but Chriſt only as the Angel of the great counſel, as the chief Doctor and Interpreter of holy Scriptures, as the Judge of all controverſies and interpretations, and as the only eye of his Church, *Mat* 25.6.

2. Becauſe he is the only King ſet on *Sion*, a greater then *Solomon*, the only Law-giver, and of ſuch lawes as binde conſcience, wiſer then *Solomon*; *Solomon* had full ſtreames, but he is the full fountain; *In him are hid the treaſures of wiſdom.*

3. Becauſe God hath now in theſe laſt times ſpoken to us by his Sonne, and reſolved all the extraordinary meanes by which he taught his Church of old, into the voice of his Sonne; he is the Meſſiah, of whom the Samaritane ſaid, *John* 4. 25. *I know when the* Meſſiah *ſhall come, he will reveal unto us all things, that is, all neceſſary truths concerning ſalvation.* Heb. 1. 1.

But is God the Father of every one that repeateth theſe words? *Queſt.*

No, unleſſe they expreſſe themſelves children of this Father. *Anſw.*

How prove you that? *Queſt.*

1. Becauſe faith is not verbal, but active and operative. *Anſw.*

2. Many profeſſe God their Father in word, but in works they deny him, *Tit.* 1. 16. The Jewes profeſſed God their Father, *John.* 8. 41. but Chriſt telleth them. *They were of their father the devil, becauſe his works they did*, verſe 44.

3. Wicked men and unregenerate, whatſoever they profeſſe, are the ſeed of the ſerpent, children of wrath, and have no part nor portion with the children of God, *Acts* 8. 21. *The ſons of the bondwoman ſhall not inherit with the ſons of the freewoman*, Gal. 4. 30.

How then may I expreſſe my ſelf that God is my Father, and that I beleeve in him? *Queſt.*

Faith in God expreſſeth it ſelf in three things { 1. Imitation. 2. Obedience. 3. Dependance. } *Anſw.*

Why muſt we imitate God our Father? *Queſt.*

1. Becauſe of the expreſſe Commandment, *Eph.* 5. 1. *Anſw.*

2. Becauſe our heavenly Father is well pleaſed when his children grow like him, and are made partakers of the divine nature, 2 *Pet.* 1. 4.

Wherein muſt we imitate him? *Queſt.*

1. Not in creating heaven or earth, nor in any of his proper works or attributes. *Anſw.*

2. Not in quantity or meaſure of goodneſſe; for the childe is like his father, though he be not ſo big in parts and dimenſions; but in divine communicable graces and qualities.

Which are they? *Queſt.*

The Scripture mentioneth ſundry, as *Anſw.*

1. Holineſſe, *Levit.* 11. 45. *Be ye holy, as I am holy*; And therefore to walk in luſts, or under the rule of ſinne, or hatred of grace, is an apparent note of the childe of the devil.

What is the ſecond? *Queſt.*

Love to the Saints our brethren, *Eph.* 5. 1, 2. *Be ye followers of God, as deare children, and walk in love, as Chriſt loveth us, &c.* 1 John 3. 10, 12. *And in this are the children of God known from the children of the devil. He that doth not righteouſneſſe, is not of God, nor he that loveth not his brother.* *Anſw.*

What is the third grace commended to our imitation? *Queſt.*

Anſw. Charity to our enemies, whom we muſt love for his Commandment and Example, as the Saints for his Image, *Mat.* 5. 45. *That ye may be the children of your heavenly Father, who maketh the Sun to ſhine, and the raine to fall on the juſt and unjuſt.*

Queſt. *What is the fourth?*

Anſw. Works of bounty and beneficence to ſuch as ſtand in need; for to this Chriſt appealed, *John* 10. 37. *If I do not the Works of my Father, believe me not,* Col. 3. 12. *As the Elect of God, put on tender mercy, kindneſſe, &c.* Gal. 6. 10. *We muſt do good to all, eſpecially to the houſhold of faith,* 1 Tim. 4. 10.

Queſt. *What is the ſecond general thing, wherein to expreſſe faith in God our Father?*

Anſw. Obedience and honour as to our Father, *Mal.* 1. 6. *If I be a Father, where is mine honour?*

Queſt. *Wherein doth this appear?*

Anſw. In three things, *viz.* in { 1. Affection. 2. Action. 3. Paſſion or correction.

Queſt. *How in Affection?*

Anſw. By an awful reverence, and humble ſubmiſſion in all things, places and times, as a childe ſtandeth in awe of his father. *Pſ.* 4. 4. *Stand in awe, and ſinne not.*

Queſt. *Why muſt a believer do ſo?*

Anſw. In reſpect of { 1. His greatneſſe. 2. His goodneſſe, 3. Our own vileneſſe.

1. In reſpect of his greatneſſe and power, 1 *Pet.* 1. 5. *Humble your ſelves under the mighty hand of God,* Mat. 10. 28. *Feare him that can caſt both ſoule and body into hell.*

2. In reſpect of his goodneſſe, who pleaſed of enemies to make us ſonnes, and of baſe creatures, whoſe father was corruption, and the worme our mother, *Job* 17. 14. to become a propitious Father unto us.

3. In reſpect of our own vileneſſe, ever preſenting our ſelves before him with humble and contrite ſpirits, for grieving and offending him by our daily ſins, as ingenuous children do, offending their indulgent Parent; and ſeeing we have with the Prodigal gone away from our Fathers houſe afar off, into a ſtrange countrey, and ſpent all our eſtate and patrimony in riot; ſo alſo we muſt ſtill in our way homeward, come back with ſhame and humility, confeſſion and repentance, that our Father may receive us, 1 *Pet.* 1. 15. If we call him father, we muſt paſſe the time of our whole life in feare.

Queſt. *What is the ſecond thing in which we muſt ſhew honour to our Father?*

Anſw. In actual obedience, 1 *Pet.* 1. 14. *As obedient children, faſhion your ſelves to the will of God.*

Queſt. *Why is this neceſſary?*

Anſw. 1. Aſſurance of the favour of a father, kindleth and exciteth obedience in the childe.

2. All natural fathers look, and that juſtly, for duty and obedience in all lawful commands from their children.

3. This is the teſtimony and aſſurance that we are the brethren of Chriſt, if we do the will of our heavenly Father, *Mat.* 12. 10.

4. It is no comfort for a father to heare himſelf ſo called, if his ſonne ſtubbornly refuſe duty and government; but he groweth in full purpoſe, to caſt off and diſinherit ſuch a ſonne.

Queſt. *How muſt this obedience be qualified?*

Anſw. 1. It muſt proceed from love; the love of God muſt conſtrain us, and no ſiniſter ends.

2. It muſt be free and ingenuous; a childe is not ſervile, nor reſpects wages.

3. It

3. It must be general, *Children obey your Parents in all things*, Eph. 5. so do children; the same tie aud authority is in one Commandment, as in another.

4. It must be constant; not as an hired servant, for a terme, but so long as he is a childe.

What is the third thing, wherein to shew our love to our heavenly Father? Quest.

In our passion and dutiful submission to his corrections, *Heb.* 12. 7. *If ye endure chastening patiently, God offereth himself to you as sonnes.* Answ.

What are the grounds of this duty? Quest.

1. Because our correction is merited, for children are chastened for disobedience, *Micah* 7. 9. *I will beare the wrath of the Lord, because I have sinned*, saith the Church. Answ.

2. They are the hand of a Father that hath power over us; and if a childe patiently endure the father of his body, much more should we the Father of spirits.

3. They are fruits and signes of love, *Heb.* 12, 6. *Whom he loveth, he chastneth*; by them he seeketh our good to make us partakers of his holinesse; the raine seemeth to beat down the grasse, but falleth on it that it may grow.

4 They shall not exceed measure, nor our strength, being from a wise Father. An earthly father following passion, may exceed measure in correcting; but our heavenly Father cannot.

What followeth hence? Quest.

That such as either will not endure with patience the rods of God, or run to unlawful meanes, as Witches to help themselves, shew themselves bastards and not sonnes, and that they believe not in God as their Father; and if a childe corrected by his father, should run away to his fathers enemies, and crave their help against his father, he is worthily cast off; and so are these. Answ.

What is the third general, wherein to expresse faith in God our Father? Quest.

Dependance and resting upon him in all estates; for on whom should a childe depend for supply of good, or removal of evil, but upon his father? 1*Pet.*5.7. *Cast your care on him, that careth for you*, Ps. 55.22 Mat. 6.25. *Your heavenly Father knoweth that you stand in need of all these things; therefore say not, What shall we eat, or drink &c.* Answ.

What are the signes of this dependance? Quest.

1. A repressing of excessive cares and diffident thoughts for things of this life, which fight against faith in a father, *Mat.* 6.32. *After these things the Gentiles seek*, verse 35. Answ.

2. The use of lawful meanes, only for our good; a lawful calling, and lawful caring for it. If a man should go out to rob and steal, every one would say that he had no father that could or would supply him. If thou by lying, swearing, falshood, usury, deceiving, shifting, breaking, shalt indirectly help thy self, thou believest not in God a Father.

What is the third signe? Quest.

Moderation in the use of lawful meanes; If thou followest thy calling as a drudge, or with all thy strength, as making it the only or chief end of thy life to get wealth, thou believest not in God a Father. If a young man should be drudging & moyling in earth and hard labour, and consume his strength with excessive care and toyle, every one would say he had no father to care for him; and so here, thou must not cast off thy calling, but thy diffident carking and over-labouring thy self. A childe in his fathers house goeth to school, &c. but betrusteth his father with the main care for necessaries. Answ.

What is the fourth signe? Quest.

Frequent prayer, and childe-like requests with boldnesse, *Phil.*4.6. *In nothing be careful, but let your requests be known to God in prayer.* Answ.

Is

Queſt. *Is this a certain ſigne of dependance?*

Anſw. Yes; for 1. Nothing can expreſſe life more certainly then breath; ſo nothing more lively the life of faith in a father, then the breath of faith, which is fervent prayer.

2. Becauſe if thou beeſt a Son, thou haſt the Spirit of ſons, *Rom.* 8. And this Spirit both maketh requeſt in us, and maketh us *cry Abba, Father.*

3. Here is a conformity with Chriſt our Head, who becauſe he depended in every thing, and reſigned himſelf in all things to the will of his Father, *ſent up ſtrong cries in the dayes of his fleſh unto him, that was able to ſave him, Heb.* 5.7.

Queſt. *What comfort may a childe of God conceive, by believing in God his Father?*

Anſw. Very great: for the priviledge and excellency of his eſtate is admirable and unſpeakable, *John* 1. 12. *So many as received him, he gave them priviledge to be the Sons of God, even ſo many as believed in his name.*

Queſt. *Wherein eſpecially are theſe comfortable priviledges?*

Anſw. In that they have ſpecial right in their Fathers
1. Love.
2. Liberality.
3. Mercy.
4. Preſence.
5. Inheritance.

Queſt. *Explaine this firſt.*

Anſw. The fatherly love of God is aſſured to the believing ſoule; for even a natural father beareth tender love to his childe, but no Parent can bear ſuch love to his, as the Lord to his children; as appeareth in ſundry differences.

Queſt. *What is the firſt?*

Anſw. In the ground of his love; whereas ſonſhip is the ground of our love to our children, his love is the ground of our ſonſhip, 1 *John* 3.1. *Behold, what great love the Father beareth, that we ſhould be called the ſonnes of God?* Nothing was foreſeen in us, but the cauſe of his love was quite out of our ſelves. And whereas the love of earthly fathers hath ſome cauſe in the childe of his love, there was no cauſe in us; nay, there was cauſe of infinite hatred, *Rom.* 5. 8, 10.

Queſt. *What is the ſecond difference amplifying this priviledge?*

Anſw. It is in the kinde of love. Earthly Parents cannot love their children beyond creatures; but his love to his, is the love of a Creator to his own creatures; nay beyond that, as new creatures, and as a Father in Chriſt.

Queſt. *What is the third difference?*

Anſw. In the property of his love. Earthly Parents love their children with changeable affections; the father and mother may forſake the ſonne, as in *Moſes*, but the Lords love is unchangeable as himſelf; If that father and mother ſhould forſake us, the Lord will not, *Pſal.* 27. 10. *Iſa.* 49. 15. *If a mother ſhould forget her childe, yet will not I forget you*; whom he loveth once, he loveth to the end.

Queſt. *What is the fourth difference?*

Anſw. They cannot love with ſo powerful a love; their love would many times help and ſupply their children, but cannot, *Mat.* 15. or dare not: but his love is an omnipotent grace.

Queſt. *What is the fifth difference?*

Anſw. They cannot love with ſo fruitful a love. A love of Parents may give good counſel, education, houſe and lands; but cannot give grace, faith, peace of conſcience, hope and hold of glory; the fruits of his love in number, meaſure and worth, are more infinitely above their and our owne comprehenſion, *Pſal.* 139. 17.

Queſt. *What is the laſt difference?*

Anſw. They cannot love their children with ſuch a laſting love; there muſt be an end of their love with themſelves; but his love is as everlaſting as himſelf, *Iſa.* 63. 16.

Though

Though Abraham *know us not, nor Iſrael acknowledge us, yet thou are our Father, and thy name is for ever*; theſe names were but for a little time as themſelves, *but thy name is for ever.*

What is the ſecond priviledge of a believer in God his Father? Queſt.

That the love of his Father is moſt rich and liberal, and furniſheth him with all needful gifts and graces, *both for this life and a better life, Eph.* 1.3. *He hath bleſſed us with heavenly bleſſings in heavenly things.* *Anſw.*

What are the chief gifts of his bounty? Queſt.

1. The gift of his Sonne, the greateſt of all gifts given to the ſons of men. *Anſw.*

2. The gift of his Spirit to teach us to pray, to leade them into all truth, to comfort them in all trials, *and to abide with them for ever*, John 14.16.

3. His bounty alloweth them good nurture and education; he ſendeth them to ſchoole as a father doth his children; writeth his Law in their hearts, and bringeth them up in the information of the Lord.

4. *Having given his Sonne, how can he but with him give all things*, Rom. 8. A father will let no good thing be wanting which he can procure to his childe.

What followeth hence? Queſt.

That we may aſſure our ſelves of all ſupplies, and that we ſhall not want ſuch temporals as are good for us, ſeeing *Anſw.*

1. *He knoweth all our wants*, Mat 6.31.

2. *He it able to do for us above all we can aske or think*, Epheſ. 3.20. To feed by Ravens, to carry thorow the ſea, *as on dry land*; to ſpread a table in the Wilderneſſe, to give a daily harveſt without ſowing.

3. He is willing to ſupply us; for if he have given heavenly things, will he deny earthly? *giveth he the better, and will he deny the worſe? Pſal.* 37.25. *I have been young, and now am old, yet have I not ſeene the righteous forſaken, nor his ſeed begging bread.*

What is the third priviledge of a believer, that God is his Father? Queſt.

That he hath right and title to his Fathers mercy, which is infinite and eternal, and for which he is called a Father of mercies. *Anſw.*

What are the ſpecial benefits flowing from this rich mercy? Queſt.

They be three { 1. In pardoning offences. 2. In accepting duties. 3. In merciful correction. } *Anſw.*

Explaine the firſt.

Look as a father taketh not all forfeits, but mercifully paſſeth by many offences, and is eaſily intreated to ſpare and pardon when he diſcerneth his childes grief and ſorrow that he hath offended; even ſo the Lord affirmeth of himſelf, *Mal.* 3.17. *I will ſpare thee, as a father his ſon that ſerveth him.* This tender mercy was ſhadowed in the Parable, in that the father of the Prodigal, hearing of his ſonnes return, runneth out to meet him, forgiveth all his riots, giveth him a new ſtock, a new eſtate, new garments, and feedeth him with the beſt and daintieſt chear.

What is the ſecond benefit flowing from this fatherly mercy? Queſt.

1. That where he ſeeth his children willing to obey him, but weak, he covereth their frailty in duties with his garment of compaſſion, and accepteth them in Chriſt his righteouſneſſe, *Pſal.* 103.13. *As a father hath compaſſion of his childe, ſo the Lord, &c.* *Anſw.*

1. No natural father caſteth off his childe, becauſe he is ſick, fallen, foul, &c. but loveth him ſtill.

2. A father is pleaſed if his childe do his commandment as well as he can, though not ſo well as he ſhould; yet here is but a drop of mercy from this full Ocean. Pater ſpectat affectum, non effectum.

What is the third benefit? Queſt.

That as a father will not let his childe do what he liſt, as they that are caſt out of his favour, but lovingly correcteth whom he loveth beſt; ſo doth the Lord, *Prov.* 3.12. *In judgement he remembereth mercy.* *Anſw.*

Queſt. *Wherein appeareth this?*

Anſw. 1. His mercy moderateth for meaſure, that is, according to ſtrength, not deſerts, 1 *Cor.* 10. 13. *He will not ſuffer them to be tempted above that they are able.*

2. The ſame mercy moderateth it for continuance, *Pſal.* 125. 3. *The rod of the wicked ſhall not alwayes reſt upon the lot of the righteous.*

3. His mercy accompanieth it for bleſſing; for though he correcteth with rods of men, yet his mercy he taketh not away, *Pſal.* 89. 32. He doth it alwayes for our profit, *Heb.* 12. 10.

4. His mercy followeth it in the iſſue and ſweet fruit of righteouſneſſe; that they can ſay experimentally, *It is good for me that I was afflicted*, Pſ. 119. 71.

Queſt. *What is the fourth priviledge of a Believer, in that God is his Father?*

Anſw. That as a Father he admitteth him freely to the throne of grace, and heareth his ſuits, complaints and prayers; Children may come to their fathers at all times freely, others by leave.

Queſt. *Declare this priviledge wherein it ſpecially conſiſteth.*

Anſw. As children they have priviledges in prayer.

1. In being children, they have promiſe, that asking whatſoever they will in faith and in the name of Chriſt, they ſhall obtain it, *Mat.* 7. 7. *Aske, and it ſhall be given unto you*, John 16. 23. *Verily, I ſay unto you, whatſoever ye aſk the Father in my name, he will give it you*, 1 John 5. 14. *And this is that aſſurance which we have in him, that if we aske any thing according to his will, he heareth us*; It is Rhetorick enough to the Father, that it is the voice of his Sonne.

2. Being children, the better and greater the thing is which they ask, the ſooner they ſhall receive it; For

1. Some things are too good for any other, as childrens bread not to be caſt to dogs.

2. The Father is glad the childe can ask good things.

3. If evil men can give good things to their children, much more the good God, *Luke* 11. 15. If they ask the Holy Ghoſt, he will give it; not half, but the whole Kingdom.

Queſt. *What is the third priviledge in prayer?*

Anſw. That being children, the Fathers hand is never ſhut, and it is never weary of giving, come they never ſo often. For

1. He hath commanded them to come and ask continually, *Luke* 18. 1.

2. He hitteth none in the teeth with their receipts, *Jam.* 1. 5.

3. The beſtowing one bleſſing on a childe is but the earneſt to another; In a fathers hand and love is ever ſomthing behind; in our heavenly Father the beſt is ever at laſt.

Queſt. *What is the fourth priviledge in prayer?*

Anſw. That being children, he will anſwer them ſeaſonably, becauſe they are the ſeed of the Lord, he will anſwer them before they call, *Iſa.* 65. 23. He may delay ſometimes in wiſdome, to whet up their prayer, to try their faith, to ſet a price on the gift, but he never denieth what is good for them.

Queſt. *What is the fifth priviledge in prayer?*

Anſw. That being children, he will give them more then they ask; as *Solomon* asked wiſdome, and God gave him beſides that which he asked not, riches and long life, 1 *Kings* 3. 9. The poor man asked, that the devil might be caſt out; Chriſt did that and more, and added, *Enter in no more*, Mat. 9. 25. The ſick man of the palſie got not only cure of his diſeaſe, but moreover remiſſion of his ſinnes, *Matth.* 9. 2.

Queſt. *What is the fifth priviledge of a believer, that God is his Father?*

Anſw. That as a Father layeth up for his childe, and provideth an inheritance for him; ſo doth our Father, *Luke* 12. 32. *Fear not little flock, &c.* 1 Pet. 1. 4. *He hath begotten us to an inheritance.* For

1. Sonſhip

1. Sonſhip carrieth all the love and inheritance too; it is not a title without a demeane, not an honour without a mannor.
2. This inheritance is in our Fathers keeping, and we by him kept to the full and perfect fruition of it, *1 Pet.* 1.4,5.

The thirteenth Head,
Of Gods Omnipotency.

Luke 1.37. *Is any thing impoſſible to God?*

What is the ſcope of this text of Scripture? Queſt.
To affirme and cleare Gods Omnipotency and Almightineſſe, to whom nothing is impoſſible. *Anſw.*

What is this Omnipotencie? Queſt.
That eſſential vertue of God, whereby he can do all things. *Anſw.*

Why call you it an Eſſential vertue or power? Queſt.
1. To diſtinguiſh it from that perſonal power of begetting, being begotten, and being breathed; for they are perſonal priviledges, belonging ſeverally to the three perſons amongſt themſelvs; whatſoever is Eſſential is common to them all. *Anſw.*

2. To ſhew that his power is his Eſſence; whatſoever he doth, he doth it in himſelf, and by his Eſſence. Man is one thing, and his power is another, a quality or adjunct; but God and his power are all one.

3. To advance this power of God above all power in all creatures, none of all which are Almighty.

Explaine this difference. Queſt.
1. No creature can do what it will, but what he will; he can do whatſoever he will, *Pſal.* 115.3. *Anſw.*

2. No creature hath an abſolute power to do more then he will; but God hath a power to do ſuch things as he never will will, or do.

What examples have you? Queſt.
1. God could have delivered Chriſt from the Croſſe with twelve legions of Angels, but he would not, *Matth.* 26.53. *Anſw.*

2. He could have had mercy upon all men, but would not, but onely on ſo many as he would, *Rom.* 9.18.

3. He could have raiſed up of ſtones children to *Abraham*, *Matth.* 3.9.

4. He could have made many more worlds then one, but would neither will nor do any of theſe things.

What is the third difference? Queſt.
All the power of the creature is a created quality, and fruit, as it ſelf is, and communicated to it; but this power is eſſential, and therefore infinite, and uncreated, original, giving beginning to all actual power in the Creatour and creature. *Anſw.*

What is the fourth difference? Queſt.
All the power of the creature is limited to meanes, objects and time; but his power can do wonderful things without meanes; it can make a world by a word, and that of nothing. Natural power can do nothing without natural meanes, and much leſſe againſt them; but his power is in things impoſſible to meanes, can make the Sun to ſtand, fire not to burne, iron to ſwim, an old woman to conceive, a Virgin to beare; To nature theſe things are impoſſible, but not to the God of nature. *Anſw.*

Shew us the difference in reſpect of the object? Queſt.
In that the power of no creature can reach to all things, can do all things; They cannot create the leaſt worme, nor quicken the leaſt flie, nor dive into the thoughts of the ſonnes of men; Kings are mighty, but not Almighty, they can do many things, but many things they cannot do; they can make many living men dead, but they cannot make one dead man live; Nay, they *Anſw.*

cannot retain their own breath a moment.

Quest. *You said also there is some difference in respect of time.*

Answ. Yea; for as God in his Essence is alwayes the same, so is also his power not abated or weakened; he is always omnipotent, because alwayes God; but the power of the creature is changeable; the Heavens grow old, mighty Princes may and do die; their power may be diminished and overthrown: But God his power is alwayes Omnipotent, there being in him *no shadow of change*, Ps. 102.25. *They shall perish, but thou shalt endure, &c.*

Quest. *But seeing our faith resteth upon the unchangeable truth of God, why is the attribute of Omnipotency rather expressed in the entrance of the Creed, then that he is most holy, just, true, &c?*

Answ. For three reasons.

1. Because Omnipotency includeth all other of Gods attributes; for he that is Omnipotent, must needs be most just, most simple, most perfect, infinite, unchangeable, eternal, omnipresent.

Quest. *What is the second reason?*

Answ. Because the Compilers of the Creed, were wise to expresse the two great pillars, on which our faith leaneth.

Quest. *Which are they?*

Answ. 1. The goodnesse of God in Christ, he is our Father; and out of his fatherly affection hath a will to do us good.

2. His power to perform all that good will toward us, wherein he is distinguished from earthly Parents, who oft wish well to, and would do their children good, but are not able to perform their desires; it is not so with our Father.

Quest. *What moved them so to do?*

Answ. It is not unlikely, but that they had observed the same ground laid by the Lord himself in the rule of works, as also in the rule of the prayer of faith; in the Preface of the Decalogue, *I am the Lord*, there is his power; *Thy God*, there is his fatherly affection; And in the Preface of the Lords Prayer, we are taught to say, *Our Father*, to assure us of his fatherly good will, and *which art in Heaven*, which assureth us of his Omnipotent Power.

Quest. *What is the third reason?*

Answ. Because the Lord proveth himself to be the true God, and would have his People so to believe him from his Omnipotent Power; See *Jer.* 10. 11. *to* 17. where *Augustine* was wont to say; *Let any make a world, and he shall be God.*

Quest. *Why is this Omnipotency attributed to the Father, and not to the Son or Holy Ghost; are not they Almighty also?*

Answ. Yes, this derogateth nothing from them, but only sheweth, that the Almighty Father is the fountain and beginner of the other two Persons; but this must not be meant of a beginning in time, for all the Persons are eternal; but only in order.

Quest. *What doth this title require of us?*

Answ. Two things.

1. To know that God is Almighty.

2. To believe that God is Almighty.

Quest. *Make this appear?*

Answ. It appeareth, in that

1. He can will or do whatsoever the highest and supreme good can will or do, *Ps.* 115. 5. *Our God is in Heaven, and doth whatsoever he will.*

2. In the infinite objects that he hath done and can do.

3. In the infinite manner of working, for he never did any thing so powerfully, but he could have done it more powerfully.

Quest. *What is the second reason discovering in God an Almighty power?*

Answ. Because he effecteth his Almighty and Omnipotent works, without labour or motion,

motion, ſo as nothing is hard unto God, *Gen.* 18. 19. Is any thing hard unto the Lord? and the Lord himſelf asketh if any thing be too hard for him, *Jer.* 32. 27. His will is his word, his word is his work; he ſpake the word, and all things were.

What is the third reaſon? Queſt.

In that he cauſeth all power where it is, and ruleth it unto his own glory; He maketh weak, and he maketh ſtrong; *Pilate* had had no power over Chriſt, but becauſe it was given him of the Father; And all power faileth, if it be not renewed by him, *Pſ.* 90. 3. Anſw.

What is the fourth reaſon? Queſt.

Becauſe it is an unreſiſtible power, and infinitely beyond the power of the moſt powerful creatures. Anſw.

How doth this appear? Queſt.

In three Inſtances. Anſw.

1. The devils, who are of great power; *But greater is he that is in you, then he that ruleth in the world,* 1 John. 4. 4.

2. The good Angels, who are great in power, are but at the beck and command of this power, whoſe greateſt power is but a drop to this Ocean.

3. The very Humanity of Chriſt, to which this Omnipotent Power agreeth not, for then it were become God; whereas we ſee his Power, as man, was hindered on the Croſſe, and he complained that he was forſaken of God.

But hath not Chriſts Humanity power to be in all places, or many places at once, by the union of the Deity? Queſt.

No, for Chriſt-man is not yea and nay, 2 *Cor.* 1. 19. Anſw.

But hath it not this Power by the Power of God? Queſt.

No, for 1. Finite is not capable of infinite. Anſw.

2. Chriſts actual power is ever joyned with his will, and his will is not to overturn any Article of faith, but to ſtrengthen them all.

How can he be Omnipotent, that cannot do all things? he cannot lie, he cannot die, he cannot deny himſelf, he cannot make things to be and not to be at the ſame time; he cannot do unjuſtly, be finite, ignorant, corporeal. Obj.

Whatſoever God cannot do, argueth not his impotency but Omnipotency; And God is therefore Omnipotent, becauſe he can do nothing contrary to his nature, will or truth; for, *Ita Deus omnia poteſt, ut Deus permaneat.* Chryſoſt. Homil. 19. in Joan. Anſw.

Why can God do nothing contrary to his nature? Queſt.

Becauſe *Potentia eſt in optimo permanere*; It is Omnipotency to abide the chief good, and if he ſhould do any thing contrary to his Eſſence, or eſſential property, he were not Omnipotent. Anſw.

What followeth hence? Queſt.

1. Becauſe he is the chief good, therefore he can do no evil; for *if he could do evil he could not be Omnipotent*, ſaith *Auguſtine*, We teach not that God is the Author of ſinne, that is againſt his nature, who is the chief good, as ſin is the chifeſt evil. Anſw.

2. Becauſe he is *Ens entium*, and *Jehovah*, having his being in himſelf, and giveth being to all things, therefore he cannot die or ceaſe to be, or bring himſelf to nothing, for this were directly againſt his being and Eſſence.

3. His nature is holineſſe it ſelf, and can do nothing which is unholy; he is in his nature moſt ſimple and one; and therefore ſo he can make no other God: This were againſt the Unity of his Eſſence; He is infinite in his Eſſence, and cannot be finite or corporeal.

Why can God do nothing contrary to his will? Queſt.

No, becauſe 1. He cannot do what he cannot will in ſo pure and ſimple Eſſence; His will and his act cannot diſagree. Anſw.

2. That is as impoſſible which is contrary to his will, as that which is contrary to his nature, his will muſt ſtand.

3, His will is the rule of all righteouſneſſe, as his Eſſence is the original of all; and what is contrary to his will, is contrary to his juſtice and goodneſſe, and ſo not agreeing to the moſt righteous God; He that hath commanded us to love him, cannot command us to hate him, for this were againſt his will.

Queſt. *Why can God do nothing contrary to his truth?*

Anſw. 1. Becauſe he cannot will flat contraries, or things implying a contradiction.

2. He cannot be contrary unto truth, but he muſt be contrary to himſelf, who is in his Eſſence truth it ſelf.

Queſt. *What followeth hence?*

Anſw. 1. That he cannot make the ſame things to be, and not to be at the ſame time, nor to be in a contrary manner at the ſame time, as, for a creature to be finite, and infinite in that where it is finite. And therefore the body of Chriſt is not finite in one place, and infinite in many places at the ſame time, nor is effected by the power of God; for to be finite in one place at one time, is truth, and to be infinitein many places at the ſame time, is contrary to that truth; beſides, that his revealed will is againſt it.

2. It followeth, that a thing cannot be done and not done at the ſame time; for one of theſe is truth, and the other is contrary to that truth; and God cannot make things which are true, at the ſame time falſe, but he ſhould be contrary to his truth.

Queſt. *But if God be almighty, why doth he not hinder ſinne, which is contrary both to his nature and will?*

Anſw. 1. Becauſe though ſin be evil; yet ſin to be, is good.

2. We are bound to hinder ſin, who live under a law, but God is not bound, nor receiveth lawes from any.

3. His power is manifeſted far greater, in bringing good out of great evill, then if he ſhould hinder it.

Queſt. *What is the ſecond thing that is required in this profeſſion?*

Anſw. That after this knowledge we believe in him that is Almighty.

Queſt. *What is it to believe in him that is ſo?*

Anſw. To be perſwaded, that as God is Almighty in himſelf; ſo he is Almighty for my good, and that by his almighty power he will perfect my ſalvation.

Queſt. *Then it ſeemeth nature teacheth not a man thus to believe in God Almighty?*

Anſw. No, faith goeth far beyond nature.

1. Nature ſeeth him an Almighty God; but faith ſeeth him an Almighty Father.

2. Nature ſeeth him omnipotent in his own nature, and in the works of nature; but faith ſeeth him omnipotent in the works of grace.

3. Nature knoweth him in his general power; but faith bringeth it home to relie upon it for ſalvation; and for whatſoever may conduce to it, againſt all contrary power which would hinder it.

Queſt. *What uſe may we make of this Almighty power of God?*

Anſw. It hath four notable uſes.

1. For the ſtrengthening of our faith.
2. For the guiding of our practice.
3. For comfort and encouragement.
4. For caution in right application.

Queſt. *How doth God's omnipotencie ſerve to confirme our faith?*

Anſw. We ſhall make it appear in four inſtances.

1. In the Articles of faith.
2. In the Hiſtories of Scriptures concerning miraculous effects.
3. In predictions of great and unlikely things yet to be accompliſhed.
4. In the execution of this power in actions of omnipotencie which cannot be believed till the ground of this faith be well laid.

Queſt. *Shew it in ſome Articles of Faith.*

It appeareth here both in general and in ſpecial Articles. *Anſw.*

How in general? *Queſt.*

In that all the Articles of the Creed are ſealed to the believer by that firſt, *I believe in God the Father Almighty*; and that made *Abraham* ſo ſtrong in faith, becauſe God was able, *Rom.* 4. 21. *Anſw.*

Shew it in ſome ſpecial Articles. *Queſt.*

As all Articles ſhew it impoſſible unto fleſh and blood, ſo that 1. The Creation of heaven and earth of nothing can never be believed, as the next words binde us, till we firſt believe his Omnipotent Power. *Anſw.*

2. All the Articles concerning Chriſt can never be believed, till that be believed firſt; as that the Sonne of God ſhould become man, and be made of a Virgin: that he ſhould condemn ſin in the fleſh, by being condemned for ſin: that by dying he ſhould overcome death: that by entring into the grave, he ſhut it and ſweetened it to believers: that by deſcending into hell, he ſhould deliver us from hell: that by riſing and aſcending, he ſhould raiſe us, and ſet us in heavenly places with him: that being judged and condemned, he ſhould come to be the great Judge of the world: the faith of Gods Omnipotent Power muſt perſwade all this.

3. To believe the Article of our reſurrection, we muſt be perſwaded of that mighty power of God, that our bodies clothed with corruption, wrapped in death's garments, conſumed to duſt, and almoſt to nothing, ſhould riſe entire, and glorious unto eternal life: It is the confidence of Gods mighty Power, that muſt ground our faith, 1 *Cor.*6.14. *God that raiſed up the Lord, ſhall raiſe us up alſo unto eternal life, by his power.* Without this ground laid, we ſhall be Sadduces denying the reſurrection, *not knowing the Scriptures nor the power of God.*

Declare now how this ground confirmeth faith in the Hiſtory of Scripture, concerning miraculous events. *Queſt.*

This will be evident in wonderful events both in Old and New Teſtament, which we ſhall never believe without faith in Gods Power. *Anſw.*

1. In the Old Teſtament, the hiſtory of the Deluge, of dividing the ſea, and *Iſraels* paſſing thorow the bottome; of *Iſraels* preſervation in the wilderneſſe by daily miracles, by turning the Sunne back, and ſtaying him in his courſe; of opening the earth, and devouring *Corah* and the Conſpirators, and many ſuch.

2. In the New Teſtament, the glorious and great miracles of Chriſt and his Apoſtles; the opening of blinde eyes, raiſing dead bodies, diſpoſſeſſing devils by a word, of opening the graves and raiſing Saints, at Chriſt his reſurrection, with innumerable more, ſhall never be believed without faith in the power of God.

Now you ſaid, this ground of Gods Power confirmeth faith in the expectance of the accompliſhment of Predictions. *Queſt.*

Yea, and this will appear in ſome inſtances. *Anſw.*

Which are they? *Queſt.*

1. In Gods time, the whole body of the Jewes ſhall be called in, this is propheſied, and the faith of it grounded on the Power of God, *Rom.* 11.23. Becauſe *God is able to ingraff them.* *Anſw.*

2. The final overthrow of Antichriſt and his Kingdom, which hath taken faſt roote in the earth many hundred yeares, is foretold, *Rev.* 18. Then which nothing is more unlikely to the eye of fleſh.

The Spirit of God groundeth the faith of this Prediction in the Power of God, *Rev.* 18 8. *For ſtrong is the Lord that will condemn her.*

3. The Scripture hath foretold us of a new heaven, and a new earth, wherein dwelleth righteouſneſſe, which we muſt expect, wherein the power of the devil ſhall be utterly and eternally overthrown, 2 *Pet.* 3. 13. But this cannot be believed

believed but by faith in the Power of God, which muſt create theſe new heavens and new earth, *Iſa.* 65. 17.

Queſt. *How doth this ſame truth appear in the execution of his Power?*

Anſw It appeareth in two inſtances.

1. That God ſhould make of one maſſe and lump, one veſſel of honour, and another of wrath, and dealeth unequally with equals, it ſeemeth harſh and unreaſonable to carnal men who are ſtill quarrelſome with the equity of it; but the Apoſtle, *Rom.* 9. 21. bringeth our faith on this ground; *Hath not the Potter power over the clay?*

2. We ſee a deſperate wicked man run on his way, we hope of his return, yet we muſt not judge another mans ſervant, nor paſſe ſentence, nor deſpaire, God is able to convert him; See *Rom.* 14. 4. *Who art thou that judgeſt? he ſhall be eſtabliſhed, for God is able to make him ſtand; he is able to raiſe of ſtones children to* Abraham.

Queſt. *What is the ſecond uſe of this Almighty Power of God?*

Anſw. It helpeth to guide our practice, and to lead us to many duties.

Queſt. *What is the firſt duty?*

Anſw. To aſcribe all power to God, *Pſ.* 62. 11. *Once have I heard it, yea twice, that power belongeth to God. Proclaim the praiſe of his power in all the works of wonder, in heaven and earth,* Pſ. 68. 39. *Aſcribe power unto God, for his Majeſty is upon* Iſrael, *and his ſtrength in the clouds.* Thus *Iſrael* hath experience of his love in many weighty and miraculous effects; and ſo the Church in all ages.

Queſt. *What is the ſecond duty?*

Anſw. To feare by ſin to offend a God of ſuch infinite power to revenge, 1 *Cor.* 10. 21. *Do we provoke the Lord to anger, are we ſtronger then he?* Jer. 10. 7. *Who would not feare thee, O King of Nations? To thee appertaineth dominion and power,* Jerem. 5. 22. *Fear ye not me, (ſaith the Lord,) or will ye not be afraid at my preſence? who have placed the ſands for the bounds of the ſea, by a perpetual decree, that they cannot paſſe it; and though the waves thereof rage, yet can they not prevaile; though they roare, yet cannot they paſſe over it;* And here remember

1. That the main uſe of Gods Power is to deſtroy ſin and ſinners.

2. That *it is a fearful thing to fall into the hands of the living God.*

3. That no wiſe man would take a Beare by the tooth, or ſtir up a Lion againſt himſelf; and therefore if thou love not grace, love thy ſelf, *Feare him that is able to caſt ſoule and body into hell,* Mat. 10. 28.

4. It is bootleſſe to contend againſt this power.

Queſt. *What is the third duty hence?*

Anſw. To go on diligently and fearleſſely in good duties, ſeeing all the power of God is with us, and for us in his ſervice.

Queſt. *How may we quicken our ſelves by conſidering of the power of God in theſe duties?*

Anſw. The power of God helpeth us forward in ſix particulars.

1. In that there is ſcarce a ſpiritual duty of Chriſtianity, but the Spirit of God moveth us, and inciteth us to it, by conſidering the mighty power of God.

Queſt. *How prove you this?*

Anſw. By foure inſtances.

1. We have incouragement to pray, becauſe God is not only a Father, but Almighty, *able to do abundantly above all that we are able to ask or think,* Epheſians 3. 20. And in nothing doth the Lord more graciouſly put forth his power then in performing the prayers of his ſervants, as appeareth in *Moſes* holding up his hands till *Amalek* was deſtroyed; In *Joſhuah's* Prayer, prevailing to ſtop the Sunne in his courſe; In *Elijahs* prayer, ſhutting the heavens from raine, and opening them, *James* 5. 17, 18.

Queſt. *What is this to us?*

Anſw. Yes; 1. God is not leſſe powerful.

2. Nor

2. Nor the prayer of Faith.

3. We Lepers muſt ſay, *Matth.* 8. 2. *Lord, if thou wilt, thou canſt make* us *clean*, ſetting before us the power of God in our prayers, as Chriſt himſelf, *Mark* 14.36. *Father, all things are poſſible to thee, take this cup from me*; And in the Lords Prayer, the patern of prayer; *Thine is the Kingdom, the power and glory.*

Queſt. *What is the ſecond inſtance?*

Anſw. Hereby we are incouraged to the ſincere and upright walking with God, *Gen.* 17. 1. *I am God all-ſufficient, walk before me, and be thou upright*; becauſe he hath all power *to do good to them that are of upright heart*: 2 *Chron.* 16. 9. *Hanani* the ſeer to *Aſa*; *The eyes of the Lord behold all the earth*, to ſhew himſelf ſtrong to them of upright heart.

Queſt. *What is the third inſtance?*

Anſw. Faith in God's power worketh contentation in God, whatſoever he maketh our portion, *Heb.* 13. 5. *Let your converſation be without covetouſneſſe, for he hath ſaid, I will not faile thee.*

Queſt. *What is the reaſon hereof?*

Anſw. 1. Becauſe Faith ſeeth, that whatſoever his power effecteth, is ordered by his juſt will and wiſdome, which ſeeth what is beſt for me; and in what meanes, and in what manner and time it will be beſt for me.

2. Whether it have means or not, it knoweth the power of God to be ſuch, as whatſoever it can do with means, it can alſo do without them, and therefore it rejecteth and ſcorneth all bad and unlawful means of helping it ſelf.

Queſt. *What is the fourth inſtance?*

Anſw. The duty of beneficence and liberality to the Saints, which the Apoſtle perſwadeth alſo by the ſame Argument, 2 *Cor.* 9. 7. *God is able to make all grace to abound, that ye having all ſufficiency in all good things, may abound unto every good work*, 2 *Chron.* 25. 7, 8, 9. The Prophet is ſent to *Amaziah*, to leſſen his Army, and to loſe a great ſumme of money ſpent about the levying of them, perſwadeth the King to forego the money, and ſaith, *God hath power to help and to caſt down*; yea, *he is able to give farre more then this.*

Queſt. *What is the ſecond help in duty from the power of God?*

Anſw. In that this power ſtrengtheneth us in all good, and that both in doing and ſuffering for any thing that is good; now ſteppeth in the power and the grace that is ſufficient for us, and is perfected in our weakneſſe: And whereas the labour of duty often tireth us and wearieth us out, now cometh this power and ſupplieth ſtrength to the weary, *and reneweth our ſtrength as the Eagle*, Rom. 16. 25. *Now to him who is able to eſtabliſh you.* The latter, namely in ſuffering for good; becauſe in our wrongs and perſecutions this power maketh us invincible, and able to bear all things, *Phil.* 4. 1, 213. *I can want and abound, and do all things by him that ſtrengtheneth me*, Heb. 2. 18. *Who is able to ſuccour the tempted.*

Queſt. *What is the fourth help from this power?*

Anſw. That this power protecteth us in his ſervice, and worketh againſt enemies and dangers, which would ſmite us with timerous and ſervile fears, to hinder both the undertaking and performance of every good thing, which is ſeldome eaſie.

Queſt. *How prove you this?*

Anſw. In *Jer.* 1. 17. He muſt go to the rebellious Jews, and not fear their faces; the reaſon, *Verſe* 18. *For I am with thee to deliver thee*, and *Verſe* 19. Seeſt thou men againſt thee in thy good ſervice, look to Gods power with thee and for thee; *He is the ſtrength and deliverance of his anointed*; ſee *Jer.* 10. 11. *The Lord is with me as a Gyant, &c.*

Queſt. *What is the fifth help hence?*

Anſw. That this power will preſerve and perfect what he hath begun, *Phil.* 1. 6. *Iſa.* 40. 20. *To him that hath no ſtrength, he increaſeth power*; and thus he perfecteth the deſire of his Saints.

Queſt. *What is the ſixth help from the conſideration of God his power?*

Anſw. That this power will remunerate and recompence the leaſt labour undertaken for his ſake, not for the worth of the work, but becauſe he hath promiſed; And therefore faſt in private, give almes ſecretly, pray in thy cloſet with the door ſhut, *Thy Father which ſeeth in ſecret*, can and *will reward thee openly*, *Mat.* 6. 18.

Queſt. *What is the fourth duty we learn from this power of God?*

Anſw. To apply this power, and lean upon it in all eſtates and conditions, in life & death.

Queſt. *Why muſt we do ſo?*

Anſw. Becauſe we give God hereby the glory of all his wayes with us as we ought to do, not onely in want of meanes, but in the having of them.

Queſt. *How ſhew you that we muſt depend upon this power in the uſe of all means?*

Anſw. It appeareth in the uſe of means, both ſpiritual for our ſouls, and temporal for our bodies. For the firſt, what is it that maketh faith not to fail, and hope to be ſo ſure an Anchor of the ſoul, which in themſelves are changeable, but only God's power eſtabliſhing them? and what maketh the Word, Sacraments, Prayer, and the like meanes of ſpiritual ſtrength, but a mighty power of God put forth in them? *Rom.* 1. 16.

Queſt. *Declare alſo, that we muſt lean upon it in the means of bodily life.*

Anſw. This is clear, in that nothing can make meat, drink and cloth, dead things in themſelves, to ſuſtaine our lives, but a ſuperiour power which is the ſtaffe and ſtrength of them; which power being withdrawn by God, they cannot relieve us, but we die in the abundance of them.

Queſt. *What followeth hence?*

Anſw. That we muſt not onely feel the creature feeding us, but the Creatour; which we do, when we acknowledge this power of God in them; but they never do which come to their table, like ſwine to the trough, without prayer for bleſſing.

Queſt. *What other reaſon to leane upon this power?*

Anſw. Becauſe if we do not, we cannot be eſtabliſhed, *Iſaiah* 7. 9. but lie open to ſuch fears as ſhake men, as trees in the Foreſt are ſhaken with ſtrong windes; as it is ſaid of the Jewes for fear of the Aramites.

Queſt. *But are there not ſome occaſions wherein our faith muſt beſtir it ſelf, and relie upon this power more then in other?*

Anſw. Yes; I will inſtance in three.

1. In the publike tempeſt and danger of the Church; for what is it that can keep the Church, as the Arke upon the waters from drowning, amongſt ſo many Tyrants, enemies, perſecutors, trials, as thick as waters, but that mighty power of God the Pilot of it? So *Iſa.* 56. 16. *His arme ſaved it.*

Queſt. *What is the ſecond inſtance?*

Anſw. In particular and perſonal trials; for what is it elſe that beareth thee out of ſtormy temptations, terrors, inward aſſaults, but only that grace applied, that is ſufficient for thee; and that thou *art ſtrong in the Lord and in the power of his might?* *Epheſ.* 6. 10. 2 *Cor.* 12. 9. And what elſe leadeth thee thorow outward afflictions, ſcornes and trials from the world and Satans inſtruments, but that thou art *ſtrengthened with all might unto all patience*, *Col.* 1. 11. *And that through his glorious power.* That we are *of weak made ſtrong*, is not of our ſelves, but of the ſtrength of Iſrael.

Queſt. *What is the third inſtance?*

Anſw. In the day of death what can we leane on, but on this power? whom canſt thou truſt with thy ſelf and ſalvation, but the power of God? Commit thy ſoul unto him, who is able to keep it, and reſtore it ſafe at the laſt day; commit thy body to him in hope, who will preſerve thy bones and aſhes, and raiſe and glorifie it by his mighty power.

Queſt. *What is the third uſe of this doctrine of Gods Almighty power?*

Anſw. It affordeth us aſſured comfort, and ſundry grounds of ſtrong conſolation.

Queſt. *What is the firſt ground?*

Anſw. 1. That all Gods gracious promiſes ſhall be in their time made good unto us, becauſe

becauſe God can do whatſoever he will, and will do whatſoever he hath promiſed.

2. No power created can hinder him from performing his promiſes, in which is our life, *Iſa.* 40.9, 10. *O Sion, thou bringeſt good tidings; Behold, the Lord will come with power, and his arme ſhall rule for him, &c.*

Queſt. *What is the ſecond ground of comfort?*

Anſw. That all our prayers ſhall be heard, and all our wants ſupplied in ſeaſon.

1. Becauſe he hath promiſed to fulfil the deſires of them that fear him, *Pſal.* 145.19. And therefore, *If any want Wiſdome, let him aske it of God*, as *Solomon:* he is able to ſupply, *for with him are treaſures of wiſdome and knowledge*; If any want a farther meaſure of the Spirit, let him aske of him, *John* 7.39. *that giveth the Spirit to him that asketh him*; If any want a good wife or children, beg them of the Father of Spirits, being ſuch gifts as the world cannot give.

2. The experience of the Saints, who have gone richly laden with all needful gifts from his full treaſury, *Phil.* 4. 13. *I am able to do all things through the help of God ſtrengthening me.*

Queſt. *What is the third ground?*

Anſw. That therefore nothing can hinder the converſion, or ſalvation of the elect, but it muſt needs be well with the juſt.

Queſt. *How prove you the former?*

Anſw. By induction; For

1. Not our ſins can hinder, not their greatneſſe, nor their multitude; his power ſmooths the way before him, he pulleth down the high holds of ignorance, unbelief, natural pride, &c.

2. Not the Devill, he is caſt out by a ſtronger then he; and one maine end of Chriſt his appearing was, *to diſſolve the works of the Devil*, 1 *John* 3.8.

3. Not the world, *John* 16. 33. *Be of good comfort, I have overcome the world.*

4. Not our own weakneſſe; for *he chooſeth the weak things to confound the mighty*; and his *power is moſt perfected in weakneſſe*, 1 Cor. 1.27.

Queſt. *Now ſhew how nothing can hinder the ſalvation of the Saints converted?*

Anſw. This is evident, *John* 10.29. *My Father is ſtronger then all, and none can take them out of his hands*, 1 Pet. 1. 5. *We are kept by the power of God unto ſalvation.* And it is impoſſible that any ſeducer ſhould ſeduce the elect, *Matth.* 24. 24. Hence is the aſſurance of our perſeverance, that when we cannot comprehend him, he comprehendeth us.

Queſt. *What is the fourth ground of comfort?*

Anſw. That no Tyrant or enemy can do us the leaſt hurt farther then our heavenly Father doth permit, *Rom.* 8. 32. *If God be with us, who can be againſt us*, to hurt us? He ſaith to the raging ſea, *Thus farre ſhalt thou come, and here ſhall thy proud waves ſtay*, *John* 19.11 *Jeſus anſwered* Pilate, *Thou couldſt have no power at all againſt me, except it were given thee from above*, Pſal. 24. 8. *God is the Lord, ſtrong in battel*, even too ſtrong for all wicked Angels and wicked men; the Devils cannot keep a coaſt, or vexe a creature, if he ſay, *Get you hence*; And he hath a hook in *Nebuchadnezzars* jawes, to hold him this way or that; and if the proud Tyrant ſhall ſay, *Who can deliver you out of my hands?* The three children can ſay, *Our God can and will deliver us*, Dan. 3. 17. Our God can dry up *Jeroboam's* hand ſtretched out againſt the Prophet, 1 *Kings* 13.4. Our God can looſe *Belſhazzar's* joynts in the middeſt of his jollity; Our God can teare his enemies in pieces as a Lion, and none can reſcue, *Hoſea* 5.14.

Queſt. *What is the fifth ground of comfort?*

Anſw. This power is a ſovereign antidote to fence the heart againſt any perſonal affliction.

Queſt. *How doth it ſo?*

Anſw. 1. Becauſe it can ſupply a comfort in trouble, and give, if not peace, patience which is better then peace, ſo as though a Godly man walke in the middeſt

of the valley of the ſhadow of death, he will feare none evill, the rod and ſtaffe ſhall comfort him, Pſ.23.4.

2. It knoweth to deliver the godly out of all adverſity, that is, delighteth to do it, 2 *Pet.* 2. 9.

3. It can and will turn all to the beſt, *Rom.* 8. 28. That they ſhall ſay, It was good for them that they were afflicted.

Queſt. *What uſe may we make hereof?*

Anſw. To comfort our ſelves with theſe words in the deepeſt diſtreſſes.

1. In wants, ſay as *Abraham*, *God will provide*; I will expect either wealth or contentment in want; If he take all away, he can make it better at the latter end, and double my portion; at leaſt he will leave me himſelf.

2. In ſickneſſes and furious diſeaſes, he can rebuke the diſeaſe with one word of power. The Leper could ſay, *Lord, if thou wilt, thou canſt make me cleane*; and yet that was as uncurable a diſeaſe as any.

3. In death it ſelf; he hath foiled death, he can command death out of his poſſeſſion, he can and will raiſe up thy dead body out of the duſt by his mighty power, 1 *Cor.*6.14.

Queſt. *What is the fourth and laſt uſe of this doctrine of the Almighty power of God?*

Anſw. For caution, that we may no way obſcure the glory of this, either by contempt or preſumption.

Queſt. *How may we avoid the former?*

Anſw. Two wayes.

1. If we be careful never to impeach the mightineſſe of this power, when it chooſeth and uſeth means to work by; we muſt ſee his power in ſaving by many as well as by few; ſtrong means are as dead as weak means without it.

2. If in the manifeſtation of this mighty power, we fear and reverence before him, ever trembling at his judgements.

Queſt. *How may we do this?*

Anſw. 1. By ſilence unto God, as *Aaron*, *Levit.* 10. 3. *Then* Moſes *ſaid unto* Aaron, *This is that which the Lord ſpake, ſaying, I will be ſanctified in them that come neare unto me, and before the people will I be glorified: but* Aaron *held his peace*; and *David*, Pſ.39. 9. *I held my peace and ſaid nothing, becauſe thou diddeſt it.*

2. Submiſſion of our wills to God; *Not my will, but thy will be done.*

3. Inſtruction by correction, on our ſelves; *Bleſſed is the man whom thou chaſteneſt and teacheſt*, Pſ. 94.12. or on others, *Luke* 13. 3. *Were they greater ſinners? I tell you, Nay; but except ye repent, ye ſhall all likewiſe periſh.*

Queſt. *What is contrary hereto?*

Anſw. 1. To wiſh judgements on a mans ſelf, to wiſh himſelf hang'd, dead, damned; the Jewes curſed themſelves and theirs; or on others, curſing their wives, children, ſervants, neighbours. This is not to tremble at judgements, but to forget that God is of power to bring their wiſh into their boſome

2. To mock at the judgements of God on themſelves or others, as if the God of power would ſuffer his power to be ſcorned, mocked.

3. Not to lay judgements to our hearts for amendment, for ſuch as will not take example, muſt make examples.

Queſt. *How do we preſume on this power?*

Anſw. Six wayes.

1. When we rely upon this ower, not knowing his will, which if it be not joyned to his power, affordeth us no ſtrength; Thus prophane perſons will needs believe that God can ſave them though they live in their ſins, which is quite contrary to his will revealed; Theſe preſume of an harveſt without ſowing; Thus blinde Papiſts affirme Chriſts body in many places at once may be eaten really and corporeally, only flying to the power of God; whereas beſides that it is ſimply impoſſible for a body remaining a body, to be in many places at once, in the ſame manner and reſpect; ſo it is without any word, yea againſt the will of God revealed.

What

What is the ſecond way of preſumption upon this Power of God? Queſt.

When men relie upon this power with neglect of meanes ordained by God; for God who hath not tied himſelf, hath tied us unto them, as them to his own ends; Thus do they that preſume of his power to convert and ſave them, but reject and deſpiſe the meanes; It is a fooliſh preſumption to ſay, God can preſerve my life without meat and drink, and therefore I will not eate nor drink; We muſt ſay to you, as *Paul* to thoſe Paſſengers, *Acts* 27. 44. *Unleſſe you abide in the ſhip, you cannot be ſaved.* Anſw.

What is the third way of preſuming on this power of God? Queſt.

For a man to dare or attempt any thing, knowing it contrary to his will, as ſwearing, oppreſſion, drinking, &c. Anſw.

Shew the greatneſſe of this ſinne? Queſt.

1. It riſeth out of a conceit, that Gods mercy hath eaten up his power and juſtice. Anſw.

2. Every ſinne againſt conſcience inlargeth the ſinne, *John* 19. 11. *He that delivered me, hath the greater ſinne*; he was forewarned, heard his doctrine, ſaw his miracles.

3. *If our conſcience condemn us, God is greater then our conſcience.*

What is the fourth way of preſuming on this power? Queſt.

To preſume upon a meanes not applied; as thoſe that preſume to ſin becauſe Chriſt died for all, he hath blood enough, merit enough, and ſo make ſin abound, becauſe grace hath abounded. Anſw.

Shew the deluſion of this conceit? Queſt.

Becauſe in Chriſts death are two things. Anſw.

1. The actual Accompliſhment.

2. The effectual Application.

The former without the latter, is as Phyſick in the pocket unapplied, which though never ſo ſovereign, helpeth not. In that if Chriſts death be applied, it cannot but be the death of ſinne; for Chriſt died to aboliſh ſinne, and deſtroy the works of the devil.

What is the fifth way of preſuming on this power? Queſt.

To relie upon this power, when we run againſt the meanes of our ſafety; So did *Peter* preſume not to be offended or deny Chriſt, and yet run into the High Prieſts Hall. Anſw.

Give ſome inſtances of it? Queſt.

1. To runne into all places of idolatry, and ſpiritual infection, thinking themſelves ſtrong enough againſt any temptation they can meet with. Anſw.

What is the danger hereof? Queſt.

1. If they act not idolatry, they conſent. Anſw.

2. God ordinarily giveth them up to ſtrong deluſions, for want of juſt deteſtation.

What is the ſecond inſtance? Queſt.

To runne into places of bodily infection and danger, without juſt warrant, or ſufficient calling, only pretending the ſtrength of their faith, as in plague-time. Anſw.

Is this a ſinne? Queſt.

To go in the way of ordinary viſitation, unleſſe charity, calling, and conſcience require, is a ſin. Anſw.

1. Becauſe God hath tied his care over us, with our care over our ſelves.

2. In ordinary courſe, he hath tied our ſafety and meanes together, *Acts* 27. They muſt abide in the ſhip, *and ſome on boards, and ſome on plancks get to land.*

3. It is as unſafe for us to go to them, as for them to come amongſt us.

What is the third inſtance? Queſt.

On pretence of ſtrength, to run into places of prophane and wicked reſort, with temptation, and bent to corrruption of body and minde, as play-houſes, maskings, evil-mixed dances, &c. Anſw.

Queſt. *What is the ſixth way of preſuming againſt this power?*
Anſw. To preſume a mans ſelf out of the reach of this power upon uncertain grounds.
Queſt. *Give ſome examples.*
Anſw. 1. To do what a man liſt, preſuming himſelf loved of God. For
1. Gods mercy leadeth to repentance.
2. Mercy is with him, to be feared.
3. It is a ſigne of wrath to be ſo deluded.
Queſt. *What is the ſecond inſtance?*
Anſw. To exempt a man from power, becauſe of temporal bleſſings. For
1. Thoſe are common to good and bad.
2. *None knoweth love or hatred by them.*
3. God beginneth his love from faith, feare, uprightneſſe of heart.
Queſt. *Give a third inſtance.*
Anſw. To ſecure our ſelves
1. Upon dead faith, without works of piety and charity.
2. On our prayers and devotion, turning our eare from his law. Or
3. On profeſſion and acquaintance with God, and be workers of iniquity.

The fourteenth Head.

Of the Creation; ſpecially of Man.

Maker of Heaven and Earth.

The Ground is, *Gen.* 1. 1. *In the beginning God created the Heaven and the Earth.*

Whether it be a matter of faith to believe God a Creator, ſeeing natural men have believed and taught it; And it is eaſie for nature it ſelf, to riſe from a building to a workman?

That the world was made, nature teacheth, *quoad rem*, *Rom.* 1. 20. but *quoad modum & media*, that is, how and when, by what manner and meanes faith muſt teach and perſwade, *Heb.* 11. 3. *By faith we know that the world was ordained by God.*

Queſt. *But why doth the Creed mention the Creation?*
Anſw. For three Reaſons.
1. To prove the Omnipotent Power of God, which it had mentioned in the former words; for to the right knowledge of his ſupreme power, we muſt behold his external works.
2. A right order propoundeth { 1. The works of nature. 2. The works of grace.
The works of Creation, and then of Reparation; for Creation neceſſarily precedeth Redemption, Sanctification and Glorification, and things muſt exiſt before they can by this meanes be brought to their chief ends.
3. He that can believe the Creation, may more eaſily be led forward to believe the great work of Redemption and Salvation by Jeſus Chriſt.
Queſt. *But what do you conſider in the place alledged?*
Anſw. Foure things.
1. The Efficient of Creation; *God.*
2. The Time; *In the beginning.*
3. The Act; *He created.*
4. The Effects; *Heaven and Earth.*
Queſt. *Who is the Agent or Efficient?*
Anſw. God alone; God created, that is, the whole Trinity, the Father, the Sonne, and the Holy Ghoſt.

How

How prove you that God in Trinity is the Creatour, and he alone? Queſt.

1. Becauſe the Scriptures aſcribe it both to the Son and Holy Ghoſt. *Anſw.*

Prove the former. Queſt.

Col. 1.16. *By him all things were created, which are in Heaven and earth,* Heb. 1.10. *Thou, Lord, in the beginning haſt eſtabliſhed the Earth and the Heavens, &c.* ſpeaking of the Sonne; *All things were made by it, and without it was nothing made,* John 1.3. *Anſw.*

Prove the latter. Queſt.

Job 26.13 *His Spirit adorned the Heavens,* Pſal. 33.6. *By the breath of his mouth were the Heavens made, and all the Hoſt of them,* Gen. 1.2. *The Spirit of God moved upon the Waters.* *Anſw.*

What is the ſecond reaſon? Queſt.

Becauſe the Creation, being *opus ad extra*, that is, without the Perſons, muſt be common to all the three Perſons in Trinity, *John* 5.17, 19. *Whatſoever the Father doth,* namely without himſelf, *that doth the Son,* and alſo the Holy Ghoſt: for there being the ſame Eſſence, there is alſo the ſame Will, Work, Power and Wiſdome of them all. *Anſw.*

What is the third reaſon that God alone is the only Creator? Queſt.

Becauſe Creation being a production of ſomething out of nothing, is a work of infinite Power, beyond the reach of all finite creatures; And hence the Scriptures prove him the only true God, above all idols and falſe gods; as *Iſa.*45.6,7. *I am God, and there is none beſides me;* why? *I forme light, and create darkneſſe.* Let Heathens, Pagans, Papiſts, bring forth their gods; if any of them can make Heaven and Earth, he ſhall be our God; elſe accurſed be the idol, the idol-maker, and the idol-monger. *Anſw.*

What is the fourth reaſon? Queſt.

1. From conſideration of all the works of God, to riſe up to the workman, and admire his skill: ſo we do in beholding any piece of curious workmanſhip. *Anſw.*

2. In every of them is ſome expreſſion of Divinity.

3. All the Saints muſt ſing that Song of the twenty foure Elders, *Revel.* 4.11. *Thou art worthy to receive all honour and glory, for thou haſt created all things, &c.*

What is the ſecond uſe? Queſt.

To move us to perform all homage and ſervice unto him, *Pſ.* 95.6. *Come and let us fall down before the Lord our Maker. David,* Pſ. 119.73. maketh this a ground of obedience, becauſe Gods hands faſhioned him; And if naturally all creatures elſe are preſt and ready to obey him, except wicked men and evil Angels, how much more ſhould Reaſon and Religion teach us? Shall the Sunne, Moon and Starres, fire, ſtormy windes obey his word, *Pſal.* 148.8. and not we? *Anſw.*

What is the third uſe? Queſt

To truſt and depend upon him for ſupplies. For *Anſw.*

1. *Our help ſtandeth in the Name of the Lord, who hath made Heaven and Earth,* Pſ. 121.2.

2. *He that created light out of darkneſſe, can command light in darkneſſe.*

3. *Bleſſed is the man whoſe hope the Lord is, who made the Heavens, the Earth, and the Sea, &c.* Pſ. 146.5, 6.

What is the fourth uſe? Queſt.

To work in us humility and repentance for ſinne paſt, and feare of ſinne to come. *Anſw.*

1. That is the Prophets Argument, *Amos* 4.13. where *Iſrael* is exhorted to meet God by repentance, becauſe *he formed the mountains, &c. Pſal.* 33.8, 9. *Let the inhabitants of the earth fear before him; for he ſpake the word, and it was done.*

2. He

2. He that created the world, can make every creature revenge on him that perſevereth in his ſinne; He that ſet thee up of nothing, can eaſily bring thee down to nothing; He that made hell, can open hell to ſwallow up the ſinner.

3. What ſhall he gain that ſetteth up his power againſt him, whoſe power eſtabliſhed the world?

Queſt. *What is the fifth uſe?*

Anſw. To be a ground of contentedneſſe with our eſtate, becauſe the High God Poſſeſſour of Heaven and Earth hath ſuch power to diſpoſe and diſtribute it at his pleaſure, and in what proportion he pleaſeth; It is his own argument, *Jer.* 27. 5. *I have made the earth, the man and beaſt that are upon the ground, by my great power, and by my out-ſtretched arme, and have given it unto whom it pleaſed me.*

2. We muſt reſt upon his wiſe Providence, be it great or ſmall; for he ſeeth our eſtate beſt for us.

Queſt. *What is the ſixth uſe?*

Anſw. A grouud of moderation and equal carriage toward our brethren, not to contemn the brother of the loweſt degree. Hath the great Ruler of the world exalted thee above others? he can caſt thee under him in a moment; Hath he made another thy drudge and vaſſal? contemn him not, ſcorn him not; be equal and moderate unto him, becauſe he that made thee, made him; *Job* thus grounded his moderation, even to his maid-ſervants, *Iob* 31. 13.

Queſt. *What is the ſecond general in the text?*

Anſw. The time of Creation, which was, *In the beginning?*

Queſt. *What is meant by that beginning?*

Anſw. The beginning or firſt moment of time, or the firſt moment of the world's beginning; for well ſaith *Auguſtine* on *Gen.* 6. *Mundus dicendus eſt cœpiſſe cum tempore non in tempore*; that is, *The world muſt be ſaid to begin with time, not in time.*

Obj. 3. *But time is meaſured by the Sunne and Planets, which were not made till the fourth day,* Gen. 1. 14. *And therefore it ſeemeth it was not the beginning of time.*

Anſw. Ordinary time is ſo meaſured, and beginneth not before the fourth day; but this was only an inward duration of things, which were made before the Sunne, the firſt point or moment whereof, *Moſes* calleth, *the beginning*; ſo as by the firſt moment, we muſt not underſtand an ordinary moment, which is defined to be the end of time paſt, and the beginning of future, but an extraordinary moment, which was only the beginning of time future, and not an end of time paſt, ſuch as never was before nor ſince.

Note Queſt. *Why would God have the beginning and firſt moment of time certainly known and obſerved, being above 5600 years ago?*

Anſw. 1. That we might conceive that the world was made for us, and that God had no need of it, who was moſt happy in himſelf in all eternity; For before this beginning was nothing but God himſelf, neither by the being of it was any thing added unto him.

2. In reſpect of Chriſt, to know his coming in fulneſſe of time, according to many Predictions and Prophecies.

Queſt. *But why began the world no ſooner? why ſo ſoone?*

Anſw. Theſe are idle curioſities; we muſt know the Creator to be a voluntary Agent, not moved by any neceſſity, but according to his own eternal decree, and his own free will and liberty; *Our God is in Heaven, and doth whatſoever,* and whenſoever *he will,* Pſ. 115. 5. As idle to inquire what God did before the Creation, ſeeing *ſecret things belong unto God?*

Note Queſt. *Whether was the beginning in the Spring or the Autumn?*

Anſw. This is almoſt as idle a diſpute, for what maketh Spring or Autumn, but the revo-

revolution of the Sun, whereas the world began foure days before there was either Sun or Planets, and ſo before Spring or Summer. *Note this*

But it ſeemeth it was an Autumn, becauſe trees were laden with fruit. Queſt.

It is true, that in the third day was both the bud, the flower and the fruit; but this was miraculous and ſupernatural, and ſhortly after diſtinguiſhed in to ſeaſons; for both Spring, Summer and Autumn was in the third day before. *Anſw.*

But how long was the Creation continued, and When determined? Queſt.

It was done in ſix ſeveral dayes. *Anſw*

But God could have created it all at once, why tooke he ſix dayes to do it? Queſt.

Not in reſpect of himſelf, but us; and that for ſundry Reaſons. *Anſw.*

What is the firſt? Queſt.

He would evidently diſtinguiſh the works of his hands, that we ſhould not conceive of them in groſſe and in a lump; but ſeeing them in their ſeveral parts as ſeveral tables, might diſtinctly meditate on them, and draw out the wiſdome of the Creatour, who in great wiſdome made them all. *Anſw.*

What is the ſecond reaſon? Queſt.

For the moſt manifeſt demonſtration of his power, in producing all thoſe effects, without the concurrence and help of natural cauſes; for it was a Creation, and not a generation. Hence light was made before the Sunne; Plants before and without raine were green and fruitful; The earth was vegetable without man, yea without warmth, or ſhine, or Sunne, producing both fruits and ſeedes. *Anſw.*

What is the third reaſon? Queſt.

To ſet forth his ſingular goodneſſe ſo much the more, in that he would provide for the good of things before they were; before he would make brute and living creatures, he would clothe the earth with plants and graſſe to ſuſtain them; before he would make man, he would provide his Palace, and all conveniences and ornaments fit for him and it, both for his natural being and happy being; Even as a natural father expreſſeth his love, in building and furniſhing a ſtately houſe for his ſon before-hand; even ſo our heavenly Father. *Anſw.*

What is the fourth? Queſt.

To commend unto us order in all our affaires, which is the beauty of all enterpriſes, and to draw wiſdom from thence; For firſt, he would begin with heavenly creatures, and then come to airie, and waterie, and then to earthie, the groſſeſt and loweſt; to ſhew where he would have us to begin our work: firſt to intend heaven and heavenly things, and then earthly as farre lower. *Anſw.*

2. He would ſubordinate all inferiour creatures to the ſuperiour creatures; as elements to plants, and plants to beaſts, and beaſts to men: that man by his order might hold himſelf ſubordinate to God, as his ſupreme end and good.

What is the fifth? Queſt.

That we might take more ſpecial knowledge of the Sabbaths Inſtitution, and ſo much more carefully obſerve it. as we ſee the Lord going before us in it, that after his example we ſhould finiſh all our works in the ſix dayes, and reſt on the ſeventh. *Anſw.*

Shall we now queſtion the Morality of the Sabbath, and diſpute of the alteration or abrogation of it? who behold

1. The Law of it eſtabliſhed in Paradiſe.
2. Sanctified by the Lords own practice.
3. Written in mans heart in innocency.
4. And have not we now much more need?

What may we learn from the time of Creation? Queſt.

1. That the world is not eternal, as *Ariſtotle* taught, nor came by chance or natural concourſe, ſeeing it began with time, both of them being made by God, *Pſalme* 90. 2. *Before the Mountaines were made, or the Earth* *Anſw.*

was framed, thou art God from everlaſting, John 17. 5. *Glorifie me with the glory I had before the beginning of the world.*

2. That the world having had a beginning, muſt alſo have an end, againſt mockers, who ſay all things are as they have been, 2 *Pet.* 3. 4. We ſee the corruption of the ſeveral parts; *The Heavens waxe old as a garment*; the creatures and our ſelves periſh from off the earth; and there muſt be the ſame reaſon of the whole as of the parts.

Let us feare before him, who as he made the world, when he pleaſed, ſo he can bring to nothing Kingdomes, Cities, Perſons, when he pleaſeth.

3. In that God cared for us before we were or had being, how much more now being his children will he care for us?

4. Not to diſtruſt Gods care and power, when we ſee no meanes; He tied not himſelf to any meanes in creating the world, neither tieth himſelf to any in upholding it.

Queſt. *But hath he not tied us to meanes?*

Anſw. 1. When he affordeth them, we are tied to uſe them, not to truſt in them; nor diſtruſt without them.

2. We muſt eſteem them ordinarily neceſſary, but not abſolutely neceſſary.

3. In times of ſtraitneſſe, dearth and want, to relie on his hand, who could make the earth fruitful in a day, were it not for our ſinnes, he would ſoon turn our dearth into plenty.

Queſt. *What is the third general we obſerved from theſe words?*

Anſw. The act of Creation.

Queſt. *What is Creation?*

Anſw. It is an act of God, in which by his Word he made all things of nothing, and that perfectly for his glory.

Queſt. *What is obſervable in this deſcription?*

Anſw. Foure things.

1. The meanes by which all things were made, his Word.

2. The Original whence all did proceed, of nothing.

3. The Perfection, in which all things were made.

4. The End for which all things were made, his glory.

Queſt. *What is the meanes by which all things were made?*

Anſw. That was his Word, without all helps, inſtruments or coadjutors.

Queſt. *How prove you that?*

Anſw. In *Gen.* 1. 1. *He ſaid, Let there be light, and it was ſo*; and ſo in the reſt of the Creation, *Pſal.* 33. 6. *By his Word the Heavens were made*, Pſal. 148. 5. *He commanded, and they were created*, Heb. 11. 3. *Through faith we underſtand that the world was ordained by the Word of God.*

Queſt. *But what Word was this?*

Anſw. 1. It was not a vocal ſound of words, or the pronunciation of the word *fiat*; for there was no creature to heare ſuch a word, no aire to ſound it in, nor place into which it might be carried, nor any voice made.

2. Neither was it the ſubſtantial Word of God the Sonne; for though God made all by the Son, yet his Son was not the word *fiat*, or meanes of Creation.

Queſt. *How ſhew you this?*

Anſw. Becauſe

1. This Word is in time, but the Son is eternal before all time.

2. That was *verbum ordinationis*, an ordaining word; this is *verbum naturæ*.

3. Becauſe that word *fiat* was common to the Father, Sonne and Holy Ghoſt; but the Word the Sonne, is the eternal Word only of the Father, not his own Word, or the Holy Ghoſts.

Queſt. *What Word then is it?*

Anſw. We underſtand hereby a potent and active Word, which is nothing elſe but the producing

producing of his decree into act, or the execution of his will by his great commands, *calling things that are not as if they were*, and bringing into act that which before had neither act nor being.

What learne we, that God made all things by his Word? Queſt.

The mighty Power of God, whoſe Will was his Word, and whoſe Word was his Work, without all other inſtruments, meanes, motion or labour he only commanded, and put forth his Will, and all things were produced; and had he needed any Angels or Helpers, it had detracted from his glory and Omnipotency: And, that Creation is only proper to God, whoſe only Word is Omnipotent, and a commanding act; No word of men or Angels is a creating Word, becauſe finite and feeble. Anſw.

What gather you hence? Queſt.

1. We note the execrable blaſphemy of ſacrificing Maſſe-Prieſts, that profeſſe themſelves Creators of the body of Chriſt in the Maſſe; It is ordinary among them to ſay, *Te ego creo ſine te, qui me creàſti ſine me*, that is, *I create thee without thy ſelf, that createdſt me without my ſelf*; According to which was the magiſtral anſwer to a learned queſtion moved by Popiſh Schoolmen, *Whether the Prieſt making the body of Chriſt, was more worthy then the bleſſed Virgin* Mary? It was anſwered affirmatively, for a worthy reaſon, *Becauſe ſhe brought forth Chriſt only once in her life; Ille autem quotidie corpus Chriſti creat, quod in miſſa conficit.* Anſw.

2. We note the blaſphemy of the Jeſuites, who for to defend their Tranſubſtantiation, affirme, not only that by the five words of the Prieſt, Chriſts body is created, but defend, that a creature (ſuppoſe the Prieſt) may concurre as Gods inſtrument to true Creation; ſo *Bellarmine* in ſundry places. So *Suarez* the Jeſuite in his Metaphyſical diſputations, *That God can elevate a creature to be an inſtrument to create another*, and inſtanceth in the five words of Tranſubſtantiation; And *Durandus*, who ſaith, *Poſſe dura creaturam, quæ propriâ virtute crearet*; All which Monſters of opinion fight directly againſt the glory of God, who ſhall not be the only Creatour; and againſt the Scriptures of God, who aſcribe the Creation to the Word of God, and not to the words of a Maſſe-ſhaveling.

And againſt common ſenſe to create his Creatour; that an effect ſhould be its own efficient: But hard are they driven to maintain the God-eating by the God-making.

And againſt the nature of Creation; for Gods Creation is of nothing; the Prieſts Creation of the ſubſtance of bread.

Againſt the nature of Chriſts Humanity, who by his ſecond Creation muſt have not only an Humanity created in the wombe of the Virgin *Mary*, and of the ſubſtance of the Virgin, but another created in the Maſſe of the ſubſtance of bread; Let us deteſt ſuch prodigious Popery, contrary to the Word, to the truth of Chriſts nature; contrary to learning, common ſenſe, and the apprehenſion of reaſonable men.

What learne you elſe, that God made all by his Word? Queſt.

That all and abſolute obedience is due to the Word of God, ſo mighty a Word, framing all the creatures in that manner and order they were; *Nulla ars efficacior verbo Dei*, ſaith *Auguſtine*. Let the ſame word be as effectual to us as to them; Let the ſame word rule us as it did them; Let us be, what we are commanded to be, as they were; Shall creatures obey the word of their Creatour, and only we of all reſiſt it? doth it command light in our darkneſſe? let our light ſhine; doth it ſet us higher or lower? let us acknowledge our place; ſo do they; doth it give us this or that meaſure or proportion of gifts in any kinde? with our meaſure, ſerve our Creatour and one another, in holy love and concord; ſo do they. Starres envie not the Sunne, nor bodies without light the light bodies. In every word of his, uttered by his mouth, effected by his hand Anſw.

and power, acknowledge his ſovereignty. It is the word of our Creator, and we muſt ſtoop to it.

Queſt. *What note you hence in the third place?*

Anſw. The mighty Power of Gods Word, which nothing is able to reſiſt, where God will put it forth to ſalvation.

Queſt. *How doth this appear?*

Anſw. 1. Becauſe as it was a creating Word in the firſt framing of things that were not; ſo it is ſtill a creating Word in our Redemption or new Creation, 2 *Cor.* 4. 6. *For God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts.* And ch. 5. 17. *If any be in Chriſt, he is a new creature.*

2. It reſembleth that Word.

1. In calling light out of darkneſſe, as that did.

2. As that called life out of dead things; ſo this Word quickeneth us with a new life of grace and glory, *who were dead in treſpaſſes and ſins.*

3. Were it not a creating Word, never could man be ſaved and converted by it; for neither could ſuch invincible enemies reſiſting Converſion, be conquered, nor ſuch diſordered faculties more confuſed then that *Chaos*, be altered; ſo hard is the heart, ſo blinde is the minde, ſo rebellious is the will, till God create all anew by his Word.

Queſt. *But whence is this power in the Word?*

Anſw. Not in the ſound of it preached, but in the preſence of the Spirit, as tending this ordinance, and moving in theſe waters, as he did in the beginning, *Gen.* 1. 1.

Queſt. *What may be obſerved hence?*

Anſw. 1. That Converſion is no eaſie work; not only becauſe it is a work of ſuch power, but becauſe of our own reſiſtance. In creating man was no reſiſtance, but in creating a new man is nothing elſe.

2. That Papiſts deceive themſelves and us, in ſaying, Saving grace is a reviving of one half dead; but we ſee it is a creating grace, *Eph.* 2. 10. *For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath ordained, that we ſhould walk in them.*

3. Make our ſelves happy in feeling this power in our ſelves, in a new created life and light of grace, there being none in nature.

Queſt. *What is the ſecond thing in the deſcription of Creation.*

Anſw. That God made all things of nothing.

Queſt. *How prove you that?*

Anſw. 1. By Scripture.

2. By Reaſon.

Queſt. *What Scriptures prove it?*

Anſw. Prov. 8. 24. *When the depths were nothing was I begot, When there were no fountains abounding with water,* Rom 4. 17. *He calleth things which are not, as if they were,* Heb. 11. 3. *The things which we ſee, are not made,* εκ φαινομενων, *of things which did appear.*

Queſt. *How prove you it by reaſon?*

Anſw. Becauſe God infinite in power and perfections, his infinite power requireth not, nor preſuppoſeth any other power needful to act by; And his abſolute perfection needeth not to depend on any thing without himſelfe; for ſo he were not Omnipotent and ſelf-ſufficient. A man becauſe he is imperfect, cannot build or act without matter; but although he be imperfect, can make ſomething of ſomething And therefore it muſt needs ſtand with the Lords perfection to work all things, and frame the whole world out of nothing.

Queſt. *What is the ſecond reaſon, that all things were out of nothing?*

Anſw. If they were of ſomething, that muſt be created or uncreated; but not uncreated, for then it muſt be God, who only is uncreated; and it muſt be eternal, and ſo there ſhould be two Eternals; And therefore it muſt be created; And if created, it muſt

be

be of ſomething or nothing; if of ſomething, then was that of ſomething before that, and ſo muſt be a regreſſe *in infinitum*, which may not be admitted, therefore neceſſarily muſt all things be created of nothing.

What is the third reaſon? Queſt.

It is drawn from the order and manner of creation, wherein we may obſerve the creatures to be ſo farre from being fetched out of their prejacent matter, that *Anſw.*

1. Some of theſe were exiſtent before their next matter and cauſes; ſo were plants before the Sunne, and vegetation before warmth or ſhine.
2. Some produced out of their contrary, ſo light was produced out of darkneſſe, 2 *Cor.* 4. 6. Not that light was in darkneſſe, or that darkneſſe being a meere privation could be the matter of light, but the phraſe noteth the order, that there was nothing but contrary to the light, when light was created; and this argueth omnipotencie to work by contraries, ſee *Gen.* 1.25.
3. For ſome, he was ſo farre from needing matter, that even after their creation they are ſtill immaterial, as Angelical ſpirits and ſouls of men, do not want all matter, as Philoſophy it ſelf concludeth.
4. Many of them were indeed formed of the firſt matter, which was as the ſeminary of the world, which *Moſes* calleth a void and informed earth, the Greeks a *Chaos*, that is, a confuſion; but this firſt matter it ſelf was made the firſt day of nothing, *John* 1.3. *By it were all things created, and without it was nothing made*; therefore the firſt matter alſo.

But man was made of the ſlime of the Earth, and the creatures of the elements, therefore all was not of nothing. *Obj.* *Anſw.*

1. We muſt diſtinguiſh of creation, which is either
   1. Immediate and proper, and this is *Effectio ex nihilo*, that is, a production of the creatures out of meer nothing; as the firſt matter, the aire, the deeps, the earth, the light, the ſpirits and ſouls of men are made of meere nothing.
   2. Mediate and improper creation, which is a production of creatures out of matter indiſpoſed. And thus the Starres ſeeme to be framed out of the firſt confuſed light; the fiſhes out of the water; the beaſts out of the earth; which matter was ſo rude and indiſpoſed, ſo void of vertue and power to produce ſuch a creature, and was as nothing toward the creation of it. And the creatures being made of that which newly came out of nothing, may truly be ſaid to be made of nothing.
2. Mans body was created of the ſlime of the earth, which was without all power of producing ſo noble a creature; ſo as we may conceive two things hence.
   1. That God aſſumed not this matter of any neceſſity, but out of his meer free will, and that for the good of man, to put him in minde both of his beginning and ending.
   2. That ſtill man may be ſaid to be made of nothing, becauſe only his body was formed of that which was nothing; and his ſoul, his forme, his better part, was created immediately of nothing.

But natural reaſon denieth it, and ſaith, Ex nihilo nihil fit, *of nothing can be nothing; and Philoſophers diſpute ſtrongly againſt it.* *Obj.* *Anſw.*

But faith believeth it, and renewed reaſon convinceth it, *Heb.* 11.3.

2. The principle of Philoſophy is true in three reſpects.
   1. It is true in reſpect of us who can bring nothing out of nothing; not of God who is above nature.
   2. It is true now in the order of nature conſtituted, but not in the firſt creation and conſtitution of nature.
   3. It is true in natural generation, wherein every thing muſt be begotten of the like; the fruits of the ſeed, a flame from ſome ſpark; but not in reſpect of creation, wherein the Lord was tied to no lawes of nature.

What may we obſerve hence, that God made all things of nothing? Queſt.

Anſw. Sundry obſervations.

1. That he who can create all things of nothing, can preſerve us either without meanes, or againſt them; and therefore, though we would tie providence to meanes, and would live by our eyes and ſenſes, yet Chriſtianity is to live by faith, which is of things not ſeene; fleſh is loth to truſt providence without a pawn or pledge; but faith ſeeth a providence in want, yea, in contrariety of the meanes, as *Abraham* did.

Queſt. *What is the ſecond obſervation?*

Anſw. Not to deſpaire of any mans finall eſtate, be he never ſo wicked, ſeeing God that created him at the firſt of nothing, can with a word create him anew; he which calleth things that are not, as if they were, can by one word, of a ſlave of Satan make him a ſonne of God; This ſecond creation is as eaſie to God, as for us to call a man by his name.

Queſt. *What is the third obſervation?*

Anſw. To ground our prayers upon this creating power, both for temporal and ſpirituall mercies. Thou ſeeſt the preſence of nothing, thy worthineſſe of nothing, no meanes of attaining thy lawful deſires; but he that called the whole world out of nothing for thy uſe, can call every thing out of nothing to ſupply thee. A meere nothing in being cannot hinder him from ſupplying his children praying. Iſrael prayeth for food and water in the dry wilderneſſe, where was nothing; The Lord gave them a daily harveſt from heaven, and opened a rock which followed them in their journeys: *Sampſon* prayeth for water, the Lord openeth a jaw-bone; here is a creating power, calling comfort out of the contrary, water out of a rock, earthly food from heaven.

Queſt. *Shew the ſame in ſpirituall wants.*

Anſw. *David* in ſenſe of ſinne and burden of heart, goeth to God, and uſeth the ſame argument, *Pſal.* 51. 10. *Lord, create in me a cleane heart*; he can create grace where it is not, and renew it much more where it is; he can create us to good works, *Eph.* 2. 10.

Queſt. *What is the fourth obſervation?*

Anſw. To aſſure us of our reſurrection; he that framed our bodies out of the firſt duſt of nothing he can eaſily raiſe our fleſh out of the duſt and ſlime againe. If he ſay to the dead, *Live*, they ſhall live: If he ſay to *Lazarus*, *Come out*, he cometh out of the grave, *Rom.* 4. 17. *God quickeneth the dead, and calleth things that are not, as if they were*: Once he glorified his power in quickening duſt and aſhes, and ſo he will againe in the laſt day: Once he fetched life into dead things at firſt, and ſo he will at laſt againe.

Queſt. *What is the fifth obſervation, that all things were made of nothing?*

Anſw. To teach us what manner of work our new creation is, namely, a framing a man to be that which he was not, and a making him ſomething of nothing, cauſing light, where was nothing but darkneſſe; life, where was nothing but death; holineſſe, where was nothing but filthineſſe; grace, where was nothing but a *Chaos* and confuſion of luſts.

Queſt. *What followeth hence?*

Anſw. 1. Utterly deteſt the doctrine of Pelagians and Papiſts, and utterly to diſtruſt the power of nature and ability of free will; and finde an utter nothing in our ſelves (or if any thing) a contrariety and reſiſtance of grace.

2. Give God the whole glory of our ſecond creation, as we do of the firſt; and if *David* eſteeme the reſtitution and renovation of grace after grace, a creation, much more muſt we the firſt donation of it: and ever ſay with the Apoſtle, *By the grace of God I am that I am*; By his Antecedent and preparing grace, *I am that I am*; By his Adjuvant and operating grace, *I am what I am*; By his Subſequent and preſerving grace, *I am what I am*; All is Creation, all is a framing of ſomething in my nothing at all.

3. Labour to finde this great change in our ſelves, which is very diſcernable;

Lazarus

Lazarus raiſed from the dead, was not inſenſible of his change; The blinde man having ſight reſtored, could ſay, *One thing I know, whereas I was blinde, I am ſure I ſee*; Infinite is the diſtance between nothing and ſomething, and the change is infinite: It is to be feared, the change is not, where not diſcerned.

What is the third thing in the deſcription of Creation? Queſt.

The goodneſſe and perfection of the creatures. *Anſw.*

How doth this appeare? Queſt.

Four wayes; in reſpect { 1. Of the efficient / 2. Of their own nature, in themſelves. / 3. Of their relation each to other. / 4. Of Gods determination. } *Anſw.*

Explaine the firſt. Queſt.

Whatſoever hath being, muſt have it from the chief being, and ſo farre it cannot but be good; and not onely ſo, but perfectly good; for it is the Lords perfection, that he beginneth nothing but he perfecteth it, *Deut.* 32.4. *Perfect is the work of the Lord*, namely, which he worketh by himſelf, and not by man; And that which he worketh in man, he perfecteth, *Heb.* 12. *He is not the Author* onely, *but the finiſher of our faith*, Phil. 1. 6. *He that hath begun will finiſh.* *Anſw.*

How appeareth it in their own nature? Queſt.

In that nothing was created impious, or vicious, or defective in their kinde; nothing was wanting which could be deſired either in the univerſal, or in the particulars; either in the Eſſence, or any faculties; nothing was made unprofitable for uſe, were it never ſo ſmall or weak; nothing was made baſe, ſeem it never ſo baſe to us. *Anſw.*

How in their relation? Queſt.

They are good in relation one to another; For *Anſw.*

1. No creature offended either, but was as good as well in the univerſal, as individual, every one conſpiring to perfect the whole.
2. All together ſet out their perfection in their beauty and excellency, their order, diſtinction, ſervice, and ſubordination of themſelves.
3. All joyntly proclaime their perfection of powers, parts, faculties, and ſpecial numbers of them, and their variety and multiplicity demonſtrateth their perfection; for as the perfection of an houſe is not to be all a roofe, or all a wall, or all a window; but to conſiſt of many and diverſe parts, ſome ſuperiour, and ſome inferiour; And as the perfection of a body is not to be all an eye, or all a legge; but conſiſteth of many members, ſome ſolid parts, ſome ſmaller veines, thin Arteries, and leſſer joynts; ſo it is here.

You ſaid the perfection appeareth by Gods determination. Queſt.

Yea; for none can better judge of the goodneſſe of the creature, then God the Creatour. *Anſw.*

If a man ſhould judge or pronounce of them, he might be deceived; But God ſaw all that he made was good, and pronounced of them above once, that *they were very good*, both *de ſingulis* and *de toto*, both of the parts and ſeverals, and of the whole.

But ſome things created are hurtful and pernicious, as poyſonful herbs, venomous and direful Serpents, &c. *Obj.*

1. Theſe were not ſo created, nor are ſo in their nature; for God pronounced of them, that *they were very good*, both in ordination to his glory; in their own conſtitution and relation among themſelves: If any of them be hurtful now, it is by accident, and from us, now by Gods curſe denounced upon the ſinne of man, ſo as all the evill is from our ſelves. *Anſw.*

2. God's wiſdome is ſtill clearly ſeene in moſt hurtfull creatures; that which hurteth one thing, profiteth another; one poyſon driveth out another; and the hoſtility of the Dogge and the Wolfe preſerveth the Sheep more profitable then them both.

3. Man

3. Man now ſeeing all creatures ſubject to vanity for his ſinne, *Rom.*8.20. and in ſundry of them, deeper impreſſions of the curſe, as thornes, Serpents, &c. may make himſelf wiſer, and uſe them as monitors of that firſt ſinne graven on them for his deeper humiliation.

Obj. *But ſome things ſeeme ſuperfluous, whereof is no good uſe.*

Anſw. 1. God made no ſuperfluous things, though we now know not the uſe. We come into an Artificers ſhop, and ſee many ſorts of tools, that we cannot deviſe what uſe they ſhould be of, nor we cannot meddle with them, but cut our fingers, and hurt our ſelves; ſhall we now condemne the tools as ſuperfluous, or revile the workman for having ſuch tools? or will not he laugh at our ignorance and folly? even ſo it is here.

2. Many creatures if they are unprofitable one way, are helpful another; As poyſons are unprofitable for food, but not for Phyſick.

3. Is any thing ſuperfluous, that ſetteth forth the glory of God? The little Bee, the Silk-worme, the Graſſe-hopper, the Emmets have life, motion, agility, ſenſe above Oxen, Elephants, Camels; *Auguſt.* ſaith, *God is more wonderful in a Gnat, then in an Elephant.*

4 Yea what ſhall we ſay? If God hath imprinted in theſe ſilly flies and Emmets more wit, prudence, fore-ſight and induſtry, then in the Horſe and Mule that are without underſtanding, *Pſal.* 33. or many a man who hath underſtanding and reaſon, that are ſent to ſchool to the Emmet, Conie, Graſſe-hopper, Spider, not great, but wiſe? So *Prov.*30.24.

Obj. *But if God made all things, then he made ſickneſſe, and darkneſſe, ſinne and ſorrow,*

Anſw. *death and hell, and what perfection is in all theſe?*

When we ſay, God made all things, by all things we underſtand both the ſubſtances and entire qualities and properties of all creatures; that is, all ſuch things as are proper to their kinde, as they are creatures.

Queſt. *Cleare this in ſome example.*

Anſw. In Angels and men, he made both their ſubſtances of their ſpirits and bodies; as alſo their intire qualities of reaſon, wiſdome and underſtanding, &c. In the beaſts he made both their ſubſtances, and their intire qualities of life, ſenſe, motion.

Queſt. *Then it ſeemeth that if any thing be neither the ſubſtance, nor proper qualities of*

Anſw. *any ſubſtance, it is not properly a thing, or created of God.*

It is even ſo, and thus ſin, ſickneſſe, ſorrow, death are caſt out from being the workmanſhip of God for theſe reaſons.

1. Theſe have no being or exiſtence in themſelves, and can be no ſubſtances.
2. Neither are any proper quality of the creatures, which were all perfect and intire without and before them.
3. They are no qualities or properties, but the deprivation of ſome qualitie which was natural to it before; Then darkneſſe needed no creation, being nothing but an abſence of light, as nakedneſſe is but want of clothing; thus evil is but want of goodneſſe, as drunkenneſſe is the want of ſobriety, and madneſſe the want of reaſon; thus death hath no being in it ſelf, but onely is a deprivation of life.

Queſt. *But was not hell created of God?*

Anſw. Conſider hell as a place ſimply, it was created at firſt by God, when he diſtinguiſhed all places, but as it is hell, a place of torment, it was not ſo by creation; Satan and mans ſin brought that name and uſe unto it; And thus *Tophet* may be ſaid to be *prepared of old*, as a puniſhment for ſin, and a place for juſtice to be inflicted upon ſin committed againſt God, *Iſa.*30.

Queſt. *What may we learne, that God made all things ſo perfect?*

Anſw. Some things in regard of { 1. God. 2. Our ſelves. 3. The Creatures.

What

What in regard of God? Queſt.

1. To acknowledge the infinite perfection of Gods nature; for if the creatures were made ſo perfect, much more muſt he be ſo that made them ſo. *Anſw.*

2. To magnifie Gods perfection of Juſtice, even in the greateſt evils and deformities in the world, abhorring all conceits of any viciouſneſſe, depravation or ſinne can come from God, or that any thing is hurtful by nature; for from a clear fountain nothing but clear ſtreames can iſſue.

3. To imitate this perfection of God; ſee that all we do be good, as all that he wrought was very good; and perfect our duties, go to the end of them, that he may pronounce of them that they are very good.

When are they perfect? Queſt.

His Will is the rule of the goodneſſe of his own work, and ſo it muſt be of ours. *Anſw.*

What may we learn in regard of the creatures? Queſt.

1. To eſteem reverently and highly of the leaſt and baſeſt of them, ſeeing they were made by the ſame power and wiſdom, and as perfectly good in their kinde as thou in thine. *Anſw.*

2. Becauſe they are all in their kindes beautiful, lovely and uſeful, and uphold the glory of their Creatour farre better then thy ſelfe; They are ſubject to vanity, but not by their owne will or natural inclination, as thou art, *Rom.* 8. 20.

What is the ſecond? Queſt.

To uphold the reputation of the creature for the Creatours ſake; Look on the ſilly creature in the Creatour; ſeeſt thou a ſilly worme, deſpiſe it not; he that made thee made it, *Job* 36. 24. *Remember that thou magnifie his works which men behold.* *Anſw.*

What is the third? Queſt.

To provoke us to be pitiful to the creatures; they never offended thee, but thy ſelf art the principal offender; thy ſin hath laid a woful burden and bondage on them all, and ſubjected them all to vanity: Thy ſelf haſt thruſt them out of thy ſervice and ſubjection; and now thou curſeſt them, and art cruel unto them, becauſe they are not ſo tractable to thee as thou wouldeſt have them; who is the cauſe that they be not ſo beautiful and perfect as they were in their Creation, but thy ſelfe? and therefore remember, *Anſw.*

1. That the Lord ſaveth Man and Beaſt.

2. That a merciful Man is merciful to his Beaſt.

3. Neither Chriſtianity nor Humanity abideth a needleſſe tormenting of the creature; God ſetteth his workmanſhip before thee, to behold in it his love and goodneſſe, not to ſhew cruelty to it, or to triumph in the bondage of it.

What may we learne hence in regard of our ſelves? Queſt

Three things. *Anſw.*

1. To humble our ſelves in beholding any hurtful and noyſome creature, and flie not upon the work of God, but groan under the work of thine own ſinne, the brand of which it beareth; ſay, Oh this creature was exceeding good, but I diſordered it; ſpare the creature, and ſhame thy ſelf.

What is the ſecond? Queſt.

To get a new title and intereſt in the creatures by Jeſus Chriſt in the New Covenant; be reconciled to God again, and the worſt of the creatures ſhall be ſerviceable unto thee, at the leaſt not hurtful. Get a league with God, and *the ſtones in the wall, and the beaſts of the field ſhall be in league with thee.* The creatures eſpied Gods image at firſt in man, and were obedient to him; get this image again, and the creature ſhall acknowledge it. *Anſw.*

3. Behold thy ſelf with bluſhing, and be confounded, that thou being made in perfection, above all viſible creatures, art become ſo imperfect and deformed, and

of ſo upright, ſo crooked a creature, *Eccl.* 7. 29.

2. As if that were not enough, thou haſt brought vanity, imperfection, miſery on them all; hadſt thou ſtood, the creatures had ſtood with thee, in their ſubordination to God and thee; but as a great man falling, his ſervants fall with him; ſo theſe thy ſervants fall with thy ſelf.

3. Look now where thou canſt, thou mayeſt ſee thy ſinne in the woful curſe of it. Look on God, he imprinted a perfect ſtamp of his glory on all his creatures; but thou haſt raſed his glory in thy ſelf, and all them. Look at thy ſelfe; God gave thee a rule over all the creatures; but thou haſt loſt it, loſt the creatures, loſt thy charge.

Queſt. *What is the fourth?*

Anſw. To uſe all creatures thankfully, without ſcruple of conſcience, now being in Chriſt, ſeeing every creature of God is good in it ſelf, and unto thee, if ſanctified by the Word and Prayer, 1 *Tim.* 4. 4.

Queſt. *What is the fifth?*

Anſw. To long after the day, to recover the Redemption of the body, and our former perfection. All the creatures groane for a better eſtate, and to be free from the *preſent bondage of ſin and corruption*, Rom. 8. 23. do thou ſo, or be worſe then they.

Queſt. *What is the fourth thing in the deſcription of the Creation?*

Anſw. The end of it, namely for his own glory, *Prov.* 16. 4. *The Lord made all things for himſelf, yea, even the wicked for the day of evil*, Rom. 11. 36. *For of him, and through him, and to him are all things, to whom be glory for ever. Amen.* Rev. 4. 11. *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.*

Queſt. *Why, did the Lord require any acceſſe of glory by the creature?*

Anſw. No, For

1. The Lord is ſo infinite in glory in himſelf, as nothing can be added unto him, or taken from him.

2. That ſhould note both imperfection in God, and need of the creature, both which muſt be farre from him who is moſt perfect.

3. Creation is of thoſe works which perfect the work, not the workman.

Queſt. *How then maketh it to his glory?*

Anſw. 1. Becauſe herein he communicateth his glory to the creature.

2. He commendeth his glory to them, and maketh it to ſhine out to reaſonable creatures, while they behold the world as a ſtage or theater, expreſſing his divine and heavenly powers and excellencies, *Pſal.* 19. 1. *The Heavens declare the glory of God, and the Firmament ſheweth forth his handie work.*

Queſt. *How may this appear?*

Anſw. 1. By the revelation of his infinite power, in framing and faſhioning all things out of nothing, and by ſuſtaining ſo huge a maſſe of creatures.

2. His wiſdom and marvellous underſtanding ſhineth in the order, variety and diſtinction of them.

3. His goodneſſe, which he communicateth to the creatures, eſpecially to man, for whoſe good and benefit he made all the reſt.

4. His eternal praiſe, which ſhall be eternally celebrated, and acknowledged, and admired by reaſonable creatures in Heaven and Earth.

Queſt. *What may we learn hence?*

Anſw. 1. To referre every thing to his right end, and give God the glory of, and in all things, 1 *Cor.* 10. 31. *Whether ye eate, or drink, or whatſoever ye do, do all to the glory of God.* Juſtice giveth to every one his due; and no affection to Gods glory in the uſe of creatures, argueth an uſurper of them.

2. To beware of diſhonouring God in the uſe of the creatures; as

1. By intemperance, drunkenneſſe.

2. Swearing by them.

3. Need-

3. Needleſſe waſting and ſpoiling of them; Chriſt would have nothing to be loſt.

4. Worſhipping them as God, as the Heathens, Sunne and Moon, Beaſts and Serpents, *Rom.* 1.

And Papiſts, the Saints Images, and the breaden gods.

How may we uſe the creatures to Gods glory? Queſt.

1. Uſe them ever with leave, and craving a bleſſing by Prayer; thus acknowledg them to be his. Anſw.

2. In ſobriety and moderation, ſo as to further our ſelves in duty and ſervice, not to oppreſſe our ſelves by them.

3. Propound the right end in the uſe of them all, for which he hath appointed them; the principal of which is, to lead us to our and their Maker.

4. With thankſgiving, *Deut.* 8. 10. *When thou haſt eaten, thou ſhalt bleſſe the Lord for the good land which he hath given thee*; Chriſt his cuſtome, who was Lord of all, was thus to receive them, *Mat.* 14. 9. He had a forme of bleſſing of bread, by which he was known, *Luke* 24. 31. And this was for our imitation.

5. Spiritually.

1. With ſpiritual uſe and meditation; as from bread he took occaſion to diſcourſe of *the bread of life*; from the Sunne, to ſhew himſelf *the light of the world*; from *Jacobs* Well, to ſpeak of *the water of life*.

2. When in every creature we finde the Creatour infinitely more ſweet and comfortable, and ſolace our ſelves more in the giver then in the gift.

3. In dedicating them all to God and his glory; the Jewes muſt dedicate their houſes, their plantations, much more we our children, &c.

Creatour of Heaven and Earth.

What is the general propounded in the text? Queſt.

The effect of the Creation, in which we muſt enquire what was made, *viz.* Heaven and Earth. Anſw.

What is meant by Heaven and Earth? Queſt.

Not only thoſe two vaſt bodies which we ſee above and below us, but by a metonymie of the ſubject, all their plenitude, fulneſſe and furniture; yea, all that is contained in them, or belongeth to them, *Gen.* 2. 1. *Thus God made the Heavens and the Earth, and all the Hoſt of them.* Anſw.

Declare in ſpecial what is meant by Heaven in Scripture. Queſt.

Even all that which is above the earth, and all contained in it. The Apoſtle, *Col.* 1. 16, reduceth them to viſible and inviſible. Anſw.

What is the viſible Heaven? Queſt.

The viſible Heavens are two. Anſw.

1. The aire with all her regions, reaching up to the Moon; ſo the birds of the aire are called *the fowles of Heaven*, Pſal. 8. 8. Mat 6. 26. Herein are windes, clouds, meteors; and hence was probable that fire from Heaven, *Gen.* 19. 23. from the upper region of the aire where meteors be. Note

2. The vaſt expanſe region, in which are Starres and Planets of this Heaven; *Pſal.* 19. 1. *Joſh.* 10. 13. *The Sunne ſtood in the midſt of Heaven*, and the ſtarres are ſaid to be the ſtarres of Heaven; Here are the Sunne and the Moon thoſe great lights, the infinite number of ſtarres of unconceivable magnitude and motion, which we ſee, and which we ſee not. Note

What are the inviſible Heavens, which we ſee not? Queſt.

That is the place whither Chriſt aſcended far above all aſpectable Heavens, *Eph.* 4. 10. This is called the third Heaven, the ſeat of the bleſſed Saints, of the Elect Angels and happy ſoules which are dead in the Lord, called alſo *Abrahams boſome*, Luke 16. Under theſe three Heavens are included all celeſtial bodies and creatures, all the Saints, clouds, windes, aire, and all that is in the vaſt regions. Anſw. Note

Queſt. *What is meant by the earth?*

Anſw. Earth { Not only the habitation of thoſe inferiour creatures, but the inhabitants themſelves; even the earth it ſelf, the fruits and all the inferiour world of creatures on the earth or ſea, the birds, beaſts, fiſhes, plants, yea, Man himſelf.

Queſt. *What may we obſerve in that God made the Heavens?*

Anſw. Two things.

1. That the third Heaven, in which God is ſaid to dwell and reveal his glory immediately to the Saints, is the creature of God, and made in the beginning.

Queſt. *How prove you this?*

Anſw. Pſal. 136. 5. *God by his wiſdom made the Heavens*; that is, all the Heavens; beſides, the third Heaven was *Abrahams* boſome, and that city that *Abraham* ſought and looked for, but the Maker and Builder of that was God; therefore fore God made it as well as the reſt of the creatures, *Heb.* 11. 10.

Obj. *But* Moſes *ſpeaketh nothing of the Creation of the third Heaven, nor of the time in which it was created.*

Anſw. Yes, it is the firſt thing he mentioneth, and ſaith, *The Heaven was made in the beginning.*

2. He mentioneth not in ſpecial the Creation of the Angels, nor the time of their Creation, ſhall we ſay they are no creatures?

3. Though *Moſes* in the ſtory of the Creation, haſted immediately to things concerning our ſelves, and therefore paſſeth the mention of inviſible things, and only mentioneth viſible, yet elſewhere the Scripture is expreſſe, that *he created all things, both viſible and inviſible*, Col. 1. 16.

Obj. *But the glorious Court of God, in which himſelf dwelleth, muſt needs be eternal with himſelf.*

Anſw. 1. The third Heaven is not the place of Gods eſſence or infinite ſubſtance; for ſo *the Heaven of heavens is not able to contain him*, 1 Kings 8. 27. but the place of his preſence and glory, not to confine or limit his glory in; but wherein he will make it appear moſt glorious; as a Prince will have ſome room to ſhew his greateſt ſtate and magnificence in.

2. God needed it not, nor framed the third Heaven for himſelf, who was perfectly happy and glorious from all eternity without it, or before any place was, but he framed it for the reaſonable creature, who muſt be in ſome place to behold his Majeſty and glory.

3. Being the proper end of the third Heaven, to be a diſtinct and ſelect place for the reaſonable creature to enjoy immediately the Creators glory, it had been in vaine to have been before the reaſonable creature.

Obj. *But is not the third Heaven every where, ſeeing God is every where, and where God is, there is Heaven, as where the King is, there is the Court?*

Anſw. So indeed the Lutherans to prove Chriſts body every where in the Sacrament, reaſon: but their aſſertion is both falſe and impious.

Queſt. *How appeareth that?*

Anſw. If Heaven be every where, then the third Heaven ſhould be in hell, and Chriſt his body is ſtill in hell.

2. If the third Heaven be every where, it is no longer Gods ſeat, but God himſelf; for whatſoever is Omnipreſent muſt needs be God, as himſelf proveth, *Jer.* 23. 24. *Do not I fill Heaven and earth, ſaith the Lord.*

3. The Scripture ſpeaketh of it as a limited and confined place, where Gods glory ſhineth more then in any other place, where Chriſt promiſeth the thief to be with him in Paradiſe, he denieth him to be in hell or earth.

Queſt. *What may we learn hence, that the third Heaven is a creature?*

Anſw. Sundry things.

1. We have a ground of comfort that God made the third Heaven for our reſt and habitation, wherein to enjoy fully the bleſſed and glorious preſence of God, *John* 14. 1, 2. *Let not your hearts be troubled, in my Fathers houſe are many*

many manſions, 2 Cor. 5. 1. When this houſe of our earthly tabernacle ſhall be diſſolved, we have a building given us of God.

What is the ſecond? Queſt.

To contemne the houſes of clay in compariſon, and deſirouſly exchange this temporal for an eternal; this houſe without a foundation, for one having a foundation, 2 *Cor.* 5. 2. For, Anſw.

1. Why ſhould we prefer ſuch baſe Cottages, before ſo princely a Court? Why ſhould we lie groveling on the earth, and not ſend our hearts and thoughts thither, where ſo faire an expectation and inheritance abideth us? Why ſhould we ſtrive for earth, and loſe the third heaven? Why ſhould we grieve to leave a priſon for the Palace of God himſelf?

2. Chriſt is there, to be with him is beſt of all; It is our Fathers houſe, full of beauty, *the new Jeruſalem, the Paradiſe of God, an holy place*, Heb. 4. *into which no unclean thing entereth*; a moſt happy place, *Eye hath not ſeen, nor eare hath not heard*, 1 Cor. 2. 9.

What is the third leſſon hence? Queſt.

To learn contentation with our preſent eſtate whatever it is; for we are now ſtrangers, Pilgrims and unknown in this ſtrange Countrey, but we ſhall come home to this our Fathers houſe, and our own inheritance, and our rich friends, that love us well, where we ſhall be known and well entertained. Anſw.

What is the fourth? Queſt.

To bear afflictions patiently, want, poverty, diſgrace, exile and baniſhment; ſo the Sainis on this ground, *Abraham Iſaac* and *Jacob* dwelt in tents, becauſe they looked for a City, *Heb.* 13. 10. And *Paul* pronounceth his afflictions light, when he weighed them with that weight of glory, and looked on things not ſeene, 2 *Cor.* 4. 17. Anſw.

What is the fifth?

To uſe the meanes, and hold the way to this bleſſed place. Queſt.

1. Promote God's glory here, and enjoy it hereafter. Anſw.

2. Seek to pleaſe God in all things, ſo did *Abraham*, becauſe he looked for a City, though commands were difficult.

3. Begin heaven upon earth, ſeek the kingdome firſt, now frame to that life, conforming to the righteouſneſſe of it.

4. Study for ſanctification, deck thy ſelf with grace, get the covering of Gods Spirit and righteouſneſſe, the wedding-garment for that wedding-day; ſeeing *without ſhall be dogges*, and *without holineſſe none ſhall ſee God* in that preſence-chamber of his glory.

What is the ſecond obſervation from this, that the Lord created the heavens and the earth? Queſt. Anſw.

We obſerve hence, that the Angels were created by him, and thoſe moſt glorious creatures were the works of his fingers.

What are Angels? Queſt.

They are miniſtring ſpirits, created to the image of God. Anſw.

Why ſay you they are ſpirits? Queſt.

That is the name of their nature, *Heb.* 1. 14. not having fleſh and bones, *Luke* 24. 39. nor *fleſh and blood*, *Epheſ.* 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt the principalities and the worldly governours, the Princes of the darkneſſe of this world, againſt ſpiritual wickedneſſes which are in high places.* Anſw.

Why call you them miniſtring ſpirits? Queſt.

1. Becauſe they perpetually miniſter unto God, in obeying his will, *Pſal.* 103. 20. *Dan.* 7. 10. *Thouſand thouſands, and ten thouſand thouſands ſtand before the Ancient of dayes*; and hence are ſaid ever to behold the face of their Father. Anſw.

2. Becauſe they miniſter unto Chriſt as the head of the Church, *Mat.* 4. 11. *Rev.* 5. 11. *About the Throne of the Lamb were thouſand thouſands.*

3. Becauſe they are ſent out to miniſter for the good and ſalvation of the

Saints for Chriſts ſake; therefore called Angels, a name of office.

Queſt. *How prove you that they were created in the image of God?*

Anſw. 1. Becauſe they were *created in holineſſe and righteouſneſſe*, and therefore are called holy Angels. *Mark* 8. 38. And that image is called original truth, *John* 8. 44. *The Devil* hath been *a murtherer from the beginning, and abode not in the truth.*

2. Becauſe they are called *the ſonnes of God*, Job 1. 6. becauſe they were created in his image, and reſemble him as their Father, being in creation pure, holy, and righteous; ſpiritual, incorporeal, reaſonable, immortal, &c.

3. Becauſe after the general reſurrection we ſhall be like the good Angels, when we ſhall attain the perfect image of God.

Queſt. *Can you prove by the Scriptures that Angels were created?*

Anſw. Yes, *Pſal.* 148. All the creatures were invited to praiſe the Lord, and amongſt them is ſaid, *verſ.* 2. *Praiſe him, all his Angels*; and the reaſon is drawn from their Creation, For *he ſpake the Word, and they were made*; *He commanded, and they were created*, Heb. 12. 9. *Father of ſpirits*, Coloſ. 1. 16. *All things were made by him*, that is, by Chriſt, whether viſible or inviſible, whether thrones, principalities, or powers, &c. *Heb.* 1. 14. *He made them miniſtring ſpirits*; ſo as we muſt behold them created within the ſix dayes, but likely before man, *Job* 38. 7.

Queſt. *What reaſons prove this?*

Anſw. 1. They were part of the whole; If they had been before the whole, how had they for any time or ages been ſevered from the whole, while the whole was not?

2. *Moſes* had not ſaid true, that *in the beginning God made heaven and earth*, if the Angels had been created any time before; for then that former time had been the beginning.

3. Their habitation being in heaven primarily and properly; had they beene before the heavens were, they had been out of their proper place.

4. Their office being to be miniſtring ſpirits to the heirs of righteouſneſſe, there had been no great uſe of them; becauſe here were no ſuch to miniſter to before the Creation; what ſhould a meſſenger do, where none is to receive a meſſage?

Object. *But* Moſes *ſpeaketh nothing of the creation of Angels.*

Anſw. 1. Though he ſpeak nothing diſtinctly of them, as haſting to ſuch viſible things as more concerne the Church, yet in general he ſaith, that *God created the heavens, and all the hoaſts of them.*

Angels

2. The Scriptures elſewhere expreſſe their creation, as not onely in the former places, but *Job chap.* 38. 7. ſaith, *The children of God*, that is, the Angels had beginning at the ſame time, *when the foundation of the earth was laid*; when the heavens were adorned, and the Starres created: And that is moſt likely in the third heaven, the proper place where they fell that ſinned, therefore called the Angels of heaven.

Queſt. *But Was God from all eternity before the world, and the Creation Without his Angels?*

Anſw. Yes; and this ſetteth out his power and perfection, who had no need of them nor any thing without himſelf, to adde to his glory and happineſſe, neither now hath he need of them; whom he created not out of any neceſſity, but out of his goodneſſe, that by them he might declare his goodneſſe to us for whoſe ſervice they were created.

Object. *But they alwayes behold the face of the Father, and therefore are from eternity.*

Anſw. *Mat.* 18. 10.

The word (*alway*) noteth not an eternity, but a continual duration in their miniſtery ſince God made them ſervants to the heirs of ſalvation; ſo the Greek διὰ παντὸς implieth the word χρόνε, being properly to be ſupplied; they at all times (ſince the time they were) behold the face of God.

What

What is the uſe of the creation of Angels? Queſt.

The uſe reſpecteth either { God. / Or the Angels. / Or our ſelves. } Anſw.

What in reſpect of God? Queſt.

To ſet out and declare his great Majeſty and glory, who is attended with ſuch an infinite number of glorious Angels, who for their purity and glory are called *morning ſtarres*, Job 38. 7. The brightneſſe of them to be ſuch, as we are not able to behold; and for their power and might are called not onely principalities and powers, but gods alſo, 2 *Cor.* 4. 4. If *Solomons* glory was ſet out by the number, order, apparel, attendance of ſervants; much more the ſurpaſſing glory of the Lord is manifeſt in this moſt glorious attendance. Anſw.

What is the uſe in reſpect of the Angels? Queſt.

To ſhew that they being creatures cannot be the objects of divine worſhip; ſo as we may not worſhip or pray unto them, or unto God by them. For, Anſw.

1. The Scripture condemneth all worſhip of Angels.

2. Angels acknowledge themſelves to be creatures and fellow-ſervants; and on this ground refuſe it, *Rev.* 19. 10. *See thou do it not, I am thy fellow-ſervant,* Judges 13. 16. The Angel unto *Manoah, Though thou make me abide, I will not eat of thy bread; and if thou wilt make a burnt-offering, offer it unto the Lord*; yea, only wicked crave it, *Matth* 4. 9. The Devil to our Saviour, *All this will I give thee, if thou wilt fall down and worſhip me.*

3. They know that there is but one Mediatour; and it were high ſacriledge to thruſt themſelves into his office.

4. They are miniſtring ſpirits to be our ſervants, not our Lords to be worſhipped.

What is the uſe in reſpect of our ſelves? Queſt.

The uſe is of inſtruction and conſolation. Anſw.

What are we taught hence? Queſt.

We are hence led into duty concerning { God. / & / Angels. } Anſw.

What learne we in regard of God? Queſt.

1. To take notice of his fatherly care and goodneſſe to us who hath created them to be our keepers in our wayes, and ſet them as a guard to pitch their tents round about us, *Pſal.* 91. 11. & *Pſal.* 34. 7. Anſw.

2. To ſtirre us up to much thankfulneſſe and ſervice to him, who hath appointed ſuch glorious creatures to ſerve us.

3. To kindle and blow up in us a vehement flame of love unto God, who hath made them ſo loving unto us in their ſervice; for hence they are called Seraphim, that is, fiery or flaming, becauſe they are firſt inflamed with an ardent love to the godly, for Gods image and commandment, and alſo for the relation to Jeſus Chriſt.

What learne we in reſpect of the Angels? Queſt.

1. To honour, love and reverence them, and preſerve friendſhip with them; yea to walk holily and ſeemly before them, as obſervers and witneſſes of our actions, ſpeeches, and behaviour, 1 Cor. 11. 10. Anſw.

2. To fear ſinne in their preſence, who are called a flame of fire, *Heb.* 1. 7. Not that their ſubſtance is fire, but becauſe they are executioners of the wrath of God, which as a fire conſumeth wilful ſinners.

What comfort have we from the creation of Angels? Queſt.

1. In that we ſee theſe glorious Angels created for our defence, *Pſalme* 91. Who as Valiant Captaines, and truſty friends reſiſt for us and ſtand againſt all the forces of Satan and all his wicked Angels. Anſw

2. To ſtrengthen us in perils and dangers and temptations, in that *there are*

more

more with us then againſt us, 2 *Kings* 6. 16.

Queſt. *How may we aſſure our ſelves of the protection of the Angels?*

Anſw. 1. If we become *heires of ſalvation*; They ſerve God in the ſafety of his Church, *Heb.* 1.14.

2 Fear God, be trueworſhippers; fear to ſinne againſt him as the greateſt evil, *Pſalm.* 34. 8. *The Angel of the Lord pitcheth his tent about them that fear him, and delivereth them.*

3. Keep thee in thy way: *Pſal.* 91. 11. *He ſhall give his Angels charge over thee to keep thee in all thy wayes*; In all God's wayes, thou haſt God's word and promiſe.

4 Be much and often in prayer in thy trouble, *Mat.* 26. 53. *Cannot I now pray to my Father, and he will give me more then twelve legions of Angels?* 2 *Kings* 6. 17. Eliſha *prayed*; *and the Lord opened the eyes of the ſervant, and he ſaw mountaines of horſes, and chariots of fire, round about* Eliſha.

5. Imitate the good Angels, be in the ſame work.

Queſt. *Wherein?*

Anſw. 1. Subject thy ſelf to Chriſt as thy Lord and King, ſo do they, *Phil.* 2. 9. *Every knee in heaven boweth at the name of Jeſus*, that is, All the Angels acknowledge Jeſus Chriſt the Lord to the glory of the Father, and all ſubject themſelves to him as their Lord and head; And this is their bowing and ours too.

2. Do the will of God alway cheerfully, as they are ſaid to have wings: So our Lord teacheth us to pray to do the will of him in earth, as the Angels do in heaven.

3. They ſtand in abſolute conformity to that natural and eternal law, by which all reaſonable creatures ſtand bound to love God above all, and good men for God, as themſelves; ſhall Angels in the perfection of heaven ſtand bound to the law, and ſhall any frantick conceit of a perfection beyond others, looſe us from all tie and obedience to the eternal law?

4. They live not only a natural life, but a ſupernatural, which is their conjunction with God, with whom they that are ſo united, live. This appeareth, in that all the Angels that fell, live ſtill their natural life, but are fallen from that ſupernatural life, which ſtood in their happy conjunction, and viſion of God; ſo muſt we more cheriſh our life ſpiritual ſtanding in union with God, then the natural, which is but union of ſoul and body.

This holy agreement with the holy Angels, may aſſure us of their love and faithful protection.

Maker of Earth.

Qneſt. *Who made the Earth?*

Anſw. The Lord God, one in Eſſence, and three in Perſon, *Heb.* 1.10. The Lord in the beginning hath eſtabliſhed the Earth, *Job* 38. 4. *Where waſt thou, when I layed the foundation of the Earth? who laid the meaſures thereof? who ſtretched the line thereof? or who eſtabliſhed the corner ſtone of it?*

Queſt. *When made he the Earth?*

Anſw. In the beginning, ſaith the text.

Obj. *But the Earth was made the third day*, Gen. 1.10. *and there was neither this Earth, nor the name of it till then.*

Anſw. 1. This earth which we now inhabit was not made till the third day, yet there was the matter of it made the firſt day: which *Moſes* by Anticipation calleth Earth, *Verſe* 1. but diſſolute and confuſed.

2. Drowned and moyled under an infinite depth of waters.

3. Lying in fearful darkneſſe.

4. Deprived of all beauty and furniture, without plants, herbes, trees, beaſts, or any living creature.

Why

Why did the Lord make it ſo rude and deformed at firſt? Queſt.

Not for want of power, wiſdome, or goodneſſe, who could in one moment have made the world moſt abſolute and perfect; but Anſw.

1. Leſt the vaſt earth might be thought uncreated and without beginning.

2. Leſt men ſhould too much admire it, as the Braſilians and Americans, who worſhip the earth as a God. *The Braſilians & Americans worſhip the Earth as a God.*

3. Leſt men ſhould aſcribe the increaſe and bleſſings of the earth to the nature of it, which is to be attributed onely to him who created it of nothing.

Where did he make or ſet the earth? Queſt.

In the midd'ſt of the world, as the loweſt creature of all the univerſe. Anſw.

1. That it might receive celeſtial light and influence on every ſide.

2. That having ſet it under our feet, we might in compariſon of heaven contemn and deſpiſe it.

3. To humble us.

1. In beholding our original of the earth the loweſt of all.
2. In our dwelling here in the loweſt of all elements, in the midd'ſt of duſt and aſhes.
3. In our removing hence, who ſhall returne to duſt and aſhes againe.

Upon what foundation did he ſet ſo vaſt and ponderous a creature? Queſt.

Pſalme 104. 5. *He ſet the earth upon her foundations, ſo that it ſhall never move*, that is, upon her own weight, ſhe having no baſes, pillars, or ſtayes without her, or externally from her, but her own inward and ſecret property by which ſhe hangeth in the aire without any ſupport, *Job* 26. 7. *He hangeth the earth upon nothing*, that is, nothing beſides or without it ſelf. Anſw.

But *David*, Pſalm 24. 2. ſaith, that *the Lord founded the earth upon the ſeas, and ſtabliſhed it upon the floods*; and *Pſalm* 136. 4, 6. *He doth great wonders*; one is the ſtetching out the earth upon the waters.

1. The earth being heavier then the waters, cannot be borne up by them.

2. The Hebrew phraſe ſignifieth *ad maria & ad flumina*, ſo as the meaning is, the Lord founded the earth to the ſeas and floods, making them but one Globe.

3. Becauſe the waters ſeeme to be lower then the earth, and the dry earth ſeemeth above them, therefore to our ſenſes the waters ſeeme the Baſis, and a lower foundation then the earth; though the ſeas are above the earth, and higher then all the habitable earth, as Geographers demonſtratively prove; yea, the Scriptures, *Pſalm* 104. *verſe* 6, 9. *Thou covereſt the earth with the deep as with a garment, the waters ſtand above the mountains, but thou haſt ſet them a bound which they ſhall not paſſe, they ſhall not return to cover the earth* *Note this*

What may we obſerve hence? Queſt.

The power of God's Almightv Word that can uphold ſo vaſt and maſſie a ſubſtance, by no other pillars then aire and water, *Hebrewes* 1. *ver.* 2. *He beareth up all things by his mighty Word*; All the wit of men or Angels cannot make a graine of earth or a drop of water hang in the aire without any other ſtay; but the Word of the Lord maketh an infinite weight of earth and water do ſo; The reaſon is, the Word of the Lord maketh this their place, and they will not by us be carried out of their place. Anſw.

What is the ſecond? Queſt.

Admire the wonderful work of God in making the earth ſtand ſo firme upon no foundation, yea, making it round and yet firme, whereas Anſw.

roundneſſe is a moſt fit figure for motion.

What is the third?

Queſt. To obſerve with thankfulneſſe his ſpecial and daily Providence, having made
Anſw. the Earth and Sea into one Globe, and ſo the Sea and Ocean higher in ſome point then the habitable earth, and ſo might in reaſon drown the world; yet notwithſtanding he ſaith to the proud waves; *Thus farre ye ſhall come, and no farther.*

What is the fourth?

Queſt. That ſin diſordereth all Gods conſtitutions, maketh the ſenſeles creatures ſome-
Anſw. times forget the law of their Creatour, in the revenge of his law and juſtice. He ordained the earth firme and ſtable, to beare up Man and Beaſt; but ſinne maketh it ſometimes ſhrink away, and ſwallow the inhabitants, as *Corah*, *Dathan* and *Abiram*. He ordained the earth to ſtand firme and immoveable upon his owne *Baſis*; but ſinne maketh the earth quake and tremble under the inhabitants, and often ſwallowing up whole cities.

For what end did God make the earth?

Queſt. For ſundry ends.

Anſw. 1. For his own glory and goodneſſe; *For the earth is full of the glory of the Lord, and of his goodneſſe*; It is as a ſtage and theatre of nature, by admirable Wiſdome, Art and Power of the Creatour, diſtinguiſhed and adorned, that we entring into it as into a School, might be inſtructed concerning the Omnipotency, Omnipreſence and infinite Wiſdom of our Creatour.

What is the ſecond end?

Queſt. That it might be a faithful and helpful ſervant to our uſes, as

Anſw 1. A Mother, of which we muſt be made.

2. A Nurſe, by whom we muſt be educated and fed; the earth is a common furniſhed table for all creatures.

3. To be our countrey, in which we muſt a while live; and an houſe to inhabit a ſmall time.

4. To be a common ſepulchre, to which our return muſt be, and ſo to be our bed in the night of death.

What may we note hence?

Qneſt. That meditation of St. *Bernards*, *Cogita unde venis, & erubeſce; ubi ſis, & ingemiſce; quò vadis, & contremiſce*; Meditate whence thou comeſt, and bluſh; where
Anſw. thou art, and mourn; whither thou goeſt, and tremble.

What is the third end of creating the earth?

Queſt. That it might be a fit ſeat and dwelling for man, every way furniſhed to his
Anſw. hand, *Pſal.* 115. 16. *The Heaven of Heavens is the Lords, but the Earth he gave to the ſonnes of men*; namely, that *Adam* and his poſterity might inhabit and occupie it.

Wherein conſiſteth, or how appeareth mans right over the earth?

Queſt. In three things.

Anſw. 1. In that God gave command to man to fill the earth, that is, to people it and inhabit it. *Gen.* 1. 28.

2. In that he gave him Lordſhip, to rule and ſubdue the earth, and all the creatures.

3. In that he commandeth the earth to be fruitful, and to yield all her fruits to the uſe of man, and ſo it did, *Gen.* 1. 24. with *Gen.* 9. 3.

Obj. *But ſeeing all* Adams *Poſterity is made owner of the whole earth, it ſeemeth every piece of earth belongeth to every man that can ſubdue it and win it, and every man may ſeat himſelf where he will.*

Anſw. No; for God ordaineth no Anarchy, nor that the ſtrongeſt ſhould take all he can get or hold by the ſword; but

1. Gods Ordinance ſubdueth it all to the uſe of man, as to be occupied, tilled, builded and inhabited by mankinde.

2. It

2. It muſt be ſubdued lawfully, orderly and with equity, that is; it muſt be held with right and lawful title, and every man muſt ſubdue, not the whole, but his own part and portion aſſigned by God, that there may be order and peace conſerved in the world, and not a confuſion; *God is the God of order, and not of confuſion.*

Queſt. *How can this appear?*

Anſw. 1. That the Lord after the ſinne of *Cain*, caſteth him out from the earth, *Gen.* 4. 14. that is, not ſimply, but from that earth where the Church was then, from his fathers family, which he calleth *the Church of God*; but aſſigned him another part of earth for him and his to dwell in; where he built a City, called by him in reſpect of his baniſhment, *Nod.* Now muſt not *Cain* challenge any part of that earth which God had entailed to his Church, but muſt confine himſelf to another part.

2. In that after the Flood, God would not have the ſonnes of *Noah* dwell in common, as joynt purchaſers, but divided the earth and Iles amongſt them, every man after his tongue and family; They muſt not after diviſion one challenge anothers part, *Gen.* 10. 5.

3. The ſame appeareth in the dividing the land of *Canaan* by lot; Gods pleaſure was not that they ſhould hold it in common confuſedly, but be orderly diſtributed to the ſeveral tribes and families.

4. Becauſe Saint *Paul*, Acts 17. 26. affirmeth *Moſes* his words concerning the peopling and ſubduing of the earth to be accompliſhed.

1. God hath made of one all mankinde to dwell on all the face of the earth, and therefore the earth is filled.
2. He hath aſſigned the times before, *and the bounds of their habitation*; and therefore God hath ordeined, where, when, how much, and how long every man ſhall injoy, and in theſe bounds they muſt be conteined.

Queſt. *Is there any other ſpecial end why God made the earth?*

Anſw. Yea, and it is, that a Church of Saints might be gathered and conſerved in the world, for their ſakes the world was made, and for their ſakes it is upheld; for the world was properly made to be repleniſhed with Saints, and the wicked enjoy it by accident onely to exerciſe the Saints.

Queſt. *But was not Paradiſe ordained for the Church?*

Anſw. No, not onely; for to *Adam* in innocency, and in Paradiſe was ſaid, *Till the earth*; And if *Adam* had ſtood, all the world ſhould have beene filled with Saints as well as Paradiſe, and it ſhould have beene as a Paradiſe.

Queſt. *What may we learne from this general diſcourſe?*

Anſw. That which *Job ch.* 12. 7. adviſeth, *Aske the beaſts, and they will teach thee; and the fowles of heaven, and they will tell thee; aske the earth, and it will ſhew thee,*

1. That thou art not owner, (for *the earth is the Lords*) but a tenant. Thou occupieſt under the Lord, who expecteth a quit-rent of thankfulneſſe and duty.
2. Know thy bounds, and limit thy ſelf within Gods bounds; he hath afforded thee a rule over the creatures, not a tyranny, *Uſum conceſſit, non abuſum*; To abuſe any creature, or thy ſelf by it, is a forfeit of thy tenure.
3. God hath bounded thy portion and habitation, bound thou and limit thy deſires and affections; earth compared with heaven is but a point, *& puncti nulla eſt magnitudo*; Let it be ſo to thee, as it is in it ſelf, and loſe not the glory of heaven for a thing of nothing, unhappy is that change.

Queſt. *What elſe may we learne hence?*

Anſw. The abſolute greatneſſe and ſovereignty of God over all creatures, he commandeth the ſenſeleſſe and brute earth to fructifie, and it doth ſo; to yeeld fruit to man, it doth obey; it cannot of it ſelf obey, but the command addeth a power to make it to can.

Queſt. *What gather you hence?*

Anſw. Two things.

1. The nature of God's commandment to us duſt and earth, ſhewing us what we ought to do, not what we can of our ſelves do; and what God by commanding will work in us, even that obedience which we of our ſelves neither will nor can. A vaine boaſt it is, to meaſure humane ſtrength by God's command. *Da quod jubes, & jube quod vis; quæ verba, cùm à Romano quodam Epiſcopo fuiſſent Pelagio preſente commemorata, ipſe ferre non potuit.* Auguſt.

2. For man to diſobey Gods voice, is to caſt himſelf below the brute creatures; ſee *Iſa.* 1. 3. *The Oxe knoweth his owner, and the Aſſe his maſters crib, but Iſrael hath not known me,* Jer. 8. 7. *The Storke in the aire knoweth her appointed time, and the Turtle, and the Crane, and the Swallow obſerve the time of their coming; but my people knoweth not the judgement of the Lord.*

Of the Creation of Man.

Gen. 1. 26. *Furthermore God ſaid, Let us make man in our image, according to our likeneſſe.*

Of all earthly creatures, it moſt nearly concerneth us to conſider ſeriouſly of our own creation, wherein we conſider three things.

Queſt. *Which are they?*

Anſw.

1. The cauſes, which are four { The efficient. / The matter. / The forme. / The end.
2. The conſequences.
3. The circumſtances.

Queſt. *Who is the efficient or maker of man?*

Anſw. The efficient or maker of man is God, *Deut.* 26. 19. God made all the Nations; *Job* 10. 9, 10. *Remember I pray thee, thou haſt made me as the clay, and thou haſt clothed me with skin and fleſh, and that thou haſt given me life and grace.*

Queſt. *What is meant by God in the Text?*

Anſw. The bleſſed Trinity, the Father, Sonne and holy Ghoſt; for they all created man.

Queſt. *How appeareth that?*

Anſw. For the Father and for the Sonne, *Heb.* 1. 1. By the Son he made the world; and *John* 1. 4. *All things were made by it, and without it was nothing made;* for the holy Ghoſt, *Job* 33. 4. *The Spirit of God hath made me, and the breath of the Almighty hath given me life.*

Queſt. *What have we to conſider in the efficient?*

Anſw. Two things. { 1. The conſultation. / 2. The execution.

Queſt. *What is this conſultation?*

Anſw. An Act of the bleſſed Trinity, whereby the three perſons deliberate and conſult with themſelves concerning mans creation, ſaying, *Let us make man in our image.*

Queſt. *Why ſay you, ſeeing God is but one, that they conſulted among themſelves concerning mans creation; why not rather with the Angels or creatures?*

Anſw. *Known unto God are all his works from eternity;* It is a compariſon from wiſe men, who in any ſpecial work, enter into deliberation, *Gen.* 1. 26. This is plaine by the Verb ſingular, joyned with the Noune plural *Elohim, Let us make,* and, *he ſaid,* and *he created,* expreſſely implying the myſtery of the Trinity in Unity.

2. Not with Angels, for man was not made in their ſimilitude or image, but *in the image of God,* verſ. 27.

3. Not

3. Not with Creatures; for they were not made to the image of God, but man.

4. Neither Angels nor creatures may ſhare in the glory of this Omnipotent work.

What doth this conſultation teach us? Queſt.

1. The care and conſent of the three Perſons in one Eſſence in will and work, who for our underſtanding are ſaid to conſult about mans Creation; and as they are one in themſelves, ſo alſo they are one in this deliberation and execution; for ſo ſoon as it was conſulted, it was executed and produced into act, according unto that holy decree, *verſe* 27. *Anſw.*

What elſe? Queſt.

2. To note the excellency and dignity of man above the other creatures; Of other things he ſaid, *Let light be, and it was ſo; Let there be a firmament, and the waters gathered into one place, and it was ſo*, without any further deliberation; but he will not make man without ſound deliberation and conſultation, as having a more noble and excellent creature in hand, then any he had yet made, as being of all the viſible world the Maſter-piece, an Abridgement and Mappe, a Table and Epitome of all the reſt. *Anſw.*

What is the third inſtruction? Queſt.

That he might manifeſt himſelf the true God by our firſt Creation; the Father, Sonne and Holy Ghoſt, as well as he hath in the ſecond Creation or Regeneration more clearly expreſſed himſelf one God in three Perſons; and ſo we by both reſpects may be provoked to worſhip him aright, as the only true God, being the Trinity in Unity. *Anſw.*

What do we elſe learne? Queſt.

That we ſhould ſtirre up our care for our own good; for ſhall the bleſſed Trinity take care to conſult of our Creation, and ſhall we take no time to conſider or deliberate of our Redemption and Salvation? ſhall they take ſuch care to ſave us; ſhall they with ſuch deliberation imprint and ſtamp their own bleſſed image upon us, and ſhall we ſit down in our loſſe, and never look after it? *Anſw.*

Is there any other thing in this conſultation? Queſt.

Yes, a ground of conſolation; that the bleſſed Trinity ſhewing ſo great care over us, when we were nothing, both wanting bodies and ſouls, and their image, will now be much more careful over us, on whom they eſpie this image renewed, who have not only a being in nature, but in grace, and are not only creatures, but new creatures; not only men, but ſonnes, and adopted in Chriſt. *Anſw.*

But what may we learn according to this conſultation, that God made man? Queſt.

Sundry things. *Anſw.*

I. To take notice of Gods abſolute power over all men, being his creatures, which appeareth in three inſtances.

1. He hath abſolute power to honour himſelf in juſtice or mercy, on any of his creatures, as *the Potter over the clay*, to chuſe or paſſe by as he pleaſeth, *Rom.* 9. to love or hate before doing good or evil, *to make veſſels of honour and diſhonour. Pelagians* denie this abſolute power, and confine it to their owne ſcantling, denying the Lord that power, whereof he giveth them not a reaſon.

What is the ſecond inſtance? Queſt.

He hath abſolute power to command or prohibit what pleaſeth him, and thereto abſolute obedience muſt be yielded, being bound to no law; if he command *Abraham* to kill his ſonne, it ſeemeth a barbarous fact againſt his own written law, *Abraham* muſt obey his Creatour; No King nor Prince may thus command or be obeyed, being creatures as we are; A King may command a juſt revenge, but not to rob or ſpoile, but God commandeth *Iſrael* to rob *Egypt*. *Anſw.*

Quest. *What is the third instance?*

Answ. He hath absolute power to take from us life or being, as he pleaseth, because he created us, *Jer.* 45. 4. *What I have built I will destroy, and pluck up what I have planted,* Psal. 90. 3. *He hath said, Return again ye sonnes of men; our bodies to the earth, and our spirits to God that gave them; in the word of this great King is life and death.*

Quest. *What may we farther observe, in that God is our Maker?*

Answ. It leadeth us to our duty, concerning { 1. God. 2. Our selves. 3. Our brethren.

Quest. *What is our duty hence concerning God?*

Answ. 1. To acknowledge our selves wholly his, and not our own, nor in our own power, *Psal.* 100. 3. *For he made us, and not we our selves;* He made soule and body, he redeemed both, therefore both must glorifie him, 2 *Cor.* 6.20. *Both must obey and be subject unto him,* Psal. 119. 73. *Thy hands made me and fashioned me, give me understanding to learn thy Commandments.*

2. To be silent under his corrections without murmuring; and in all things befalling thee and thine, hold thy peace, and say nothing, because he did it, *Psal.* 39. 9. *Isa.* 45. 9. *Wo to him that contendeth with his Maker, shall the clay say to the Potter, Why hast thou made me thus?*

Quest. *What is the duty concerning our selves?*

Answ To learne to carry out selves purely and uprightly in all things, and to be inwardly sincere; for he that made us, knoweth every part of his workmanship; he knoweth what we are, and what is in us, *He made the eye, and shall he not see? he planted the eare, and shall not he heare? he made the heart, and doth not he discern what is therein? Darknesse hideth not from him, for he possesseth the reines,* Psal. 139. 12, 13. Thou must not nourish anunclean, covetous, revengeful, atheistical thought, for the eye of thy Creatour is upon it; Study for pure thoughts.

Quest. *What duty hence in regard of our brethren?*

Answ. To demeane our selves therefore justly and mercifully to our inferiours, because the same hand made them and us, *Job* 31.13. *If I did contemn the judgment of my servant, and of my maid, when they contended with me,* verse 15. *He that made me in the wombe, hath not he made him? hath not he a one fashioned us in the wombe?* Prov. 19. 31. *He that oppresseth the poor, despiseth his Maker;* so *He that lendeth to the poor, lendeth to his Maker.*

Quest. *Do you note any thing else in that God is our Maker?*

Answ. Yea, it affordeth many grounds of comfort.

Quest. *Which is the first?*

Answ. A poor man despised and in want may comfort himself in that he is the workmanship of God as well as the richest and highest; a vessel of the same clay laid a little farther out of hand, *Prov.* 22. 2. *The rich and the poor meet together, but the Lord made them both;* God seeth as much need of the feet in the body, as of eyes and hands.

Quest. *What is the second?*

Answ. The poor in spirit, the humble and dejected soul in the sense of sinne, may conceive comfort, that he is the work of him who is the Father of mercy to those that in humility call upon him, *Isaiah* 64. 8. *O Lord, thou art our Father; we are the clay, and thou art the Potter; we all are the work of thine hands,* Verse 9. *Be not angry, O Lord, above measure, &c.*

Quest. *What is the third?*

Answ. When we see the wicked enemies of the Church taking wicked and crafty counsel against the Church, to cast down God's worship, and set up Idolatry, and poure out the blood of the Saints of the most High, here is comfort; he that made them, seeth them, and all their counsels, and smileth at them, while he bringeth

bringeth them all upon their own heads, *Iſa.* 54.16,17.

What is the fourth ground of comfort? Queſt.

That if we ſee the Churches under oppreſſion, & ſtand in need of ſome protector and deliverer, yet not to fear, ſeeing God that created man upon the earth, wanteth not ſpirit, he can eaſily in his due time raiſe up ſuch as ſhall withſtand the power of wicked men, *Iſaiah* 45.12,13. *I have made the earth and man upon it; I will raiſe him in righteouſneſſe* (meaning *Cyrus*,) to aſſiſt the diſtreſſed people. Anſw. Cyrus.

What is the fifth ground? Queſt.

Againſt fear or feeling of ſickneſſe and ſorrow, and againſt the approach or preſence of death; nay when we ſhall be rowled up in the houſe of death, and our aſhes to be in oblivion; yet to comfort our ſelves, in that the Lord who created us of nothing, will not forget us; but will keep our bones and aſhes ſafe to raiſe them glorious at the laſt day; *Commend thy ſelf unto him in well-doing, as to a merciful Creatour*, 1 Pet. 4. 19. Anſw.

What was the matter of which man was made? Queſt.

Duſt, *Gen.* 2. 27. *He made man*, that is the body of man, *of the duſt of the earth.* A little red earth moulded by God, was the immediate matter of the firſt *Adam*; and it is the firſt and remote matter of all us; who all come *of one blood*, and were all in him; *Acts* 17. 26. *Gen.* 3.19. *Duſt thou art, and to duſt thou ſhalt returne again*; which place ſheweth how all men are but duſt. Anſw.

1. In their original and matter.
2. In their continuance and preſent nouriſhment of the curſed Earth.
3. In their motion to duſt.
4. In their diſſolution into duſt.

What may we learne hence? Queſt.

Sundry leſſons. As Anſw.

1. Humility by looking into the pit whence we are digged; Our firſt matter was not of gold, ſilver, pearles, or pretious ſtones, or parts of the skie; but of ſlime and duſt of the earth. If God had given us bodies of ſuch ſhining and glorious matter as the Sunne, or made them of ſome heavenly lucid body, or had framed them ſo glorious as we hope they ſhall be; there had been ſome ground to have been proud of them; but baſe it is to be proud of duſt and ſlime.

What is the uſe of this obſervation? Queſt.

To hold this conſideration before us as an Antidote or ſenſe againſt whatſoever might raiſe up our thoughts, or ſet up our creſts in reſpect of our ſelves: The conceit of our riſſe and original will help us to anſwer all objections. Anſw.

Explaine this a little? Queſt.

1. When a man is ready to puffe up himſelf by his knowledge, by his gifts of minde, or nature, or grace, this will be an abatement of his high thoughts, when he ſhall conſider that nothing in him can alter the work of God, or make him other then he is, even a parcel of duſt. Anſw.

2. When the heart is ſwelled with any condition or advancement of life; or lifted up with honour in high place: This will allay ſuch tumors, to conceive, that thy ſelf is but a clod of earth, only lying on a little higher ground, then another clod; but a clod of a mountaine is no better in it ſelf, then a clod lying in a valley or a lower gound.

3. When vanity in minde prideth it ſelf in the beauty, or beautifying of the body; the ſame conſideration will call us back unto our ſelves. For

1. What is forme or beauty, but a little painted, comely duſt? And what if *Jezabel* ſhall paint her face, or the wanton lay it open to be ſeen in naked necks, breaſts, armes; what is this ſight but of a mud-wall painted?
2. What if the dainty perſon ſhall waſte out his or her time, money, labour on

on rich clothing, earerings bracelets, feathers and in curious deckings of the body; what is it but a piece of earth guilded? All that thou canſt put upon it, cannot make it other within then duſt; which is of all creatures the moſt vile and baſe.

Queſt. *What is the ſecond obſervation hence?*

Anſw. To acquaint us with our weakneſſe and frailty; for how ſoon, and how lightly is a little duſt blown away with a ſmall puffe of winde, ſo as no mention or memory is left? *Job* 13. 12. Your *memories may be compared with aſhes, and your bodies with bodies of clay*; And *Job* 4. 19. *We dwell in houſes of clay, whoſe foundation is in the duſt, and ſhall be deſtroyed before the moth.*

Queſt. *What is the uſe hereof?*

Anſw. That no man glory in his ſtrength, conſidering

1. Thou waſt not made of an hard rock, nor of an Adamant; thy ſtrength is not the ſtrentgh of ſtones, neither art thou framed of ſtubborn metal, as ſteel, braſſe, and iron, but of duſt.

2. Be it thou art ſtrong and well compact, thou art at the beſt but an earthen veſſel, 2 *Cor.* 4. 7. and be it thou haſt a comely faſhion for the time, yet ſuch a veſſel never ſo well luted and baked, is ſoon broken; it muſt be broken at the Well, *Eccl.* 12. and being broken into ſheards, can never be ſet together any more, like that broken Pitcher, *Iſa.* 30. 14.

Queſt. *What is the third obſervation?*

Anſw. To bring us low before God in the matter of his worſhip and ſervice, as in Prayer, Hearing of the Word, and the like, *Gen.* 18. 27. *I have begun to ſpeak, who am but duſt and aſhes*, that is, a baſe and vile creature; *Abraham* knew he had a reaſonable ſoule as well as a body of duſt; yet in Gods preſence he chooſeth to mention the moſt contemptible part, in the moſt contemptible manner, that he might expreſſe more humility; So muſt we acknowledge our ſelves leſſe then the leaſt mercy before God, who ſendeth the proud empty away.

Queſt. *What is the fourth obſervation?*

Anſw. To teach us to reſigne up wholly our ſelves to Gods faſhioning, as having abſolute power over us, to deal with us in all things as ſeemeth good to his wiſdome ſeem it never ſo hard: for are not we the clay in the hand of God, and ſhall we ſay to him, *he hath no underſtanding*? Iſa. 29. 16. Doth the duſt or the clay riſe up againſt the Potter, when he wringeth, and wreſteth, and boweth it, to what faſhion he will? or ſhall we preſcribe to him our health, wealth, peace, life or death, what to give us, what to leave us? farre be it from us.

Queſt. *What elſe may we learn?*

Anſw. To take notice of Gods gracious affection to his own, even from this ground, not only in that he doth pity and compaſſionate us as a Father, becauſe he knoweth our mould that we are but duſt, *Pſal.* 103. 13. —17. and ſo doth not ſtill ſtrive with us; but in that his wonderful and unſpeakable goodneſſe hath advanced us to ſuch a dignity in Chriſt Jeſus, being as we are, but duſt and aſhes; for what was the merit or worth in us above the Angelical nature, to raiſe us to ſo high an eſtate of grace and glory? Here is grace every way, to ſee a piece of clay framed to be ſuch a veſſel of honour.

What is the next inſtruction?

Queſt. To teach us to labour to recover the firſt and virgin-colour and condition of

Anſw. this our duſt. It was at the firſt red and comely in a bleſſed Image of God; we have ſince all beſmeared it with our ſinne. Now there is a way to make it lovely again in the ſight of God, that is, not to deck it with coſtly colours of ſoft raiment, or with vaine colours of blew and yellow, nor ſtick it with plumes of feathers; but to regain the red colour, we muſt get it a tincture in the blood of Chriſt.

Queſt. *How may I ſo do?*

1. BY

1. By faith apply his merits. *Anſw.*

2. Grow up in a ſimilitude of the ſecond *Adam*; expreſſe his humility, love, obedience and graces; if thou faile in this, God will care as much for thy fine clothes and dainty fleſh, as for an handful of duſt.

What is the laſt duty hence? Queſt.

That ſeeing by an inevitable law for ſin, this duſt muſt to duſt again, *Gen.* 3. 19. our care muſt be, that it may riſe out of the duſt, incorruptible. *Anſw.*

How may that be? Queſt.

1. Become a member of Chriſt, he is riſen from all duſt and corruption, and will not abide it in any of his members. *Anſw.*

2. Quicken thy faith, that by his power thou ſhalt riſe, and with theſe eyes of duſt ſhalt ſee the Lord, who having carried a piece of it into heaven already, *ſhall change theſe vile bodies, and make them like to his glorious body.*

What is the third cauſe of man? Queſt.

His forme: that is, The ſoul of man, wherein he goeth beyond other creatures, from whom his matter diſtinguiſhed him not. *Anſw.*

What is the ſoul of man? Queſt.

It is a ſpiritual and immortal ſubſtance, created by God in the body, in the image of God, by which man is diſtinguiſhed from all other creatures. *Anſw.*

How many things conſider you in this deſcription? Queſt.

Six.
1. That it is a ſubſtance.
2. A ſpiritual ſubſtance.
3. An immortal ſubſtance.
4. That it is created by God in the body.
5. In the image of God.
6. The effect, of diſtinguiſhing man from all other creatures.

Anſw.

Why call you it a ſubſtance? Queſt.

Becauſe it ſubſiſteth by it ſelf, and conſequently can be no accident or quality, as the ſouls of the beaſts are. *Anſw.*

How prove you that it ſubſiſteth of it ſelf? Queſt.

By two arguments. *Anſw.*

1. By the habitation; for it dwelleth in the body as a Maſter in his houſe, 2 *Cor.* 5. 6. Whilſt we are at home in the body, *we are abſent from the Lord*; for while it is in the body, it is diſtinct from the body, as having an inviſible and undying ſubſtance, and free from all bodily properties.

2. By the ſeparation, or migration from the body; for it goeth out elſewhere, as out of a Tabernacle, and after ſeparation from the body, ſubſiſteth of it ſelf, as in *Lazarus*, and in the thief, *Luke* 23. 43. *This day ſhalt thou be with me in Paradiſe*, Phil. 1. 23. *I deſire to be diſſolved and to be with Chriſt.*

Why ſay you it is a ſpiritual ſubſtance? Queſt.

For ſundry reaſons; as *Anſw.*

1. Becauſe the Scriptures call it a ſpirit, *Eccleſ.* 12. 7. *The body to duſt, and the ſpirit to God that gave it*, Pſal. 31. 5. Luke 23. 46. *Father, into thy hands I commend my Spirit.*

What is the ſecond reaſon? Queſt.

Becauſe it is incorporeal, not produced of elements as the other part is, *Gen.* 2. 7. *God made man*, that is, his body of the duſt of the ground, but not his ſoul, for *he breathed into him the breath of life.* *Anſw.*

What is the third reaſon? Queſt.

Becauſe the ſoul ſtandeth ſtill in oppoſition to the terreſtrial part, *Eccleſ.* 12. 7. *The body to duſt, and the ſoul to God that gave it*, Matth. 10. 28. *Fear not him that can kill the body, but him that can caſt ſoul and body into hell.* *Anſw.*

What is the fourth? Queſt.

That the very Heathens could call the ſoul *Aura divina particulam,* *Anſw.*

a piece of divine breath, and the Hebrew calleth it *Niſhmajim*, of a word ſignifying Heaven, to ſignifie, that it is not from earth, but a Spirit from Heaven, even from the Father of ſpirits.

Queſt. *But why hath God put a ſpiritual and divine ſoul into man, and into no creature elſe?*

Anſw. Not only to be as ſalt to keep the body ſweet for natural ends, as to inform the body, nor only to rule and guide the body, and ſubject the outward man unto it, but for ſupernatural and ſpiritual ends.

Queſt. *Which are they?*

Anſw. 1. That man above all creatures may be capable of the true knowledge, worſhip, and comfortable fruition of his Creatour, who expecteth divine and ſpiritual worſhip from them, but not from others.

Queſt. *How appeareth this?*

Anſw. 1. In that our Saviour pointeth us to it, when he ſummeth up the whole duty of the firſt Table, in theſe words, *Thou ſhalt love the Lord thy God with all thy ſoule, with all thy minde and ſtrength*; And *John* 4. 24. *He is a Spirit, and ſo muſt his Worſhip be.*

2. In that the Lord hath furniſhed the ſoule with ſingular faculties to this purpoſe, wherein the ſoule of man out-ſtrippeth all creatures, as

1. Of underſtanding divine things, for it could never love God unknown.

2. Of willing, that it may chooſe and will what God willeth.

3. Of diſcerning high and infinite objects, farre above the comprehenſion of Angels, till they be revealed, in all which God is not farre from us.

Queſt. *For what other reaſon did God create our ſoules ſpiritual?*

Anſw. In reſpect of himſelf, that he might take delight in, and take up our ſoules as Temples, in which the bleſſed Father, Son and Holy Ghoſt may dwell; whence faithful ſoules are called, *Pſal.* 24. 7. *everlaſting doores*, by which God *the King of glory* entereth into his Church, which is his city and inheritance, *Eph.* 3. 17. *That God may dwell in your hearts by faith*, Rev. 3. 20. *If any man open, We will come in, and ſup with him.*

Queſt. *What may we learne in that God created our ſoules ſpiritual?*

Anſw. Sundry inſtructions; as

1. To conceive the dignity of our ſoules being ſpiritual and divine; and being the better and more divine part, it challengeth the chief care and ſtudy, how to procure and maintain the happineſſe of it; wiſdom will chuſe the better part; and eſpecially care for the better part of our ſelves and ours.

Queſt. *What are the motives hereto?*

Anſw. 1. To conſider, that the ſoul not being from the earth, earthly things are unfit and diſagreeable to the divine nature of the ſoul, and only fit to oppreſſe and diſtract the ſoule; for how can that which is earthly feed and nouriſh that which is heavenly and a ſpirit?

Queſt. *What is the ſecond motive?*

Anſw. That the divine ſoule can finde no true reſt in things earthly, though it may deject it ſelfe, and occupie it ſelf in them, yet content it ſelf, and fill it ſelf with them it cannot, *Eccl.* 2. 1, *to* 11. The rich man, though that he had *animam triticeam*, and that he had found ſome eaſe and reſt, when his barnes, and bags, and cheſts were full, but how empty was he ere morning? *He that loveth ſilver, ſhall not be ſatisfied therewith.*

Queſt. *What is the third?*

Anſw. That the ſoul being from God immediately, and not from earth, is only capable of God, who is the ſoul of the ſoul, the life and the happines of it; And that which is not God cannot ſuffice it, that which is leſſe then God cannot fill it.

Queſt. *What is the fourth?*

Anſw. That we muſt place our chief content in ſpiritual things, 1 *Cor.* 12. 31. Affect the life of grace above the life of nature; *Chooſe godlineſſe above other things; firſt the Kingdom, then other things*; the riches of grace, and wealth of heaven above earth.

What

What is the fifth? Queſt.

Lift up the ſoul above earth, ſee it mount upwards to God, whence it came; ſee it apprehend, hold faſt God the chief good, as the life of it; knowing that the knowledge, holding and everlaſting poſſeſſion of God in Jeſus Chriſt, is life everlaſting. *Anſw.*

What is the ſecond thing we learne, in that God made our ſoules ſpiritual? Queſt.

To prepare our ſouls as clean manſions, ſwept, ſweetened, garniſhed with graces, that the Lord may take delight in us, and we in him; for elſe *Anſw*

1. We fruſtrate him of his end in creating us reaſonable ſouls, *whoſe delight is to be with the ſons of men*, Prov. 8.31.

2. We deprive our ſelves of our chief end and happineſſe, which is the fruition of God.

3. The Apoſtle exhorteth us to ſtrive againſt luſts, both becauſe *they fight againſt the ſoul*, 1 *Pet.* 2. 11. as alſo, becauſe they keep the Lord out of his poſſeſſion: If ſin keep the houſe, Chriſt will away; no man will bring a Prince into a ſtable or hogs-ſtie.

What is the third inſtruction hence? Queſt.

To frame our ſelves to ſpiritual life; not to live onely a natural life, as the unreaſonable creatures do; but a ſpiritual and heavenly life even upon earth. *Anſw.*

How may we peſerve this ſpiritual life? Queſt.

Get ſpiritual ſenſes reſtored, get the hearing eare, a ſweet taſte of God in Chriſt, eſpecially ſee with a ſpiritual eye ſpiritual objects; lift them from things preſent to things to come; from time to eternity; from momentany delighs, to the pleaſures at Gods right hand for ever. Thou canſt not ſee the Sun of the world, unleſſe thou lift thine eye to the heavens, much leſſe the Sun of grace; And the beſt ſight of things is within the vaile. *Anſw.*

What is the ſecond meanes? Queſt.

Labour for ſpiritual food, which God hath appointed for the maintaining of ſpiritual life; Get an hunger more after the Word then after thy daily food; The Jews muſt every day go forth to ſeek Mannah; And the wordling thinketh ſix days in a week too little for bodily proviſion. *Anſw.*

What is the third meanes? Queſt.

To be moſt active and moving in ſpiritual actions, as of Gods worſhip, Invocation; Chriſtian exerciſe, both publick and private; For, as natural life is manifeſt by natural actions, and preſerved by bodily exerciſes: ſo is ſpiritual life diſcerned and preſerved by ſpiritual exerciſes. *Anſw.*

What is the third thing in the deſcription of the ſoul? Queſt.

That it is an immortal, undying ſubſtance, capable of eternal life, or infelicity. *Anſw.*

How prove you this? Queſt.

1. By Scripture.
2. By Reaſon. *Anſw.*

By Scripture, *Gen.* 15.15. Abraham *ſhall go to his fathers in peace.* And *Chap.* 25. 8. Abraham *yielded the ſpirit, and was gathered unto his people*; therefore his whole man periſhed not.

But it was in regard of his body gathered to the buriall of his fathers? Queſt.

No, it was in reſpect of his ſoul, and the immortality of his ſoul, there in ſignified and implied; for none of his fathers, but only *Sarah* was buried in that place. *Anſw.*

But the place ſheweth what was meant by his fathers, his people. *Obj.*

That is the ſociety of the Saints, holily departed in the Lord. *Anſw.*

But it is ſaid, Iſhmael *was gathered to his people*, Verſ. 17. *but he was not gathered to the ſociety of the Saints.* *Obj.*

No; for the place ſheweth the divers ſtate of the ſoul after this life; In that *Abraham* had a juſt and upright people, to whom he was gathered, but *Iſhmael* had his people, a wicked people to whom he was gathered; but the immortality of the ſoul is cleared by both. *The phraſe of the kings ſleeping with their fathers*, argueth the im- *Anſw.*

mortality of the ſoul and reiurrection of the body; as ſleeping doth waking againe; *Paul deſireth to be diſſolved, and to be with Chriſt.* And Chriſt his promiſe, that thethief thatthat day ſhould be with him in Paradiſe, proveth the ſouls abiding. *Rev.* 6. 10. The Saints under the Altar ſeparated from the body, cry for vengeance, therefore they live.

Queſt. *How may we conceive of the immortality of the ſoul?*

Anſw. The immortality of the creature is a power of not dying, and floweth either

1. From divine ordination; or
2. From the property and perfection of the nature of it ſelf.

The former is, when that which is by nature corruptible, and can die, is by the power, gift and diſpenſation of God made immortal, ſo as it neither doth nor can die or be corrupted.

Explaine this in ſome examples.

Queſt. Thus *Adams* body was in it ſelf mortal; it had a power of dying, if either he

Anſw. ſhould ſin, or God ſhould not preſerve it from corruption; but yet in that ſtate of innocency it was conditionally immortal, and had a power not to die, ſo long as he preſerveth himſelf from ſin.

Queſt. *But was* Adam's *body made mortal, did not death come in by ſin? In the day thou ſinneſt thou ſhalt die,* Gen. 2. 17.

Anſw. *Adam's* body had a twofold mortality { 1. Natural. 2. The other contracted by ſin.

And great was the difference between the mortality of the body before the fall and after.

1. The former was onely *poſſe mori*, a poſſibility of dying; the other was, *non poſſe non mori*, a neceſſity of dying.
2. The one was within, proper to his nature; the other without, the merit of his ſin.
3. The former was not deduced into act of dying, but held out by the gift of immortality, ſo long as man walked with God; the other induceth not a neceſſity onely, but the preſent act of dying, Gods power and juſtice neceſſarily inflicting death on ſinners.

Queſt. *But have you any examples of the former immortality by divine ordination?*

Anſw. Yes, for thus alſo the bodies of the Saints in heaven ſhall become immortal, and obtaine *impotentiam moriendi*, not out of the propriety of their own nature, (for they are now newly crept out of corruption) but by the gracious ordination of God; Thus alſo the bodies of the damned ſhall be immortal in eternal torments, not in the propriety of their own nature, but from the juſtice and power of God ſo ordaining them: Thus alſo the new heavens and the new earth, wherein right ſhall dwell, ſhall be incorruptible not in their own conſtitution, but by the Lords powerful preſervation and ordination.

Queſt. *Now declare what is that immortality which floweth from the perfection and propriety of their nature?*

Anſw. This is the immortality of more noble ſubjects, which are in their own nature and ſubſtance incorruptible, as being ſevered from all matter, which is the root of corruption, and not produced or conſtituted out of prejacent matter; and this is the immortality of the Angelical ſpirits and reaſonable ſouls, which are in the perfection of their nature immortal, ſtill conceiving it a created and communicated immortality.

Queſt. *How prove you by reaſon that the ſoul is immortal?*

Anſw. 1. Becauſe all Gods promiſes of eternal life made to the godly and all the threatnings of eternal death to the unbelievers were void, and in vaine, and God untrue; But all the teſtimonies of the laſt judgement, of the heavenly manſions which Chriſt is gone to prepare of heavenly glory, and all the places concerning the ſorrowes of the ſecond death, and the torments of impenitent ſinners, which is a great part of Scripture, plainly evince the immortality of the ſoul.

What is the ſecond reaſon? The

The truth of God, who hath ſaid, *It ſhall be well with the juſt*, but not ſo with the wicked, *Iſa.* 3. 10. But in this life it is not ſo well to the godly; *Who had they only hope in this life, were of all men moſt miſerable.* *Anſw.*

What is the third reaſon? Queſt.

Becauſe God who is the God of the living, and not of the dead, calleth himſelf *the God of Abraham*, after that *Abraham* was dead, and therefore *Abraham* lived in his better part, which was Chriſt his argument againſt the Sadduces, *Mat.* 22. To the confirmation whereof ſerve all thoſe examples of dead perſons, into whom their ſpirits returned, both in the Old and the New Teſtament. *Anſw.*

What is the fourth reaſon? Queſt.

If the ſoule were mortal, then it muſt needs ſeparate us from Chriſt; but it cannot be, *Rom.* 8 39. *Anſw.*

What is the fifth reaſon? Queſt.

That in *Mat.* 10. 28. of our Saviour, *Feare not them that can kill the body; but not the ſoule.* *Anſw.*

But do we not reade of the death of the ſoule? Queſt.

Yes, but that is not a diſſolution of the ſoule, or a ceaſing to be but a ſeparation of a damned ſoule from God the fountain of life; it is a living death, and a ceaſing not to be, but to be happy. *Anſw.*

But God is only immortal, 1 Tim. 6. 16. therefore not the ſoul. *Object.*

Immortality is either *Anſw.*

1. Simple, natural, proper, abſolute; and ſo God is only immortal, *omni modo*; or

2. Communicated by the Will and Ordinance of God, thus is the ſoule of man immortal, which if God had ſo willed, had been as corruptible as the ſoules of beaſts; but by the Will of God it is made ſo, that it neither doth die now, nor can die.

But Why hath God made mans ſoule ſo immortal? Queſt.

For ſundry reaſons. *Anſw.*

1. To manifeſt his own wiſdome, with which it will not ſtand, that there ſhould be the ſame end of Man and Beaſt, whoſe original is ſo different and unlike.

What is the ſecond reaſon? Queſt.

That he might make a free and everlaſting Covenant of grace, the end of which is eternal happineſſe; for were the ſoule mortal, this Covenant could not be eternal, neither could any man partake and enjoy theſe Promiſes of everlaſting mercy, if the ſoule did ceaſe and die. *Anſw.*

What is the third reaſon? Queſt.

That he might manifeſt his eternal juſtice on thoſe who refuſe the offers of mercy, and go on in wilful diſobedience againſt their Creatour; then which nothing can be a ſtronger bridle to reſtrain us from ſinne; eternal juſtice waiteth on every offence. *Anſw.*

What is the fourth? Queſt.

That he might encourage the godly in their holy obedience, becauſe the ſoul of man is immortal, and capable of a better recompence then befalleth godlineſſe here below, *Rom.* 2. 7. *To them who by continuance in well-doing, ſeek honour, glory, immortality and eternal life.* *Anſw.*

What is the fifth? Queſt.

That he might ſuit the members of Chriſt to their eternal Head, who having now put off all mortality, will not be in Heaven without them; and as it is impoſſible for any enemie to kill his ſoule, and hold him under death, ſo it is as impoſſible to kill their ſouls, and ſubject them to death, *Mat.* 10. 28. *Anſw.*

But what may we learne from the immortality of the ſoule? Queſt.

1. To comfort our ſelves in the ſenſe of our preſent frailty and mortality, *Anſw.*

Heb. 13. We have no continuing city here, but ſeek one to come; The houſe may fall, but the tenant ſhall be ſafe.

2. To ſtirre up in us an holy endeavour in the meanes, which bring and uphold in us the ſenſe of joy, of eternal life and immortality. Be ſure that while the outward man periſheth, the inward man may be renewed daily.

Queſt. *What elſe?*

Anſw. 3. To work in us an holy contempt of the world, and the vaine things of it, as thoſe that look beyond it, and have better things in our eye; for,

1. We are men made for heaven and immortality, and muſt not frame our lives, as men made for earth.
2. If we only or chiefly minde earthly things, or things before us, what difference between us and the brute beaſts that periſh, who cannot riſe above periſhing things?
3. To confine our care to the body, and things to maintain bodily life; what do we elſe but actually deny the immortality of the ſoule, as the Epicures, who madly thought, that this life, which is but the way, was the chief end and ſcope of the life and being of man?

Queſt. *What is the laſt thing to be learned hence?*

Anſw. To confirm us in the aſſurance of the happy Reſurrection of our bodies unto eternal life; and that even *this mortal muſt put on immortality*. For

1. Both parts of man have been ſerviceable to God, and both parts muſt be recompenced.

2. Even the body is a member of Chriſt, and Chriſt will not be diſmembred and defective in Heaven.

3. Man ſhould be ever imperfect, if one nature ſhould abide; if the ſoul ſhould be immortal, and not the body.

4. The body is a part of Chriſt his purchaſe, for which an infinite price was given, that it might have an infinite happineſſe.

Queſt. *What is the fourth thing in the deſcription of the ſoul?*

Anſw. That it was created by God in the body.

How prove you it to be created?

1. Becauſe nothing is eternal but God: If it be not a creature it muſt needs be a Creatour, and every uncreated is infinite:

and ſo is not the ſoul, neither in { 1. Eſſence. 2. Power. 3. Act.

2. As it was not before time, ſo neither in the beginning of time, for the ſoul was not created till the ſixth day.

Queſt. *How prove you that it was created by God?*

Anſw 1. Becauſe God only is the Father of ſpirits, *Heb.* 12. 9.

2. He faſhioned the hearts of all the inhabitants alike, *Pſal.* 33.15.

3. The reaſonable ſoul is the image of God, which no crature can imprint.

Qneſt. *But are not our ſouls propagated from our parents with our bodies?*

Anſw. No, but daily created *de novo*.

1. Chriſt his ſoul was immediately created; for had it been propagated, it could not have avoided ſinne: but he was in all things like us, ſinne only excepted.

2. The father muſt propagate his whole ſoul, and ſo die, or a part of his ſoul; but not a part of his ſoul, the Eſſence being ſimple and indiviſible.

3. Whatſoever is propagated with fleſh, dieth with fleſh: but the ſoul dieth not with the body, and therefore is not propagated with it.

4. In diſſolution, both parts returne unto their principles, the body unto the Earth, the ſoul to God that gave it.

Queſt. *But why do you ſay it was created in the body?*

Anſw. 1. Becauſe the Scripture ſaith ſo, *Zech.* 12. 1. *God framed the ſpirit of man within him*, that is, createth it by infuſing, and infuſeth it by creating.

2. To

2. To ſhew it is not propagated from parents, for then it were from without, but it is created within.

But God inſpired into Adam's *face a living ſoul, therefore from without.* *Object.*

God made his ſoul within him, as he maketh ours; and God is a ſpiritual ſubſtance, and properly bloweth not, and the ſoul is a ſpirit, and properly cannot be blown; but God by this ſigne or ceremony ſhewed, that he had made the man a ſoul which manifeſted it ſelf in reſpiration, or breathing. *Anſw.*

What may we learne hence? *Queſt.*

1. Not to care ſo much how our ſouls came into our bodies, as how they may happily go out. *Anſw.*

How may a man ſend out his ſoul happily? *Queſt.*

1. If he pull out the ſting of death by daily repentance. A ſoul that knoweth nothing by it ſelf, no ſinne but repented of, no ſinne but that he is as deſirous to leave as he is of mercy and forgiveneſſe. *Anſw.*

2. If he get faith to faſten upon Chriſt; *Simeon* is aſſured to die happily, when his eyes have ſeen ſalvation; And *Paul* knowing whom he had believed, can commit his ſoul to him who is able to keep it, 2 *Tim.* 1. 12.

3. If he labour for aſſurance of God's favour, and eſteem it better then life. How happily ſhall that ſoul depart, that can ſay with the Apoſtle, *Whether I live or die I am the Lords*? Rom. 14.8. And the aſſuring our ſelves of our election, *miniſtreth to us an entrance into the heavenly Kingdome*, 2 *Pet.* 1. 11.

What elſe may we learne hence? *Queſt.*

2. That he knoweth our hearts, *Pſal.* 33. 11. the moſt ſecret and inward carriages of our ſouls and every faculty of them, for he faſhioned and formed them; we can hide no counſel or devices from him; The workman knoweth every piece of his work. *Anſw.*

3. To yield him ſpiritual worſhip and ſubjection, who is the Father of ſpirits. Every ſonne muſt honour his father; and in every thing, and every condition commend our ſouls to him in well-doing, as unto the faithful Creatour of them, 1 *Pet.* 4. 19. It is the Apoſtles argument, *Heb.* 12. 9. that we are more ſubjected to him the Father of our ſpirits the more noble part, then to the father of our bodies the worſe part.

What is the fifth thing in the deſcription of the ſoul? *Queſt.*

That God created it in his own image. *Anſw.*

Wherein conſiſteth this image? *Queſt.*

In three things. *Anſw.*

1. In the ſubſtance of man's ſoul, which is a ſpiritual, incorporeal, immortal Eſſence, as God himſelf is; but not an eternal ſpirit, as God, nor uncreated, nor immenſe in nature, wiſdome, power, nor ſelf-ſufficiency.

2. In the Divine and heavenly qualities of the ſoul; for in that ſoul which God inſpired, ſhined ſurpaſſing brightneſſe, the truth, righteouſneſſe and holineſſe of his Creatour, and that both in his minde and will, *Epheſ.* 4. 24.

3. In the preſent inexplicable happy condition, wherein it then wanted all that was evil, and enjoyed all that was good or deſireable, to make man excellently reſemble his Creatour above all the creatures; Inſomuch as the Heathens themſelves called him the image-bearer of his Maker; but here is likeneſſe, not equality; ſtill an infinite diſtance between God and man.

But was not man's ſovereignty and dominion over the creatures a part of God's image? *Queſt.*

I grant; ſome alſo place God's image herein. And in this, as a little god and Commander on Earth, he reſembled the Lord of heaven, *Chryſoſtome*; But I conceive that to be rather an adjacent property, and conſequent of the former; without the man, rather then the image of God it ſelfe, which is within him; and ſpiritual, as God himſelf. *Anſw.*

But why did God make man's ſoul in his own image? *Queſt.*

For three reaſons. *Anſw.*

1. That

1. That God in our nature, might make himſelf as in a glaſſe, viſible and conſpicuous, who in his own Eſſence and Nature is inviſible, that ſo, as in an image, we come to know him whoſe image it is; In *Adams* innocent ſoul were clear lineaments of his wiſdom, grace, holineſſe and glory.

2. That the Lord out of his unſpeakable grace, might unite himſelf to man as one like himſelf, to make man eternally bleſſed in his meaſure, as the Lord is infinitely, and beyond all meaſure.

3. That man made thus to Gods image, might ſo much the more dearly love, and worſhip, and glorifie his Creatour, ſeeing every thing loveth and cleaveth to its like.

Queſt. *What learn we hence, that God made the ſoule in his image?*

Anſw Sundry things.

1. That we ſhould by Gods workmanſhip upon our ſelves, be provoked unto holineſſe; for as God is all underſtanding, and all goodneſſe in himſelf; ſo hath he furniſhed mans ſoule with theſe two excellent faculties of underſtanding and will, that man might be continually occupied both in attaining farther knowledge of the truth, and in election and choice of will, cleave unto that which is good.

2. To teach us entirely to love God his grace and image, not only in our ſelves, but in our brethren; hence hath the Lord appointed his own image to be a band and tie, holding men together, when all other natural bands are too weak; this is enforced by that law which bindeth us to preſerve our brethrens lives and beings, and not to ſhed blood, becauſe in the image of God he made them. *Gen* 9.6.

3. To ſhew how inexcuſable wicked and impenitent perſons are, and how juſtly condemned, that not only have loſt this image, but wretchedly reject the meanes of recovering it by Jeſus Chriſt.

4. To teach us to get this image repaired and renewed in the ſecond *Adam*, get him our righteouſneſſe, ſanctification, wiſdom, and which the Apoſtle calleth, *Eph.* 2.24. *the new man, which after God is created in righteouſneſſe and true holineſſe*; This new man is never to be put on upon the old; but firſt caſt off the old, and then put on the new. The repairing to Gods image, is an abolition of corrupted qualities, and acquiſition of new.

Queſt. *Explaine this.*

Anſw. The acquiſition of theſe new qualities, conſiſteth in theſe foure things.

1. As the ſoule was the life of God and grace, ſo we muſt recover this life again by Chriſt, *Gal.* 2. 20.

2. As the minde knew God aright and his works, and did diſcern good from evil, juſt from unjuſt, without errour, and knew what was to be followed, and what to be avoided, we muſt get *the eyes of our minde inlightened, through the Spirit of wiſdom and revelation by the knowledge of God*, Eph. 1. 17. Phil. 1. 9.

3. The minde was beautified with { 1. Rectitude. 2. Liberty.

1. The former, in that it was willingly ſubject to Gods will, and excelled in original righteouſneſſe and ſanctity, and holily accorded with all pure inward motions, deſires and affections. This we muſt recover by *putting on the new man in righteouſneſſe and holineſſe*, Eph. 4. 24. and get our wills bowed by the Spirit to that which is good, and Gods will in all things.

2. The freedome of the will was that it could chuſe or refuſe, whatſoever reaſon ſaid was to be choſen or refuſed; It had a free election of good or evil: ſo we muſt beg the free ſpirit to help us to chooſe and faſten upon eligible objects; our wills being now ſervile, *voluntas non libera, niſi libertas.*

4. As the heart rejoyced in God and ſupernatural objects, and did cleave unto God; ſo we muſt get our hearts filled with the Spirit, that the joyes of Chriſt may be fulfilled in us, *John* 17.13. And as the heart then rejoyced in the happy condition it was in; ſo muſt we in the aſſurance, that by Chriſt the ſecond

Adam

Adam we are free from all evils, and enriched with all good things of heaven and earth good for us.

What motives have we hereto? Queſt.

1. This recovery of Gods image on earth ſhall be perfected in heaven, 1 *John* 3. 2. *We are now the ſons of God, but yet it is not made manifeſt what we ſhall be. And we know, that when he ſhall be made manifeſt, we ſhall be like him; for we ſhall ſee him as he is.* Anſw.

2. We ſhall recover a farre more excellent image then we had in *Adam* before the fall.

3. This happy recovered condition ſhall never be loſt or deformed as the former, but ſhall be conſtant and unchangeable as the Elect Angels, *Matth.* 22. 30.

What is the firſt and laſt thing in the deſcription? Queſt.

The fruit and effect of diſtinguiſhing man by a reaſonable ſoule, from all other things; for God by breathing the ſoul, made man a living ſoule, *Gen.*2.7. Anſw.

How appeareth this? Queſt.

Becauſe by the coming of the ſoul, the man becometh a man, and by the departure of the ſoule ceaſeth to be ſo, as in *Eutichus*, Acts 20.10.and therefore it is his proper forme, and as his forme, diſtinguiſheth him from all creatures. Anſw.

But how doth this diſtinguiſh man from beaſts, into whom God inſpired the ſpirit, which made them living ſoules alſo? Queſt.

God indeed put in them living ſpirits, which carried into all their members a quickening heat and power, to exerciſe all animal faculties in their members; but great is the difference between the ſoul of man and beaſts. Anſw.

1. Man's ſoul is a ſubſtance, the ſoule of beaſts a quality or accident.

2. The ſoule of man hath a being of it ſelf without another, that of a beaſt hath alwayes being in another.

3. Mans ſoule is a ſpirit, of a ſpiritual ſubſtance, reaſonable and intelligent; the beaſts is a quality riſing out of the matter.

4. Mans ſoule hath a moſt perfect being out of the body; theirs ceaſe, and have no being out of the body.

5. Mans ſoule was made in the Image of God, not ſo the beaſts, *Gen.* 9. 4, 6. *He that killeth a beaſt, killeth his ſoule; but he that deſtroyeth a man, deſtroyeth Gods Image.*

But the Angels have the ſame ſpiritual Eſſence, and divine qualities, in which Gods Image conſiſteth; therefore it diſtinguiſheth not from them. Object.

1. Their ſpirits are not inſpired into bodies. Anſw.

2. Nor united unto bodies.

3. Nor the forme of them as mens be.

But Chriſt is the image of God, and it diſtinguiſheth us not from him. Obj.

We muſt conſider Chriſt two wayes, { As the Sonne of God. / As the Sonne of man. } Anſw.

As the Sonne of God, he is the image of the Father, and ſo are not men.

Shew the differences. Queſt.

1. He is the uncreated Image of his Father, we the created. Anſw.

2. He is the eſſential image, the very character of his Fathers Perſon; ours accidental.

3. He fully expreſſeth his Fathers ſubſtance; He is in his glorious nature the very ſplendour of God his Father, *Heb.* 1. we expreſſe him darkly and obſcurely, and our image is not the ſplendour, but the celebration and obſcure expreſſion of his.

4. Chriſt as the Son is a ſpiritual ſubſtance as our ſoul, but with an infinite diſtance.

1. He is an infinite Spirit, ours finite.

2. He without beginning, ours begun in time.

3. Ours mutable as we ſee, his not ſo.

4. His is an eternal, unchangeable act; ours changeable and ſucceſſive in actions, paſſions and degrees.

Queſt. *But is there any diſtinction as Chriſt is the Sonne of man?*

Anſw. Yes, conſider Chriſt as our Mediatour, he is the image of God revealed, but in all degrees, perfections and excellencies far above all men and Angels, as became the Head of the Church, but as meer man, *like us in all things, ſin only excepted.*

Queſt. *What learn we hence, that the ſoul of man doth ſo diſtinguiſh him from the brute beaſts?*

Anſw. Sundry inſtructions.

1. That a man having ſo divine a ſoul, muſt not live as the brute beaſts that periſh.

Queſt. *Do any ſo?*

Anſw. Yes; as namely

1. Such as live without thoughts of immortality, without all heavenly mindedneſſe, only or chiefly minding earthly things, as if their ſouls with the beaſts either came from earth, or tended thither.

2. Such as are without God in the world, no care of piety, of conſcience, of Religion, deſpiſing means of ſalvation, rejecting the heavenly Mannah, the food of the ſoul; madding after worldly pleaſures and contents, but careleſſe whether the ſoul ſinke or ſwim, go to heaven or hell; led as brute beaſts to ſenſuality.

3. Such as think not of the laſt things to come; but as the brute beaſts, live for the preſent without conſcience of ſin or fear of puniſhment, or reſpect of reward, till they be overtaken as a bird in an evil day.

Queſt. *What is the ſecond obſervation hence?*

Anſw. That the end of a wicked man is farre more miſerable then the end of a brute beaſt; and happy were it for him, if his ſoul were as the ſoul of a beaſt, to periſh and come to nothing with the body it ſelf; but it muſt live ever, and go to the eternal Judge, to receive a dreadful ſentence of undying torments. We read 1 *Pet.* 3, 19. of ſpirits that are in priſon; had it not been their happineſſe to be Snakes, Toads, Serpents, that living their life, they might once die the death, but it is not ſo well with them: And think we not that thoſe who ſhall *wiſh the mountains to fall upon them, and the hills to cover them*; would not wiſh that their ſouls might ſleep in the duſt with their bodies, and both lie in the grave for ever? or as Chriſt ſaid of *Judas*, *it had been good for him he had never been borne.*

Queſt. *What is the third thing we learne?*

Anſw. That the ſoul calleth formore care, time and diligence to ſave and preſerve it, then the periſhing body, and *with feare and trembling to work out* our *ſalvation*, that we die not the death of the unrighteous, and that our end be not like his: For,

1. They never ſaw the dignity of their ſouls, who ſuffer the care of the body to eate out the care of the ſoul; as the ſeven leane kine ate up the ſeven fat.

2. Our Saviour ſaith it is unprofitable, if a man ſhould *win the whole world, and loſe his own ſoul.*

What is the fourth thing hence obſervable?

Queſt. That the godly may comfort themſelves, and not fear their enemies, becauſe,

Anſw. though they may kill the body, yet they cannot kill the ſoul, for if they could, there were no difference between the ſoul of a man and a beaſt.

But Solomon *ſaith, As dieth the one, ſo dieth the other, and no excellency of man*

Queſt. *above the beaſts; and who knoweth whether the ſpirit of a man aſcend upward, and the*

Anſw. *ſpirit of a beaſt deſcend downward?* Eccleſ. 3. 19, 21.

1. *Solomon* ſpeaketh in the language of a prophane Atheiſt, and Sadduces, and not according to his own judgement; for when he expreſſeth his own judgement, he telleth us that *the ſoul returneth to God who gave it*, ch. 12. He knew the ſoul aſcended upwards.

2. *Solomon*

2. *Solomon* ſpeaketh only in reſpect of neceſſity of dying, which is equally impoſed on them both; neither of them have a more certain ſeat here, one dieth, and the other dieth.

3. He knew that the ſpirit of the one aſcended, and the ſpirit of the other deſcended; but his meaning is, that very few conſider that the ſoule aſcendeth to God; moſt men live as not believing it.

What elſe do you learne?

Object. 1. That no man can redeem his own or his brothers ſoule; *Pſal.* 49. 7. A man *Anſw.* may buy the ſoule of a beaſt at a baſe price; but the price of one ſoul cannot all men and Angels pay.

2. That the ſaving of the ſoule is the chief work of this world, and ſhall have the beſt reward, *Dan.* 12. 3. *They that convert many to righteouſneſſe, ſhall ſhine as the ſtars for ever*; Many men have no more care of their brethren, wives, children, ſervants ſoules, then if they were the periſhing ſoules of ſo many beaſts.

3 The greateſt murther of all is the murthering and deſtroying of ſoules, their own or others; which is not the bereaving of its own life, but of the life of grace and God, becauſe it is the deſtroying of Gods image; Let it invite our care for our own, and the ſoules of our brethren, that they may live to God in this life, and live with God in the life to come.

What is the fourth cauſe of mans Creation? Queſt.

That is the end, 1. Supreme, 2. Subordinate. *Anſw.*

What is the ſupreme end? Queſt.

The ſame with the reſt of the creatures, that is, God and his glory, but with *Anſw.* this difference, that as the Lord ſheweth ſpecial care and skill in framing man above them all; ſo he intended to be ſpecially and moſt eminently glorified by man above them all, *Iſa.* 43. 7. *I created man for my glory, I formed and made him.*

What was the ſpecial glory the Lord intended in man above the reſt of the creatures? Queſt.

It may be conceived in three things. *Anſw.*

That God might declare his glory unto man, and to communicate unto him his gracious goodneſſe in ſuch a manner, as the reſt of the creatures are not capable of, and that both in grace and glory.

What is the ſecond? Queſt.

That on man he might ſhew forth his excellent glory, both in mercy and ju- *Anſw.* ſtice.

How in the former?

In manifeſting his rich mercy, according to his eternal decree, both in electing unto, and perfecting the eternal ſalvatiou of all ſuch, as being fallen, ſhould believe in the Name of his Sonne Jeſus Chriſt.

Prove this. Queſt.

Eph. 1. 6. *God hath choſen us to the praiſe of the glory of his grace*, ver. 11. *That we* *Anſw.* *who truſt in Chriſt ſhould be to the praiſe of his glory*, verſe 14. *Our Redemption is purchaſed to the praiſe of his glory.*

How in the latter? Queſt.

In manifeſting his eternal juſtice upon the veſſels of wrath and unbelievers, *Anſw.* *Prov.* 16. 4. *The Lord made all things for himſelf, even the wicked for the day of evil.* Artificers make things for others, God for himſelf, *Rom.* 9. 23. *What if God would, to ſhew his wrath, and make his power known, ſuffer with patience veſſels of wrath, appointed for deſtruction?*

What gather you from both? Queſt.

That the Elect ſhall not miſſe of ſalvation, nor the wicked of damnation; be- *Anſw.* cauſe the Lord will not loſe his glory of mercy and juſtice.

What is the third ſpecial glory intended in mans Creation? Queſt.

Anſw. That God might be ſpecially glorified by man beyond all others.

Queſt. *How, or wherein?*

Anſw. 1. By attaining the true knowledge of the true God, in beholding the glory of his juſtice, mercy, power, providence, love, and the reſt of his divine attributes which other creaures are not capable of.

2. By performing all the parts of his true worſhip, both inward and ſpiritual, as alſo corporal and external, according to his own direction, ſo long as man is to be on earth, *Micah* 6. 8. *He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God*, Deut. 6. 5. *Thou ſhalt Love the Lord thy God with all thine heart, and with all thy might, and with all thy ſoul.*

3. By future participation and fruition of eternal beatitude in the heavens, after his ſervice done on earth, there to ſing the perfect praiſe of his Creatour, in full holineſſe and happineſſe, in all eternity, and that in the whole man; And this ſpecial glory the Lord intended not himſelf from any other of his creatures.

Queſt. *What are we to learne, that God created us for his glory in ſpecial manner above other creatures?*

Anſw. To refer our ſelves and all things belonging to us to his glory as our chief end.

Queſt. *For what reaſons?*

Anſw. 1. Becauſe it is but juſt that the whole work ſhould tend to the honour of the workman; Should not the Creatour have honour from his creature? All that come from earth or elements, return to that of which they were made.

2. In imitation of God, whoſe glory is ſo dear to himſelf, that he propoundeth it to himſelf as the chief and principal end of all his decrees and actions; ſo dear it ſhould be to us, as to propound it in our firſt intentions, as the ſcope of all the actions and occurrences of our lives. God hath himſelf as his end in every thing, *Prov.* 16. 4. And the end is better then all that tendeth unto it.

Queſt. *But how may we through our lives performe to God this ſpecial honour for which we received life and being?*

Anſw. By the practice of three duties.

1. Fruitful meditation on the creatures.

2. Wiſe obſervance of occurrences.

3. Religious converſation.

Queſt. *What is that fruitful meditation?*

Anſw It is in two things.

1. When in contemplation of the creatures, we are led to their and our Creatour, and ſee in them the wiſdome wherein he made them all; together with his power, providence and love, all which offer us infinite occaſions of glorifying him, *Pſal.* 19. 1. *The heavens declare the glory of God, and the firmament ſheweth his handy work*, Pſal. 8. 3. *When I behold the heavens, the work of thy fingers, the Moone and the Starres which thou hoſt ordained*, ver. 4. *What is man, ſaid I, that thou art mindful of him, &c?*

2. When we adde ſome ſpiritual to the natural, neither of which any other creature can do, *Pſal.* 145. 5. *I will meditate of the beauty of thy glorious majeſty, and thy wonderful works.*

Queſt. *What is the wiſe obſervation of occurrences you ſpeak of?*

Anſw. It is in two things.

1. When in all occaſions concerning our ſelves or others, we behold either the mercy, juſtice, power, or wiſdome of God, and ſo be led to the hand diſpoſing and ordering of them, *Pſal.* 39. 9. *I ſhould have been dumb and not opened my mouth*, (ſaith *David*) *becauſe thou diddeſt it*, 2 Sam. 16. 10. *Shimei* curſing *David*, *David* ſaith, *Let him alone, God biddeth him curſe.*

2. When we apply things preſent, for the future learn to be wiſer and better by them, both for our incouragement in good, and diſcouragement from evil, *Iſa.* 57. 1. *When good men are taken away, conſider it.*

Queſt. *What do you mean by religious converſation?* When

When in all the actions of our life, we carry in our eyes the glorifying of Gods name, whether in our own private courſe, or our converſation with others. *Anſw.*

Explaine this in the former, that is, ſuch actions as more concern our ſelves. *Queſt.*

Theſe are of three ſorts. { 1. Natural. 2. Civil. 3. Religious. } *Anſw.*

The natural and indifferent are the loweſt actions of our life, as eating, drinking, ſleeping; now all this muſt be done to the glory of God, 1 *Cor.* 10. 31.

When are they ſo? *Queſt.*

When God who muſt be loved with all our ſtrength, hath the ſtrength of our bodies, hearts, and life, maintained by the creatures. *Anſw.*

How may we glorifie God in the Civil duties of our ſpecial calling? *Queſt.*

The Civil duties of our ſpecial calling, are { 1. Private, Or 2. More publick. } *Anſw.*

In the former we muſt glorifie God.

1. By ſanctifying all our actions by the word and prayer, 2 *Tim.* 4. 5.

2. When in them we look not ſo much to our own things, as to the things of Chriſt, whoſe work we do, *Phil.* 2. 21. *All men ſeek their own, and not the things of Chriſt.*

3. When we ſacrifice not to our own nets, but referre and returne the bleſſing of them all to God, in whoſe work we are, and of whom we expect the recompence of reward, 1 *Theſ.* 5. 18. *In all things give thanks.*

But how may we glorifie God in our publick callings? *Queſt.*

When we conceive, that in theſe God hath committed to us the preſervation, yea, and inlargement of his glory, not in our ſelves only, but in others alſo. *Anſw.*

Whom doth this chiefly concerne? *Queſt.*

Three ſorts of Perſons. { 1. In the Common-wealth. 2. In the Church. 3. In the Family. } *Anſw.*

1. Magiſtrates, whom the Lord hath made keepers of both the Tables, and theſe muſt glorifie God by compelling others to glorifie him.

2. Miniſters, who muſt in the Church intend God's glory and not their own: ſpeak for their Maſter, as friends of the Bridegroome; Chriſt telleth the Phariſees, that they cannot honour God, whileſt they ſeek honour one of another.

3. Godly Parents and Maſters, who muſt maintaine Gods glory in the family, and uphold it in the children and ſervants; *Eli* ſmarted for honouring his ſons above God.

How are we to make the glory of God our aime in religious duties? *Queſt.*

We ſhall take a ſhort view thereof, if we conſider how we are to demean our ſelves towards his ordinances in ſeveral. *Anſw.*

Which are they? *Queſt.*

Amongſt other we will only mention three. { 1. The Word. 2. Prayer. 3. The Sabbath. } *Anſw.*

How in the Word? *Queſt.*

1. In cleaving to the Word and Miniſtery, we muſt do it to learne how to glorifie God, 1 *Theſ.* 4. 1. *We beſeech you brethren, and exhort you in the Lord, that ye increaſe more and more, as ye have received of us, how you ought to walk and pleaſe God.* *Anſw.*

2. We muſt by believing the Word give God the glory of truth, as *Abraham* Rom 4. 20. yea, we muſt not be weak in faith, but grow ſtrong in faith.

3. By obeying the Word readily and cheerfully, we muſt honour God, the chief part of his honour being placed in the obedience to his Commandments, be they

never ſo difficult and dangerous, *Gen.* 22. 12. Abraham *feared God, and ſpared not his ſonne.*

4. By ſuffering for the Word, we muſt advance Gods glory in our utter ſelfe-denial, as *Paul* was indifferent for life or death, ſo Chriſt might be magnified in his body by either, *Phil.* 1. 19, 20.

Queſt. *How do we glorifie God in our Prayers?*

Anſw. Three wayes. 1. In confeſſion of ſin, and ſound humiliation; we give him the honour of pardoning ſinne, ſo *Joſhua* to *Achan*, [Joſh. 7. 19. *My ſonne confeſſe thy fault, and give glory to God*; It is a meanes in which himſelf will honour his mercy, 1 *John* 1. 9. *If we acknowledge our ſins, he is faithful and juſt to forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe*, and will give us eaſe and hope of remiſſion, *Pſal.* 32. 5. *Then I acknowledged my ſins unto thee, and thou forgaveſt the puniſhment.*

2. In ſupplication we give God the honour of Omnipreſence, Omnipotency, and mercy, and give him the honour of hearing Prayer only, *Pſal.* 65. 2. And of wiſdom in leaving both the manner, meaſure, and ſeaſon of ſupply unto himſelf.

3. In our praiſes for mercies received, we give him the honour of goodneſſe and bounty, *Pſal.* 50. 23. *He that offereth praiſe, ſhall glorifie me.*

Queſt. *How do we glorifie God in his Sabbath?*

Anſw. 1. When we acknowledge the whole naturall day to be his time, and not ours, to ſpeak our own words, or think our own thoughts, *Iſa.* 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to conſecrate it as glorious to the Lord, and ſhalt honour him, not doing thine own wayes, nor ſeeking thine owne will, nor ſpeaking thine owne words.*

2. When we make it our delight, and in the publike and private performance of holy duties, we keep it glorious to the Lord, in duties of piety and mercy, and them alone; 1. No Maſter ſo good. 2. No work ſo good. 3. No reward ſo good.

Queſt. *You ſaid we muſt be alſo watchful for Gods glory in our converſing with others.*

Anſw. Yea, and this will bewray it ſelf in two things.

1. If the heart be zealous for Gods glory, it will ſet the tongue on work to ſpeak of God and good things, to plead for God and good things, and for his ſervants; and to call upon others, to tell them how good God hath been to his ſoul, that they alſo may taſte and ſee how good God is; Zeale will awake our glory.

Queſt. *Why ſo?*

Anſw. 1. Becauſe it ſeeth ſuch excellency in God, as is beyond all his workmanſhip, beyond all glory, yea or ſalvation of men.

2. If God his grace and light in others muſt move us to glorifie God, much more his own; If it ſee God diſhonoured, his Name blaſphemed, his ſervants reviled; the mouth will ſpeak for him, the foot will run for him, the hand, if it lie in the power, ſhall revenge for him; Thus ſhall a wiſe Chriſtian attain the end of his Creation, if in all his thoughts, ſpeeches, actions, occaſions and converſings he propound the upholding of Gods glory, and caſting down what is contrary thereto.

Queſt. *This being ſo important a duty, by what motive may we be ſtirred up thereto?*

Anſw. The motives are five.

1. As it is the end of our Creation, ſo alſo of our Redemption, that *we ſhould be to the praiſe of his glory*, Eph. 1. 14. A redeemed vaſſal and captive ought wholly to ſerve, and be devoted to the honour of his Redeemer, whoſe creature he is after a ſort.

Queſt. *What is the ſecond?*

Becauſe

Becauſe it is the end of our Adoption into the number of the ſonnes of God, who were before the ſonnes of wrath; And great reaſon, that the ſonne ſhould every way honour his father, and much more that our light ſhining in good works ſhould honour our heavenly Father, *Mat.* 5. 16. *Anſw.*

What is the third? *Queſt.*

This is the end of our union and incorporating into Chriſt; ſhould not every member ſet it ſelf to the honour of the head? And is not Chriſt ſuch an head, as is worthy to receive all honour and glory of all things in heaven and earth, *Rev.* 5. 12. and much more worthy to receive it from us, his members, whom he quickeneth, governeth, defendeth, yea ſaveth and glorifieth. *Anſw.*

What is the fourth motive? *Queſt.*

Becauſe this is to walk with God as *Henoch* did; to ſee him in every thing who is inviſible; yea to begin the life of heaven, and frame our ſelves, as the Lord teacheth, to the life of the Angels and Saints in heaven, who ſpend their whole eternity in the cheerful praiſes and honouring of God; All our glory in heaven is but a view of the glory of God. *Anſw.*

What is the fifth and laſt? *Queſt.*

Becauſe this redoundeth to our own good, and not to his; for if we be wicked, we hurt not him; ſo if we be good, we help not him; but the benefit and bleſſing redoundeth to our ſelves. *Anſw.*

What benefit? *Queſt.*

1. The encreaſe of our comfort here in the Teſtimony of a good conſcience, and the aſſurance of our own election. *Anſw.*

2. We ſhall attaine an honourable reſpect, and leave a ſweet ſavour and name after us; for the Lord hath ſaid, *Him that honoureth me, I will honour.*

3. We ſhall increaſe our own glory hereafter; for according to the proportion of our grace, and gain of our talents, ſhall be our glory in the Kingdom of glory.

4. We ſhall give a good account of our factoridge, who are here ſent factours for God's glory.

What danger is in the contrary? *Queſt.*

1. We ſhall prevent the end of our lives. *Anſw.*

2. We ſhall degenerate from all creatures; All water goeth into the ſea, whence it cometh, All earthly things to earth, and elements to elements; ſhall not we then to our Maker?

3. If he be not glorified of us, he will be glorified in us, *Levit.* 10. 3. *I will be ſanctified in them that come neer me, and before all the people I will be glorified.*

You have declared the principal end of man's creation, you ſaid there were alſo ſubordinate ends; What are they? *Queſt.*

Anſw.

They are three.

The firſt reſpecteth his lawful vocation.

The ſecond, his dominion over the creatures.

The third, his holy ſociety and communion.

Explain the firſt. *Queſt.*

1. God created man to follow an honeſt and lawful calling, both appointed by himſelf, and pleaſing to himſelf; And therefore the cuſtodie and culture of Paradiſe was committed to *Adam* in innocency. *Anſw.*

What learne you hence? *Queſt.*

That to live either without a calling, in no calling; or in a calling to walk idly; or in a lawful calling to be diligent, not in obedience, or conſcience to God; but for worldly reſpects, as Pagans and carnal men, is to fruſtrate the end, and ſinne againſt the law of Creation. *Anſw.*

By what motives may we be provoked to be diligent in our callings? *Queſt.*

1. Becauſe the law on *Adam* bindeth all his poſterity, rich or poor, man or woman, *Anſw.*

woman; for none muſt eat the bread of idleneſſe, 1 *Tim.* 4. 13. Likewiſe alſo, being idle they learne to go about from houſe to houſe; yea they are not only idle, but pratlers and buſiebodies, ſpeaking things that are not comely, *Job* 5.7. *Man was borne to labour, even as the ſpark to flie upward.*

Queſt. *What is the ſecond?*

Anſw. Becauſe the ſtate of innocency endured not idleneſſe, (and the neerer we recover that ſtate, we ſhall make our labour our delight, as then it was) but much leſſe will the Lord brook it now in us, ſeeing it is impoſed as a penalty upon our ſin.

Queſt. *What is the third?*

Anſw. Becauſe God, who is the Authour of our being, is the Authour of our calling, which is his ordinance for our wel-being; ſo that to give up our calling, is to leave our ſtanding, and violate God's order, and ordinance, by which he upholdeth the world.

Queſt. *What is the fourth?*

Anſw. Becauſe not to live in an honeſt calling is to live unjuſtly, *Eph.* 4. 18. *Let him that ſtole, ſteal no more, but labour*; where not labouring and ſtealing is all one; he eateth not his own bread.

Queſt. *What is the fifth?*

Anſw. Becauſe Chriſt himſelf did ſubmit himſelf to the law of creation for our example; he did all the work, which his Father appointed him to do; nay *it was his meat and drink to do the will of his Father*; Cannot the Lord of the Vineyard be free from hard labour, and ſhall the ſervants expect eaſe?

Queſt. *What is the ſixth?*

Anſw The bleſſing of God on honeſt labour, in all which is abundance, and a means ſanctified by God for our maintenance, to bring in earthly comforts; And the curſe of God on idle perſons, who in this life are often revenged with ſhame, want, baſeneſſe and beggerie, and in the other with the dreadful ſentence denounced againſt the ſlothful wicked ſervant.

Qneſt. *What is the ſecond ſubordinate end of man's creation?*

Anſw. That he might be Lord and governour of the creatures, *Gen.* 1.28,29. *rule over the fiſhes, birds and beaſts, &c.* To the confirming whereof, the Lord brought before *Adam* every beaſt of the field, and every fowl of the aire, to ſee what he would call them, and what he called them was their names, *Gen.* 2. 19. which was a manifeſt proofe both of mans ſovereignty and their ſubjection.

Queſt. *What may we learne hence?*

Anſw. Sundry inſtructions. As

1. To acknowledge Gods wonderful love to man, in ſetting him over all the works of his hands, and break forth into the free praiſes of his mercy, *Pſal.* 8. *Lord, what is man that thou haſt made him Lord over all the Works of thy hands?*

Queſt. *What is the ſecond?*

Anſw. To deplore our miſery by ſinne, who have deſpoyled our ſelves of that dominion in great part; for when we caſt off our obedience to our Creatour, the creatures caſt off their obedience to us; in whoſe rebellion to us, we may read ours to God.

Queſt. *What want we now of that former ſovereignty over the creatures?*

Anſw. Our fall hath robbed us of two things.

1. Of that excellent wiſdome, by which we ſhould have been able to have kept the creatures in ſubjection.

2. Of that natural inclination in them, by which God's finger was at firſt imprinted in the creatures, to performe their obedience, the example of which we ſee in the creatures preſenting themſelves before *Adam* to receive their names; then they reſorted to man willingly, now generally they flie from him.

Queſt. *What is the third inſtruction hence?*

Anſw. To get our title renewed by Chriſt, by whom we have a new right to the creatures reſtored us; elſe we are but intruders. For,

1. Our loſt dominion cannot be reſtored but by Chriſt the Lord of all.

2. There

2. There is a forbidden fruit ſince Paradiſe, even whatſoever thou reacheſt without Chriſt, touch it not.

3. The beaſts muſt be ſubdued by a new Covenant to the faithful, *Job* 5. 23. *The beaſts of the field ſhall be at peace with him* that reneweth his Covenant of peace with God. Queſt. Anſw.

4. He that now eateth not in faith, ſinneth, *Rom.* 14.23. that is, by a grounded knowledge and conſcience of his right to it by Chriſt.

What is the fourth?

To uſe all the creatures, as from the Lord, and to the Lord; The former, when we *ſanctifie them by the Word and Prayer*, which is attended with praiſes for our intereſt in them. The latter, we uſe them to the Lord, when we refer the comfort we enjoy from them to his glory, *Rom.* 14.6. not to ſatisfie our luſt or appetite, no nor principally our neceſſity; for here is a maine difference between a man and a beaſt, yea between a Chriſtian man and an Heathen; one eateth, drinketh, ſleepeth, all for himſelf; the other doth all theſe to the Lord, 1 *Cor.* 10.31. Queſt. Anſw.

What is the fifth thing we learne? Queſt.

That ſeeing God hath given us dominion over the creatures, we muſt not make our ſelves ſervants to our ſervants, 1 *Cor.* 6 12. Anſw.

How do we ſo?

1. When we diſable our ſelves by them to any good duties. Queſt.

2. When we put our ſelves under the power of any of them, ſo as we cannot maſter our ſelves in the uſe of them, or command them away at any time. Anſw.

What reaſons have we to retain our maſtery over them?

1. Becauſe elſe we pervert the Lords ordinance who hath made us Lords over them, not ſlaves unto them.

2. He appointed them all for helps and furtherances, as ſtaves in our hands to help us in our way, not as burthens for our hurt or hinderance.

3. It is baſe for any man, and much more for a Chriſtian man to be at the command of a pot or pipe, or any other creature.

What is the ſixth thing learned hence?

As we have all from Gods hand and allowance, ſo muſt we in all things be not onely contented, but thankful.

Why muſt we be contented?

Becauſe whatſoever we have is the portion that God alloweth us, be it ſmall or great; and we muſt not preſcribe unto him any meaſure, who openeth his hands, and filleth with his bleſſing according to his good pleaſure. Obiect.

Why muſt we be thankeful? Anſw.

1. Becauſe of the Commandment, *Deut.* 8.10. *When thou haſt eaten, ſee thou bleſſe the Lord thy God.*

2. Becauſe we receive theſe mercies, not as from our Creatour, as we did in *Adam*, but as from a Father reconciled to us in Jeſus Chriſt, *Eph.* 5.20. Obj. Anſw.

3. It is moſt juſt, that ſeeing he hath reſigned all his creatures for our comfort and ſervice, we ſhould in way of thankfulneſſe reſigne not them onely, but our ſelves in ſoul and body to his ſervice and glory.

What is the third ſubordinate end of mans Creation? Queſt. Anſw.

That man might live with man in holy ſociety and communion.

How doth this appear?

1. Becauſe God made man a ſociable and political creature, not to live alone, every man for himſelf, as other creatures do; but to live in fruitful ſociety; and hence by the inſtinct of God and nature, men grew into the ſocieties both Oeconomical and Political.

2. Mans language given him beyond the other creatures, ſhewed that he was made for ſociety.

3. He made no man abſolute, to live of himſelf without the need of another, but the greateſt Monarchs have as much need of their Subjects, as Subjects have of

them; the head hath as much need of the feet, as they of the head.

4. God hath ordained to all callings, and given not to all the ſame gifts, nor the ſame degrees, nor the ſame abilities for kinde or meaſure, but to ſeveral men ſeveral endowments for ſeveral offices and functions. And as it is with members of the natural body, ſo in the Politick body; all is not an eye, nor all an eare, 1 *Cor.* 12.

5. It was his pleaſure to have on earth a counterpane of his own order and adminiſtration, who would by and in the ſociety of men uphold the exerciſe of Religion, the adminiſtration of juſtice, the trade and commerce amongſt men; and the education of children in the family for an holy ſeed.

Queſt. *But did God in this ſociety onely intend mans good in outward and external things?*

Anſw. No; his main end of human ſociety was

1. That true Religion and the pure worſhip of God ſhould be upheld, and publikely exerciſed according to his own Commandment; ſo as men ſhould not onely live in communion of Citizens, but of Saints.

2. In this ſociety he would uphold the welfare of Families, Towns, Cities and Kingdomes, that they might be *hoſpitia Eccleſiæ*, that into them the Church might be gathered, and by them ſucceſſively increaſed.

3. That in beholding the ſeveral works of God, and paſſages of his providence, in theſe ſocieties every one ſhould provoke another to duty, ſervice and allegiance to their Creator, & ſo help forward the true and eternal happineſs one of another.

Queſt. *What may we learne hence?*

Anſw. That in all our ſociety and converſing with men we labour to be fruitful and proficable.

Queſt. *What reaſon have we thereof?*

Anſw. 1. To difference our ſelves from wilde beaſts that lurke in their dens; & every one ſhifteth for one, and live in ſolitarines, but not according to Gods ordinance, to enjoy the comfort of common converſe, and be mutually helpful one to another; for elſe we fruſtrate Gods order, and all gifts given for others good as our own.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe there is a ſtronger tie upon Chriſtians, whom he hath bound together by the ſame Spirit, the ſame faith, the ſame bond of love; and hath made them as members of the ſame body, to ſympathize and communicate in bleſſings and ſufferings, in joyes and ſorrowes.

Queſt. *What is the third reaſon?*

Anſw. Becauſe the fruit of helpful ſociety is very great, as in which

1. God is more glorified in holy ſociety, *Matth.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works and glorifie your Father which is in heaven.*

2. The Kingdome of God is more advanced; *The honour of a King is in the multitude of Subjects.*

3. The communion of Saints is more glorious; many ſticks make a great blaze, but one hardly keepeth it ſelf alive.

4. Our preſent comfort and future happineſſe are more enlarged; it is good to go to heaven alone, but it is better to go with company; ſo it were happy to be in heaven alone, but much more with all the members of the body of Chriſt.

Queſt. *But how may we fruitfully converſe with men, and ſo attaine the end of our lives.*

Anſw. 1. By wary choice of our ſociety; we muſt live amongſt the worſt, for elſe we muſt go out of the world; but we muſt ſort with the beſt; all our delight muſt be in the Saints, *Pſal.* 16. both becauſe they excell in vertue, and becauſe amongſt them is moſt fruitful converſe; *With the pure thou ſhalt be pure, but with the froward thou ſhalt learn frowardneſſe*; and as the ſociety which thou chooſeſt are, ſo art thou.

Queſt. *What is the ſecond meanes?*

Anſw. To be wiſe and choice in our ſpeech, the means of our ſociety.

1. See it be of God and for God, with grace, and for edification.
2. See it be for our brethren, and their edification, by admonition, exhortation, counſel, or conſolation.
3. See it be not
   1. Corrupt, *Eph.* 4. 29. *Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter grace.*
   2. Bitter, *ver.* 31. *Let all bitterneſſe and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.*
   3. Idle, *Matth.* 12. 36. *But I ſay unto you, that for every idle Word that men ſhall ſpeak, they ſhall give an account at the day of judgement.*

What is the third meanes? Queſt.
To expreſſe love and Chriſtian affection in all our converſe with men; becauſe } Anſw.
1. That will be attended with the ſpirit of meekneſſe, humility and compaſſion; the ſtrong will not deſpiſe the weak.
2. It maketh all our gifts profitable by communication; It is a hand giving forth, *Love edifieth*, 1 Cor. 13.
3. Love maketh all duties acceptable; want love, no acceptation, 1 *Cor.* 13. 3. Feed the poor, give thy body to the fire, if thou want Love, all is nothing.
4. It is a ſweet ſeaſoner of the bitter pills of rebuke, which elſe will never go down, *Gal.* 6. 1.
5. It will imbrace the perſons of all men, even theirs, whoſe ſins it moſt deteſteth, and ſo maintain holy ſociety ſtill, if it be poſſible.

What is the fourth meanes? Queſt.
To ſhew forth Chriſtian converſation. Anſw.
Wherein? Queſt.
In five things. Anſw.
1. In holy profeſſion hold out the word of light, not put a Candle under a Buſhel.
2. To adorne our profeſſion with godly actions of { 1. Charity. 2. Love. 3. Mercy. 4. Juſtice. }
And this God requireth in ſervants of the loweſt condition, *Tit.* 2. 10.
3. In all good example to provoke others to imitation and ſo glorifie our heavenly Father.
4. In innocency and unblameableneſſe in word and deed; ſhun all occaſions which might diſturb holy communion; Leave no ill ſmell; beware of ſcandal, 1 *John* 2. 10. He that loveth his brother, giveth no occaſion of ſcandal.
5. In all ſociety, ſtrive not onely to live innocently and inoffenſively but to excell in vertue; It is a ſhame for a Chriſtian to be put down by a Papiſt in good works, or by a carnal man in juſt dealing and truth of promiſes and actions.

What is the fifth meanes? Queſt.
Chriſtian imitation of a mans ſelf to take good, and of others to do good; knowing that the beſt need provocation; and thou feeleſt thine own need moſt of all. Anſw.
What is the ſixth meanes? Queſt.
Chriſtian and wiſe obſervation, to be better for good ſociety, and no worſe for bad. Anſw.
How may I do this? Queſt.
1. In good company obſerve the graces of thy brethren to imitate them, and incourage them; *Phil.* 3. 17. *Be ye followers of me, as I follow Chriſt, and look on them that walk ſo.* Anſw.
2. In worſe company obſerve the weakneſſes and vices to ſhun them thy ſelf, and win others from them.

3. Conſider, that to be good among the good, is not ſingular, to be evil amongſt good is moſt hateful; but to be good amongſt evil, as *Lot* in *Sodome* is moſt praiſe-worthy.

Queſt. *What is the ſecond general to be conſidered in mans creation?*

Anſw. The conſequents, which are three.

1. In regard of man himſelf, his perfection.
2. In regard of another, his conjunction.
3. In regard of God, his ſubjection.

How may we conſider his perfection?

His perfection was { 1. within, Or, 2. Without himſelf.

Queſt. *What was the perfection within himſelf?*

Anſw. It may be conſidered, either { 1. In the whole man. Or, 2. In the parts.

Queſt. *What was the perfection of the whole?*

Anſw. In that the whole man was made to the image of God; For,

1. He that ſlew a man, defaced the image of God, although he ſlew not the ſoule.
2. The renewing of Gods image in the whole man { Inward, and Outward. 1 *Theſ.* 5.23.

Queſt. *Why muſt the whole man be made in perfect ſtate?*

Anſw. 1. To diſtinguiſh between entire nature and corrupt; in entire nature, perfection is before imperfection, *Eccleſ.* 7.29. *God made man righteous, &c.*

2. It was meet that man in his creation ſhould have the perfection of a root or ſtock, in whom all the branches muſt take their perfection.

Queſt. *What is the perfection of parts?*

Anſw. That whereby all the parts of this whole man were qualified with ſuch perfect qualities and gifts, as ſo excellent a creature was capable of; for ſeeing God made all good, there could be no ſick or languid faculty in any of them.

Queſt. *Explaine this a little.*

Anſw. It will appear, { 1. In the indowments of the ſoul. 2. Of the body.

Queſt. *How in the ſoul?*

Anſw. In the three faculties of { Underſtanding. Will. Affections.

Queſt *Wherein was the perfection of his minde or underſtanding?*

Anſw. 1. In that his minde wanted no neceſſary knowledge, neither in things naturall, or ſupernatural; For,

1. In natural things, he was by natural light inabled to give names to all the creatures according to their nature.
2. For ſupernatural, they indeed were above his reach, but he was enlightened by a clear beam of an higher and divine light in all neceſſary and ſupernatural knowledge.

2. Another perfection of his knowledge was, that by the ſhine of that clear light, he was able to diſtinguiſh true from falſe, good from evill.

3. In that the object of his knowledge was onely *verum*, for he was not as yet entangled in any falſehood, but apprehended every thing by the light of his minde, as it was in it ſelf, without errour or miſtaking.

Queſt. *Wherein was the perfection of his will?*

Anſw. 1. In that it was ſtraight and right, in full conformity with the will of God;

There

There was but one will between God the Creator and the creature, his will was done in earth as in heaven.

2. In that, as the object of understanding was only *verum*, so the object of mans will was only *bonum*; for what the understanding by true light discovered to be true and good, that the will only chose; and refused that which was contrary.

3. In that by reason of this pure will he wanted no vertue, neither Ethical nor Theological; for the former, he wanted not justice, nor temperance, nor fortitude, nor mercy, wisdom, &c. And if he wanted any thing in the act, as patience, he wanted none in the habit; for the latter, he wanted not faith, nor hope, nor love, &c.

But what could Adam *in that Perfection believe, or hope, or love beyond the happinesse he had?* Quest.

Adam, though he was in the perfect state of happinesse, suiting with innocency, yet it was an earthly happinesse; neither did he yet walk by sight, nor was in that glorious heavenly estate, to which had he stood in innocency, he expected to be translated; and therefore he needed faith yet and hope, to imbrace and injoy what yet he saw not. *Answ.*

4. In that from the straightnesse of his will issued a pure conscience, full of peace in himself and joy in God, and his blessed communion which was sweeter then life, such a sweetnesse, as he alone of all meere men enjoyed, and after him is reserved for heaven.

Wherein was the Perfection of his affections and inferiour parts? Quest.

1. In that they were ruled and pliant only to right by informed reason, and desired only what that Commander said was to be desired; for right reason, cleaving only to the rule of it, which is the Law of God, and the inferiour faculties ruled by that, upheld man in perfect state of uprightnesse. *Answ.*

2. In that having chosen God for the chief good, he did love and affect him with all the heart, and all the strength, and did perfectly hate whatsoever was contrary to him and his will.

But had not Adam *natural desires of meat, drink, procreation, &c.* Quest.

Yes, but all so ordinate, that none of them warred against the law of his minde; for if any of them had been tumultuous, (as they are all in us,) it had been a manifest losse and forfeiture of happinesse. *Answ.*

You said man had a Perfection of happinesse, wherein was that? Quest.

1. In an upright shape and stature to behold the heavens, and look up to his Creatour, and carry a lofty eye over all the creatures, which look down before him. *Answ.*

2. In an excellent temperature and constitution for health, and strength, and beauty, fit and convenient to be an instrument for an innocent soule, in the commands of it.

3. It was a body, however in it self mortal, because framed and tempered with contrary qualities; yet by the Covenant of God it was immortal, if man had stood and continued in his innocency, and had not by his sinne brought in death.

But how could his body be immortal, seeing it was preserved by meat and drink, and things perishing? Quest.

1. *Adams* body must needs be immortal before the fall, for sinne only was the covenanted cause of mortality; and where sinne the cause is not, there death the effect and stipend cannot be. *Answ.*

2. His immortality was not simple and absolute, but dependant on a Covenant and meanes.

Was not the tree of life the meanes of immortality? Quest.

1. No, for that fruit was obnoxious to corruption, as all fruits that are eaten, and therefore as a cause could not preserve from corruption and mortality. *Answ.*

2. It was only a ſacramental type, not effecting or beſtowing, but ſignifying and confirming to *Adam*, that his life depended on Chriſt the true tree of life, and that if he as a plant, would ever turne himſelf to this Sunne, he would by that meanes which himſelf ſet apart, preſerve him for ever.

Queſt. *But if his body were made immortal, how could he die?*

Anſw 1. Becauſe though man was made wholly perfect, yet wholly changeable, and if he had been naturally unchangeable, he had been God, not man.

2. His immortality was conditional; *The day thou ſinneſt, thou ſhalt die.*

3. Immortality of nature differeth from immortality of grace; that of nature hath *poſſe non mori*, a poſſibility of not dying; that of grace hath *non poſſe mori*, an impoſſibility of dying; The former excludeth the act of dying, not the power; the latter both power and act.

Queſt. *But What was the Perfection of his ſtate without himſelf?*

Anſw. That he wanted no outward comfort which his heart could deſire for neceſſity or pleaſure.

Queſt. *Explaine this.*

Anſw. 1. For his habitation, he had the pleaſant garden of *Eden.*

2. For ſociety, he had no neighbour, but God the Father, Sonne and Holy Spirit, ſupplied this want by their preſence.

3 For wealth, he was as rich as the world could make him; he was the ſole Monarch of the world under God.

4. For creatures, he had dominion

1. In κλήσει, in poſſeſſion, he was true Owner of them all.

2. In χρήσει, he had the ſweet and comfortable fruition of them.

Queſt. *What may We note from the Perfection of mans Creation?*

Anſw. How ſtraitly we are bound to God for ſo great a bounty; who, 1. In our Creation ſo abſolutely fitted us for his ſervice, that we wanted no gift to inable us,

2. To furniſh us with moſt excellent indowments, that we wanted no grace we were capable of for our incouragement.

Queſt. *What is the ſecond obſervation?*

Anſw. To conſider, how grievouſly he, and we in him ſinned againſt this grace, and forfeited ſuddenly all this happy eſtate; and now we muſt not look on this ſin, as the bare eating of an apple, but a fearful complicating ſinne, and a breach of all the Commandments.

Queſt. *Declare in few Words the hatefulneſſe of this ſin?*

Anſw. 1. In that it was in ſo eaſie a Commandment.

2. In ſuch a Perſon ſo fenced with humility, and ſtrengthened with remedies againſt it; A ſinne againſt ſuch meanes as never was any like it.

3. Againſt the lively and immediate voice of God himſelf.

4. Horrible unthankfulneſſe, that the man was not contented with all his gifts, but out of pride to climbe in his deſires to be as God himſelf.

5. Incredulity of Gods Word, preſuming againſt it; and preferring Satans ſuggeſtions before it, receiving a falſe witneſſe againſt God and his truth.

6. Intemperance aud wantonneſſe pampering the fleſh, needleſly ſinning, having all the trees of the garden beſides.

7. Homicide, in the deſtruction of himſelf and all his poſterity in ſoul and body, and wilful caſting away of immortality.

8. Theft, taking fruit that was not his own, without and againſt his expreſſe Commandment; yea all ſins were in this ſin as in a root.

Queſt. *What elſe may we obſerve?*

Anſw. 1. To bewaile our ſinne or loſſe not repairable by our ſelves.

2. Get out to Chriſt, and ſeek repaire in the ſecond *Adam.*

3. Get God to keep us, ſeeing the ſtate of innocency cannot keep us.

4. Rejoyce in the Covenant of grace, which hath a promiſe of a farre ſurer eſtate then that of innocency.

What

What is the ſecond conſequent of mans Creation? Queſt.
His conjunction with a wife; and here conſider, *Anſw.*
1. Her preparation.
2. Her conjunction.
Why did God prepare Adam *a wife?* Queſt.
Becauſe he ſaw it was not good for man to be alone. *Anſw.*
But was man not perfect, or was any thing not good in that eſtate? Queſt.
1. Man was perfect in his kinde, or in himſelfe, but ſomething wanted to his condition to make it yet more happy; his eſtate was good, but yet ſomething might be added to the goodneſſe of it. *Anſw.*
2. It was not good for him to be alone; where good is not to be oppoſed to evil, but to conveniency. For,
1. It was not convenient, that he of all creatures ſhould want the benefit of mutual ſociety and comfort.
2. That he alone ſhould want that ſexe which ſhould be for the propagation of the world, and increaſe of the Church.
3. That he ſhould want that ſexe, of whom the bleſſed ſeed ſhould afterwards come according to the fleſh.
In preparing of a wife what things may be profitably conſidered? Queſt.
Foure things. 1. The Matter of this ſexe. 2. The Number. 3. The fitneſſe. 4. The helpfulneſſe. *Anſw.*
What was the matter? Queſt.
The woman was not made of the earth as man, but of the body of man. *Anſw.*
Why was ſhe ſo? Queſt
1. To note mans preheminence, and that he hath power over the wife as over his own fleſh, 1 *Cor.* 11. 7. *Anſw.*
2. That her original might be a firmer band of love and entire affection; becauſe *ſhe is fleſh of his fleſh, and bone of his bone*, Gen. 2. 23.
Of what part of mans body was ſhe made? Queſt.
1. Not of any outward limme, but of an inward part, that ſhe might be loved not only outwardly, but inwardly, and be dearly tendered as his own inwards; and might be more inward with him then all other creatures; ſo as men that live as ſtrangers to their wives, and that they muſt be ſtrangers to their purpoſes and courſes, do not conſider whence the woman was taken. *Anſw.*
2. She was made of a ſolid part, namely a rib of man.
Why ſo? Queſt.
1. To ſhew, that as the rib receiveth ſtrength from the breaſt, ſo the wifes power and ſtrength is from her husband, by whoſe light ſhe ſhineth as the Moon by the Sunnes light. *Anſw.*
2. To ſhew and teach her humility; not to pride her ſelfe, as if ſhe had been made of the head; ſubjection, not ſuperiority belongeth to her.
3. To ſhew her dependance on the man for ſtrength and protection, as the rib is ſafe under the ſhoulder.
4. To teach the husband not to contemn his wife as an Underling; for ſhe was not made of the feet as a ſlave, but of the ſide as a fellow, and inſeparable companion in all eſtates while they live together; yea, and that as a ſhoulder, he carry all the burdens and grief of the rib.
What learne we hence? Queſt.
That men who hate their wives are worſe then beaſts; no creature elſe had his mate made out of his body, but man, yet how do they love them? Beſides, if they did hate them, they did not hate their own fleſh, as an ill-natured man doth. *Anſw.*
What is the ſecond thing in God's preparing a wife? Queſt.

The

Anſw. The number, and that is but one; God made but one woman, to one man, of one ribbe, *Gen.* 2. 24. *And they twaine ſhall be one fleſh*; And this inſtitution is not only confirmed by the law of creation, but alſo by the Prophets and Apoſtles; yea and Chriſt himſelf reduced us unto it.

Queſt. *Why did God make but one wife?*

Anſw. 1. God who gave to *Adam* many helps in other kindes, (for all creatures were helpful unto him) allowed to man but one help in this kinde; For, as himſelf is but one beginning of creation, ſo he would appoint but one beginning of generation.

Queſt. *What is the ſecond reaſon?*

Anſw. *Malachi* giveth it, *Chapt.* 2. 15. *Why but one? not becauſe he had not abundance of Spirit, but becauſe he ſought a godly ſeed*; That is, becauſe he would have his Church collected of an holy ſeed according to his own ordinance, and not out of a vagrant ſeed againſt his own moſt holy ordinance.

Queſt. *What is the third reaſon?*

Anſw. Becauſe he would not have the marriage-love weakened by communication amongſt more then one; which would breed more diſcomfort and inconvenience then for man to be alone, as in ſundry Patriarches; The Lord would have all this conjugal love poured out on one wife and one husband.

Queſt. *What learne we hence?*

Anſw. To deteſt two ſinnes directly croſſing this ordinance of God.

Queſt. *What is the former?*

Anſw *Polygamie*, which is the having of more then one wife or one husband at once, which as it is flat againſt the law of God, ſo it is juſtly puniſhed with death by our law.

Queſt. *What is the other?*

Anſw. Adultery; God alloweth but one wife, 1 *Cor.* 7. *Let every one have his own wife; whoremongers and adulterers God will judge.*

Queſt. *Why muſt we abſtaine from adultery?*

Anſw. 1. Becauſe it is a forbidden fruit; Touch not, look not, take not an harlot, but a wife.

2. It is a ſinne againſt the firſt inſtitution.

3. A ſinne againſt the remedy.

4. A ſinne againſt humane ſociety, in the firſt riſe and beginning of it.

Queſt. *What is the third thing in this preparation?*

Anſw. The fitneſſe of this ſexe; I will make him a fit help, *Gen.* 2. 18.

Queſt. *Wherein conſiſteth this fitneſſe?*

Anſw. In a ſimilitude or likeneſſe unto the man, both in his { 1. Inner man. 2. Outward man.

Queſt. *But was ſhe like him in his inner man?*

Anſw. 1. Becauſe ſhe was made to the image of God, as he was, elſe had ſhe not been fitted to him.

2. She had like qualities of minde; her ſoul was a ſpiritual Eſſence as his, ſhe had perſpicuity of underſtanding, ſhe had purity of will, ſhe had correſpondency of holy and chaſte affections, both to God and her husband.

3. She had with him a ſtate of immutability, elſe had ſhe not been like him.

Queſt. *What may women learne hence?*

Anſw. 1. That they have ſpiritual and immortal ſouls to ſave.

2. That they were made to know God, having underſtanding ſouls as beaſts have not.

3. They muſt chooſe by their will that which is good, and ſtand to the will of God.

Queſt. *How was ſhe made like him in the outward man?*

Anſw. Becauſe ſhe was fitted to the ſimilitude of his manners and converſation; hence was ſhe like unto man.

1. In

1. In proportion of body.
2. In ſpeech and communication.
3. In ſweetneſſe of behaviour.
4. In dominion over the creatures.
5. In the priviledges of Paradiſe, as no creature elſe was like him.

Was there no difference between them? Queſt.

Onely this difference, that all the parts of Gods image were more cleare in *Adam* then in *Eve*; and the woman was then the weaker veſſel, as the Serpent knew. And as the left hand hath the ſame ſoul, head and ſpirits, and is a needful help to the right; yet the right hand is the ſtronger. *Anſw.*

What may we learne hence? Queſt.

Two leſſons, one for men, another for women. *Anſw.*

What is the former? Queſt.

That men be not unequally yoked, but take heed of the daughters of *Heth*; of Idolaters, Atheiſts, ſwearers; no great fitneſſe or agreement. *Anſw.*

What muſt the Woman learne? Queſt.

1. To frame her ſelf like her husband, both in minde and manners, in all lawful and indifferent things, being mindful of her original; ſhe was firſt fitted, and then given. *Anſw.*

2. Beware of profeſſing unlikeneſſe in affection, obedience, behaviour, will and action; in any of which to be uneven in lawful and honeſt commands, is to reject Gods Ordinance, and is often whipped with many heavy ſtrokes in this life and the other.

What is the fourth thing in preparing a wife? Queſt.

Helpfulneſſe; for man is the principal, and the wife was made as an help and eaſe unto him. *Anſw.*

Wherein is this helpfulneſſe? Queſt.

Both in things of this life and a better. *Anſw.*

What is their help in things of this life? Queſt.

To build up and uphold the houſe, partly in bearing and bringing up children; partly in wiſe governing the family, and in it of their children, ſervants, and things under her hand. *Anſw.*

Wherein is her help in things of a better life? Queſt.

Eſpecially in two things. *Anſw.*

1. To help to keep him out of ſinne, ſeeing God intended her after the fall as a remedy againſt incontinency; her care muſt be by ſober and godly carriage to keep the heart of her husband towards her alone.

2. To live together, not in natural ſociety onely, but in ſpiritual, *as joint-heires of the grace of life*, 1 Pet. 3. obſerving and watching one another; both to whet upeach other to good things, and to pull away from evill by all good meanes, and to prevent any thing that may ſtirre up the corruption of either.

What are women to learne, that God ordained them helps? Queſt.

Sundry leſſons. 1. Not to pollute what God hath ſanctified; what he hath made helpful to man, make not thou a vexation by paſſion or ſtubbornneſſe; this is to caſt poyſon into the Lords cup. *Anſw.*

2. To help thy husbands ſoul by preventing the occaſion of his ſinne; *Pilates* wife a Pagan adviſed her husband to have nothing to do againſt the juſt man; ſo do thou, or be worſe then ſhe; counſel thy husband to have no hand in any evill buſineſſe, or againſt any good man. Contrary hereto are ſuch wives as thruſt their husbands forward to ſinne, as *Eve*; And *Jezabel* provoked *Ahab* to ſin, being evill her ſelf, ſhe made him farre worſe.

3. To help up his outward eſtate, by honeſt ſparing and improving the means and comforts of this life; as the vertuous woman doth her husband good and not evil all her dayes. Againſt which rule they ſin, that by pride prodigality, waſtfulnes hinder his outward proſperity; no wrong by the high-way can be worſe then this,

though it be better apparaled; yet it is like *Solomons* injuſtice in the place of equity, that is, a double iniquity. For an enemie to wrong a man he expecteth it; but the wife in the boſome his helper, wilfully to hinder him, is a groſſe injuſtice, and the nearer him the heavier.

Queſt. *By what arguments may Wives be perſwaded to this helpfulneſſe?*

Anſw. 1. Becauſe every wife is bound to acknowledge her own place, and the ſuperiority of her husband; the husband is the principal, and the wife an adjuvant and help to him; Now every inſtrument oweth ſervice and duty, and all his uſe and motion to the workman.

2. It is a deluſion for wives to plead ſuch an equality, as to caſt off helpful ſubjection; becauſe

1. The wifes deſire muſt be ſubject to her husband, to be preferred and daſhed at his pleaſure.

2. Becauſe love deſcendeth, but duty muſt aſcend; and therefore the Apoſtle alway beginneth with the wifes duty, and then calleth on the husband for his, to ſhew where duty muſt begin; If queſtion be, which of them muſt be firſt in duty? the wife muſt think, that in right ſhe muſt begin, although the husband in diſcretion and wiſdom may break the ice, as in *Eph.* 5. 25. and *chapt.* 6. *ver.* 1, 4.

Queſt. *What is the third argument or motive?*

Anſw. The wife muſt frame herſelf in all lawful things to helpfulneſſe, to ſhew the likeneſſe of her minde to his minde, of her will to his will, of her affections and manners to his, as therein alſo to acknowledge the end of her Creation, next the ſervice of her Creatour, to be every way helpful unto man. A wife, as a wife, is to no end, but to frame her ſelfe to her husbands minde and manners; ſo as to ſtand in a contrary minde, and to croſſe his will, his ſpeeches, his lawful deſires and commands, on which God hath ſtamped his image, is to caſt off Gods image and ordinance, and miſſe the end of being a wife.

Queſt. *What is the fourth motive?*

Anſw. To remember, that even in innocency, the wife was firſt fitted, and then given even for an help, in that eſtate of piety, ſociety, generation, education of children, and domeſtical government; but how much more hath he need of an help ſince the fall? And now thoſe that reſolve not to be helps to their husbands perſon and eſtate, it were well they would reſolve not to be wives; better no wife then no helper.

Queſt. *What is the fifth motive?*

Anſw. The teſtimony and demonſtration of love, the ſweetneſſe of which is not in profeſſion, but expreſſion; the helpful grace is love, which here muſt be,

1. Specially fervent to his perſon, embracing it as thine own ſelf; could *Jonathan* love *David* ſo, and may not a wife her husband? There were two ſoules in two bodies, here are two ſouls in one body.

2. Sincere to his perſon, not in reſpect of gifts, rewards, or private ends; but for Gods Ordinance, which hath allotted him to thy ſelf, and to that love thou beareſt to thy ſelf.

3. Conſtant in adverſity, in infirmity, *Prov.* 17. 17. *A friend loveth at all times*, much more my next friend; and though there may be occaſion of hiding or ſuſpending this affection, yet may it admit of no crack. Settle this gracious affection according to God, there ſhall need no other argument to helpfulneſſe

The ſecond thing in the conjunction of this ſexe thus prepared, is their marriage, which is *Gen.* 2. 22. when God had made the woman, he brought her to the man.

Queſt. *What is it to bring the woman to the man?*

Anſw This is not onely a preſenting her to the man, nor ſuch a bringing as when he

he brought the beasts to see what he would call them, nor to the end to be meer drudges, and servants unto men; but

1. He bringeth her as a singular help and sweet companion, such as among all the creatures was not.

2. To make her one flesh with him as she was before, to tender him an help for generation in his own kinde; every creature could afford him some help, but not all of them a wife; God must bring her.

But why did God bring the woman to man, and not the man to the woman? Quest.

1. Because the woman was made for the man, and not the man for the woman, and therefore God brought her to the man, that is, under the power of the man, as subordinate, and inferiour to him her Lord, for whose help she was created. Answ.

2. That wives should conceive, that God in his wisdom brought them as lesse worthy to the more worthy; and ever herein acknowledge their inferiour place, which is the Apostles argument, 2 *Cor.* 11. 9, 10. God made the woman for the man, as her end, therefore she is inferiour.

What may we learne hence? Quest.

That marriage is Gods Covenant between man and wife. Answ.

1. Because God is the Author of it.

2. In it his name is invocated and interposed.

3. He is a witnesse of it. *Mal.* 2. 14.

4. He is a maintainer and blesser of it to the right observers. *Ps.* 128. 5.

What will follow hence? Quest.

1. That it be therefore an holy Covenant and Institution. Answ.

How appeareth this? Quest.

1. Because that cannot be but holy, which the holy God instituteth; doth he joyne two Persons, and is not their conjunction holy? 1 *Tim.* 4. 4. Answ.

2. Doth God institute it in Paradise, and is it not holy?

3. Doth he institute it not only in an innocent estate, but between innocent persons, and is it not holy?

4. Doth the Lord say it is good, who dare say it is evil?

5. Do the Scriptures say it is honourable among all, *Heb.* 13. and shall we believe any lying spirit, that shall say, no, it is not honourable among all?

What is the second Conclusion hence? Quest

That prohibition of marriage to any sort of men is a doctrine of devils, 1 *Tim.* 4. 1, 3. And therefore we may both discern wherein Popish doctrine is, and so much the more detest it, because they shew themselves heretical enemies to Gods sacred Ordinance, and envious haters of humane society, and the comfort which God affordeth to all sorts of men. Answ.

What is the third Conclusion? Quest.

That to sinne against it is to sinne against Gods ordinance, *Prov.* 2. 17. *The adulterous woman sinneth against the Covenant of her God*, Mal. 2. 14. *The wife against whom thou hast transgressed is thy companion, and wife of thy Covenant.* Answ.

What is the fourth Conclusion hence? Quest.

That whom God hath thus joyned no man must put asunder, nay, all married Persons must labour to strengthen and keep this bond inviolable. Answ.

How may this be done? Quest.

By indeavouring in two matrimonial duties, Answ.

1. Matrimonial unity; to preserve which, we must labour and watch against wrath, anger and passion; for shall two Persons be joyned together by God into one body, and shall they disjoyn mindes, hearts and affections? Hath God made of them two one, and shall they break into two again?

2. Matrimonial chastity; for adultery is the deadly disease of Matrimony, and dissolveth the near bonds of Gods knitting.

2. The undefiled bed is the honour of marriage as well as the bond.

3. If none may put asunder this Conjunction, much lesse the Parties themselves,

ſelves; And therefore take heed to your ſpirits; Let none deal unfaithfully with the wife or husband of their youth, for this were to diſſolve what God hath joyned.

Queſt. *What other obſervation may we take up, that God brought the woman to the man?*

Anſw. That marriage is not every meeting of man and woman.

Queſt. *How may we know this?*

Anſw. Two wayes; 1. By conſidering the fitneſſe of the Perſon.

1. Fitted for age, to make choice, to give conſent, to ſettle affections; It is not for boyes and girles, or children; God bringeth a woman to man, and gaineth juſt conſent and mutual, on juſt grounds, and then marrieth them.

2. Fitted for marriage-duties, as Procreation and other helpful gifts, to build up the houſe, ſo farre as it is diſcernable.

3. Fitted by remotion in degrees of nature, for God now maketh of twain one fleſh, but theſe two near in conſanguinity or affinity are one fleſh already; And by propinquity in religion and degrees of grace; *Eve* was of the ſame religion, worſhipped the ſame God in the ſame manner with *Adam*.

Queſt. *What is the ſecond way to know that God bringeth a woman to a man?*

Anſw. By conſidering the meanes by which God now joyneth man and wife; This is not immediately, as *Adam*, but by men ſet in his room by himſelf to that purpoſe.

Queſt. *Who are they?*

Anſw. The Parents of children, whoſe voice for conſent or diſſent muſt be expected and reſted in, as the voice of God.

Queſt. *Shew by ſome reaſons the neceſſity of Parents conſent in marriage.*

Anſw. 1. Many Scriptures ſhew, that Parents conſent is not only conveniently neceſſary, as Papiſts themſelves will grant, but even eſſentially neceſſary; and marriage againſt Parents conſent, is flat againſt the Commandment of God, *Gen.*24. *Abraham* provided a wife for *Iſaac*; *Iſaac* ſent *Jacob* to *Meſopotamia*, and commanded him to take a wife thence, *Exod.* 34. 16. *Thou ſhalt not take of their daughters to thy ſonnes*, 1 Cor. 7. 30. *He that giveth his daughter doth well*, Judg. 14. *Sampſon* asked his Parents conſent, and it came of God; to ſhew when Parents joyne fit and free perſons, God ioyneth them.

Queſt. *What other reaſons have you?*

Anſw. Becauſe the firſt Commandment commandeth children to honour their Parents; now what can be more contrary to the honour of Parents, then in their chief buſineſſe of all their life, to neglect or contemn their wiſdom, advice or authority? And in the Goſpel children are commanded *to obey their Parents in all things*, Eph. 5. how in all things, if not in this the greateſt of all?

Queſt. *Give a ſecond reaſon?*

Anſw. Becauſe children are the inheritance of Parents, and can no more be diſpoſed without them, then their lands or goods; And how can they juſtly diſpoſe of themſelves, that have no power of themſelves? *Gal.* 4. 1, 2. *The childe is under governours until the appointment of the Father.*

Queſt. *What is the third reaſon.*

Anſw. Becauſe the Vow of the Maid in the Fathers houſe muſt not ſtand, if the Father diſallow it, *Numb.* 30. 5. If Promiſes to God muſt not ſtand without Parents conſent in lawful things, much leſſe promiſes to men.

Queſt. *What is the fourth reaſon?*

Anſw. That law in *Exod.* 22. 17. If a man defile a maid, if the father of the maid refuſe to give her, though abuſed, he ſhall pay the dowry, and yet not marry the maid.

Popiſh law in caſe of corruption, concludeth clean againſt Gods Law, which notwithſtanding carnal copulation, leaveth her ſtill in the power of her Parents. And what the Law ſpeaketh of the Father, *Aug. in Epiſt.* 133. concludeth of

of the mother too; for being moved to make up a match for a maid, he liked it well, *Sed mater Adoleſcentulæ non adeſt, cujus, ut noſcitis, voluntatem requirere debemus*; but the mother of the maid is not here, whoſe good will, you know, we muſt require.

What may we gather hence? Queſt.

1. That children muſt not haſten marriage without conſent of Parents, for though ſuch a marriage may be lawful before men, yet it is not a divine and lawful marriage before. To avoid Gods curſe in thy marriage, take Gods way and courſe. Anſw.

2. Such as are married without Parents conſent, muſt humble themſelves, and bewaile this ſinne; for till it be repented of, Gods curſe hangeth hovering over them, for diſnonouring their Parents.

3. Miniſters ſhould marry none without conſent of Parents, for they have often hand in this fearful ſinne; And were there no Miniſters to marry them, the marriage were by our law unlawful.

What other obſervation may be obſerved hence, that the Lord joyneth man and wife? Queſt.

1. That both perſons muſt accept each other as from the Lord, the match-maker, and a gift of his love, and reſpect one another in the giver. Anſw.

2. To affect and love one another in the Lord and not againſt him, to pleaſe one another ſo, as God be not diſpleaſed.

3. Govern and obey in the Lord; The one muſt command no unlawful thing; the other muſt not obey it.

4. Preſerve mutual fidelity: Hence, I will not tranſgreſſe againſt the wife of my youth, nor I againſt the guide of my youth; becauſe I have not only paſſed my promiſe to this perſon, but to the Lord; when he brought her to me, when I was brought to him.

What is the third conſequent of man's creation? Queſt.

His ſubjection to God and his moſt righteous law. Anſw.

What law mean you? Queſt.

Not only the moral law, which by the very law of creation bound him to perſonal and perfect obedience; but alſo that ſpecial law in Gen. 2. 17. *Of the tree of knowledge of good and evil thou ſhalt not eat; for in the day thou eateſt of it thou ſhalt die the death?* Anſw.

How did God give this law? Queſt.

By his own lively and expreſſe voice, he inſtituted *Adam* concerning his worſhip; together with the woman, if he ſhould eat the forbidden fruit. Anſw.

But why did God put Adam *in innocency under this ſpecial law?* Queſt.

1. Becauſe God would have our firſt Parents acquainted with obedience and ſubjection to their Maker, from their beginning and firſt being; Man muſt not live lawleſſe in Paradiſe, but by obeying a ſingular commandment, muſt acknowledge himſelf a ſervant of God, and be reſtrained within limits and bounds preſcribed by God. Anſw.

2. The exerciſe of love is in obedience; for from ſound love all ſound obedience floweth: And in this part of obedience the Lord would have *Adam* both exerciſe and teſtifie his love.

3. Man muſt know, that as God hath ſubordinated all creatures to him, ſo he hath ſubordinated him unto himſelf; and in this ſpecial law requireth a teſtification of thankfulneſſe.

But was not this law a burden to Adam? *and then how fitted it with innocency?* Queſt.

No Commandment of God could be grievous to that eſtate; for as *ſubeſſe Deo, eſt ſumma poteſtas*; ſo *ſervire Deo, eſt ſumma libertas*; but this commandment eſpecially was moſt eaſie and moſt uſeful. Anſw.

Why was it ſo eaſie? Queſt.

It was not onely poſſible, but eaſie if *Adam* would; both in reſpect of his li- Anſw.

berty in all other fruits, & of his innocent ſtate which made his obedience ſweeter then food or life; as in the ſecond *Adam*, ſo in the firſt, it could not but be *meat and drink to do the will of God*; therefore ſaith *Auguſt. de Civit.* 14. *Magna fuit in peccando iniquitas, vbi tanta fuit non peccandi facilitas.*

Queſt. *Why ſay you this Commandment was ſo ſeful?*

Anſw. Becauſe it was a meanes to hold in exerciſe all theſe ſhining graces wherewith he was indued as

1. Faith, in believing the Word of God.
2. Love, in careful obedience.
3. Hope, in expecting a farther reward, if he had kept the Commandment.
4. Eſpecially his wiſdome and divine knowledge, in cleaving to the chief good, and preferring his will before his own.

Queſt. *But the tree was good, and the fruit was good; why doth the Lord prohibit him*
Anſw. *that which was good?*

And the prohibition was alſo good; For

1. *Adam* in that which was good muſt ſhew his dependance and ſubjection unto his Creatour.
2. The reſtraint might have been inſtead of an occaſion of the fall, a great ſtrength and preſervation from it.

Queſt. *How couldst be ſo?*

Anſw. 1. Becauſe the Lord ordained it as a teſtimony of his own dominion and Lordſhip over *Adam* and all the creatures.

2. To be a viſible document of *Adams* liberty in all the reſt, ſo long as he touched not this, as is plain in the words before.

3. God intended it as a reſtraint to hold *Adam* from ſin, in that it ſignified not onely good, if he perſiſted in obedience, but alſo evil, if by his free will he ſhall uſe it againſt the Commandment.

Obj. *But* Adam *was moſt juſt, and the Law is not given to a juſt man,* 1 Tim. 1.9.

Anſw. 1. The Law is not given againſt a juſt man, but a juſt man may be under the Law.

2. The Law is given two wayes.
   1. *Quoad promulgationem*, as a Rule and Directory.
   2. *Quoad accuſationem & damnationem.*

   In the former regard it was given to *Adam*, as the Moral Law is now to a juſt man, not in the latter.

3. As there was no Law to condemne him, ſo there was none to compel him; for he was free in obedience, and was able to obey without a Law, he being a Law to himſelf.

Queſt. *But why did God give* Adam *a Law which he knew he would tranſgreſſe?*

Anſw. God oweth nothing to any man; he gave him perfection and a free will, and not being bound, he leaveth him to his natural parts, which were right and perfect; and then to his own courſe, which detracted nothing from that perfection which was required in his nature.

Queſt. *But ſeeing God knew that* Adam *could do no other then fall if he ſuſtained him*
Anſw. *not; why did not he confirme his will in good, and make it unchangeable?*

1. Changeableneſſe of his will had no reaſon of ſinne, being in ſuch an eſtate, wherein was neither *culpa* nor *pœna*.

2. If it were a defect, it was not ſinful, but uſeful, becauſe God alone was to be ſimply unchangeable, *James* 1.17.

3. God knew if *Adam* ſhould fall, he not giving confirming grace, yet that it could not be evil in him to permit evil.

4. That he both could and would turn it to good, in ſhewing mercy to penitent ſinners, and ſending his Sonne the ſecond *Adam*, to repare the ruine of the firſt.

Queſt. *What may we learn from this ſubjection of* Adam?

Sundry

Sundry leſſons. As *Anſw.*

1. Neceſſity of our obedience, and dependance on our Creatour. For,

1. If when we were in Paradiſe, we muſt not forget obedience, much leſſe may we now be *noſtri juris*, to do what we liſt.

2. God careth not for all the gifts that *Adam* had in innocency, if they be not joyned with odedience, neither can the moſt perfect gifts of knowledge, wiſdom, ſpeculation (ſuppoſe them equal to *Adam's*) uphold a man; but an heart and life ſubmitted to God and his Word.

3. All creatures obey God in their kinde, and ſhall man only rebel?

4. As *Adams* diſobedience ſpoiled the world and loſt it, ſo Chriſt his obedience recovereth it, and the obedience of the Saints ſet into the ſecond *Adam* upholdeth it.

What is the ſecond inſtruction hence?

That no height of eſtate can ſecure us from ſinne or fence us from puniſhment; Paradiſe it ſelf cannot keep him from death, that keepeth not himſelf from ſinne; And no marvaile if the curſe take hold on *Adam* in Paradiſe, which fetched the Angels that ſinned, out of heaven. *Queſt.* *Anſw.*

What uſe may we make hereof?

1. Not to ſecure our ſelves that we are among profeſſors and true worſhippers. If thou wert as neer Chriſt in profeſſion as *Judas*, as neer God, as *Adam* in Paradiſe, nay neerer, in heaven it ſelf with Angels; and hold thy ſinne, it would fetch thee thence. *Queſt.* *Anſw.*

2. Nor that we have a glorious Church and State; what are our priviledges to Paradiſe? Sinne and contempt of God's word will ſpew us out, as it did *Adam* out of Paradiſe.

What is the third inſtruction?

If God in his wiſdome for our trial with-hold from us any comfort of this life, be it never ſo good in it ſelf, we muſt ſhew ſilence and ſubjection to God, reach not at it; If God deny any thing to his ſervants, it is ſure the beſt for them, that they want it, *Pſal.* 84. 11. Is not our eſtate to our minde, bring our minde to our eſtate; ſo ſhould *Adam* have done, and ſo ought all ſonnes of *Adam* to do. *Queſt.* *Anſw.*

What is the fourth inſtruction?

To beware of ſin in lawful and good things, and obſerve the commandments of reſtraint in them, for there are many more ſinnes in the abuſe of lawful things, then in adventuring on ſinnes eaſily convicted unlawful; what a world of ſinnes paſſe us in meat, drink, apparel, recreation, yea how much in the uſe of the Word and Sacraments, and holy ordinances? we muſt fear alwayes, not only in evil things, but even in the beſt, *Prov.* 28. 13. *Queſt.* *Anſw.*

What is the fifth inſtruction?

To watch inſtantly againſt pleaſures and delights of the fleſh, for theſe robbed us of our innocent eſtate. Conſider *Queſt.* *Anſw.*

1. The pleaſures of man muſt not pull us any more from our obedience; once was too much.

2. If the pleaſures in innocency were ſo dangerous, what are they now tainted by the fall?

3. God, who filleth the bellies of wicked men with them, alloweth his children but a ſmall taſte of them, that we might conceive little goodneſſe in them, which the Lord ſo ſparingly imparteth to the good, and glutteth them who are voide of goodneſſe.

4. God hath provided and propounded better pleaſures for his own, even ſpiritual and heavenly, as to delight in himſelf, in his Word, in his worſhip, in his graces, in his preſence; here thorow grates, hereafter in full fruition.

5. Rather faſten on the pleaſures of the ſecond *Adam*, which was *to do the will of his Father, that was his meat and drink*, and to finiſh thorow infinite ſorrows the ſalvation of men; An happy thing to be taken with ſuch pleaſures.

What

Queſt. *What is the third general propounded in the creation of man?*

Anſw. The circumſtances of his creation, which are two { 1. The time when. 2. The place where.

The time was the ſixth day, wherein was made the laſt of all creatures.

Queſt. *But man was the principal creature; why was he made laſt?*

Anſw. The moſt wiſe diſpoſing and pleaſure of the Creatour ſhould ſuffice as a full anſwer, who did ſo ordain not without counſel and wiſdom; nor did he it out of envy, but out of a fatherly good will and providence; but yet we may conceive ſundry reaſons.

Queſt. *What is the firſt?*

Anſw. That man hence might take notice, not that he was therefore of an ignoble nature, but have an argument of a more excellent condition then any other creature; for God in the whole courſe of creation proceeded from leſſe perfect to more perfect. For firſt he began with things without life, the firſt mattter, the light of heaven, the elements, meteors; from them came to create plants which have life but only vegetable; from them to ſenſible creatures, but unreaſonable, as fiſhes, birds, beaſts; and from them to man a reaſonable creature, of a more excellent life then they all, and ſo the moſt perfect of the creatures, and the very model of the world, in which laſt and excellent work he would reſt.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe man was the next end, for whom the world was created; and therefore it was fit he ſhould be created laſt, ſeeing the end is firſt in intention, but laſt in the execution; and the end is more noble then a thing tending thereto.

Queſt. *What is the third reaſon?*

Anſw. Becauſe man was created ſo noble a creature in both his parts, he had been unprofitably created before the other creatures. For,

1. His minde being ſo divine, and fitted to contemplate and raiſe up it ſelf to heaven, what ſhould this minde have done without an heaven to look upon?

2. His body being ſo excellent a creature, being to be preſerved by meanes from the earth, muſt needs be created after it; for what ſhould his body do without the earth or creatures to feed upon?

Queſt. *What is the fourth reaſon?*

Anſw. To note the Providence and goodneſſe of God in building man ſuch an houſe, every way fitted, and ſo furniſhed before he bring him to it. *Adam* was now a great Prince, and as a little god upon earth; whoſe high eſtate it beſeemeth to enter his Palace, every way beautified and beſet, and furniſhed in full poſſeſſion of his rightful title; And as a kinde rich father buildeth and furniſheth an houſe for his ſonne, before he put him abroad into the world; ſo the Lord would not have *Adam* his ſonne, an Inhabitant of earth, without a ſtately houſe.

Queſt. *What is the fifth reaſon?*

Anſw. It was agreeable to his innocent ſtate and happineſſe of it, that all creatures ſhould attend him their Lord, and offer unto him their uſe and ſweetneſſe; and how would it have diſturbed his felicity, to have found the Heavens without a Sunne or ſtarres, the world without light, the earth without fruits, herbes and living creatures; waters without fiſh, and aire without birds? it could not be conceived, how this could have ſtood with any happineſſe.

Queſt. *What is the ſixth reaſon?*

Anſw. As the Lord would have the firſt *Adam* a type of the ſecond in many other things, ſo alſo in theſe two.

1. *Adam* muſt be created the ſixth day, and put into the world; ſo the ſecond *Adam* muſt be in the laſt ages of the world, in fulneſſe of time made of a woman, and ſent into the world, to take away the malediction of the law, and ſave the ſons

ſonnes of *Adam* from that death which *Adam* brought.

2. As *Adam* being created the ſixth day, the Sabbath followed, wherein God reſted from all his works; ſo the ſecond *Adam* being come, there is now no other Saviour, no other work or worſhip, no other change or alteration to be expected, till the eternal Sabbath come, which the Apoſtle implieth, *Heb.* 1.1. *He hath now ſpoken to us by his Son, and we muſt heare him only.*

What is the firſt obſervation hence? Queſt.

To note the freedom of Gods grace of Creation; he np-heaped *Adams* happineſſe when he deſerved it not; he could not deſerve it before he was, and much more the grace of Redemption, when he had deſerved the contrary; Grace and glory in time are as free as the decree of them before time. This contradicteth *Anſw.*

1. The doctrine of merit. 2. The Pelagian and Papiſt, who aſcribe ſtrength to natute, to prepare, at leaſt to diſpoſe it ſelf to grace; as waxe fit for impreſſion, or a naked table, (ſaith one) as a wounded or fettered man, (ſaith another) which with a little help can reare himſelf.

1. Becauſe we were of no ſtrength, *Rom.* 5.

2. Our eſtate is, *dead in ſins*, Eph. 2.1. what preparation or diſpoſition is in a dead man?

And in this grace we muſt imitate our heavenly Father, ſeeing the Heathens can love thoſe that love them, and deſerve well; we muſt love thoſe that deſerve it not, yea, deſerve the contrary; *Love your enemies, bleſſe them that curſe you, ſo ye ſhall be the children of your heavenly Father.*

What is the ſecond inſtruction? Queſt.

Not to diſtruſt Gods fatherly care and proviſion for us now when we are, that was ſo careful for us when we were not; nay, now when we are become his children. Was his care ſo great over us, coming out of the firſt *Adam*, and is it now diminiſhed, becauſe we are in the ſecond *Adam*? Nay, here is a love in the ſecond *Adam* beyond that in the firſt; it is free without deſert, and conſtant to the end, ſo was not that grace. *Anſw.*

What is the third inſtruction? Queſt.

To excite us to uſe all the creatures ſo freely allowed us of God, alwayes to the glory of the Creatour, 1. With leave. 2. With ſobriety. 3. With thankfulneſſe. 4. With ſpiritual uſe and meditation in every of his works; To riſe up, 1. To the skill and mercy of the workman, that as we have the uſe, God may have the honour of all. 2. To his goodneſſe, that made them for us, not us for them; that made us excellent above them; he might have made us venomous toads, *Pſal.* 149. 2. *Let* Iſrael *rejoyce in him that made him.* *Anſw.*

What is the other circumſtance in mans Creation? Queſt.

The circumſtance of place, which is either of { Creation, or / Vocation. } *Anſw.*

Which was the place of his Creation? Queſt.

Some part of the earth without Paradiſe, but not farre from it; for it is ſure, that the woman was made in Paradiſe, but the man not ſo. *Anſw.*

How appeareth it? Queſt.

In *Gen.* 2.15. *Then God took the man, and put him into the garden of* Eden, *to dreſſe it and keep it*; If he had been created in Paradiſe, God need not have taken and put him in *Gen.* 3. 23. God ſent out the man out of the garden, to till the earth, whence he was taken; It ſeemeth he was taken from the earth without Paradiſe. *Anſw.*

But why muſt not man be created in Paradiſe? Queſt.

1. That man might know that he held not Paradiſe as his natural tenure or poſſeſſion, but by the gift of God, and that he was not Lord of Paradiſe, but a tenant under God, to uſe it, not to owne it. *Anſw.*

2. That man might not think this earthly Paradiſe ſo full of pleaſure, or his

own country, or perpetual habitation, but that his countrey was elsewhere without Paradise, in Heaven.

3. To shut the mouth of *Adam*, in case he should sinne, and be put out of Paradise, that God did him no wrong, nor deprived him of any of his own right; but as Landlord, turneth out the tenant for non-payment of quit-rent.

Quest. *But what was the place of man's vocation?*

Answ. That was Paradise; for so soon as he was created, God putteth him into Paradise.

Quest. *What was Paradise?*

Answ. A peculiar piece of *Adams* habitation severed by God from the rest of the world, and priviledged above all other parts of the world, being inferiour; As a great mans house and garden is severed from his fields and demeasnes, so was *Adam's*.

Quest. *What were the maine priviledges of Paradise?*

Answ. 1. In that it was a place of so lage extent, a Garden in proportion to *Adams* demeasnes, which was all the earth; for this Garden contained sundry large Countreys, and reached some thousands of miles. *Luther* thinketh that the Garden contained all *Syria*, *Mesopotamia*, and *Egypt*; neither can we conceive it much lesse in respect of those four rivers by which it is described, *Gen.* 2. 10. *Pison*, *Gihon*, *Hiddekel*, *Euphrates*, which wash and hold their Countreys thorow a great part of the East-Countrey; and some have thought it to be the third part of the whole earth.

Note this Observation

Quest. *What is the second priviledge?*

Answ. That it was planted by God; And though all the earth was so, yet this by a special hand and care, by which it became the most fruitful place in the world, and had abundance of satiety of all earthly comforts, whatsoever mans heart could desire, either for necessity or pleasure.

Quest. *What is the third priviledge?*

Answ. That it was a place of the greatest pleasures and delights in all the earth; From *Eden* the Greeks call pleasure ἡδονη; wherein man enjoyed all sweet peace and contentment?

Quest. *What is the fourth priviledge?*

Answ. That as it was without all sinne, all sorrow, want and death, if man could have held that estate; so was it every way suitable to the happinesse of innocent man, repleniſhed with all the delights that were due and proper to innocency

What is the fifth priviledge?

Quest. That it was a place of the vision, presence, and immediate fellowship with

Answ. God himself; And herein are eminent types of Heaven, yea Heaven upon Earth.

Quest. *But where was Paradise?*

Answ. Some thought it was in the aire next the Sphere of the Moon; but

1. The higher region of the aire can be no fit habitation for man.

2. We must not suppose that the trees, and fruits, and rivers, by which *Moses* describeth it, can hang in the aire, but they are well known in the earth.

3. *Moses* saith plainly, it was in the East-countrey, which agreeth to the Earth, not the Sphere of the Moon.

Quest. *But if it were in the Earth, in what part of the Earth was it?*

Answ. It is certain it was in the Eastern part of the world, in respect of the place where *Moses* wrote, which was *Judea*, or the deserts of *Arabia*; And although it cannot now be certainly defined, because those rivers have lost their names, neither is it any great matter of faith; yet we may conceive it to be the great countrey of *Mesopotamia*, called so, because it is in the midst of floods, and is a part of *Syria*, confined by *Euphrates* and *Tygris*.

But

But where is Paradiſe now? Queſt.

It is likely it remained kept by the cuſtody of Angels till the deluge, and after the flood: it together with the creatures was aboliſhed, in the beauty of it, ſo as though the place remain, yet not the garden. Anſw.

What are the probable grounds hereof? Queſt.

1. Becauſe the waters of the deluge were fifteen cubits above the higheſt mountain of the earth, *Gen.* 7. 19. ſo as they muſt needs cover the vaſt Paradiſe; for that feigned miracle, *that the waters of the flood ſtood as a wall about it*, is ridiculous. If Paradiſe were not drowned, what needed *Noah* have made him an Arke? he might have been ſafe in Paradiſe without all that labour of one hundred and twenty yeares; ſo as it is idle to inquire and ſeek out any earthly Paradiſe any more. Anſw.

But Paradiſe yet remaineth; for Henoch *and* Elias *are yet there in body; for they muſt fight with Antichriſt, and he muſt kill them.* Obj.

So ſay *Bellarmine* and the Romaniſts; but Anſw.

1. Paradiſe was no place for ſinners, as they were.

2. They are in Paradiſe, but not terreſtrial, but celeſtial; for *Elias* was taken up into Heaven, 2 *Kings* 2. 11. And to be taken into Heaven and Paradiſe is all one, 2 *Cor.* 12. 2, 4.

3. That they live with God is plaine; that in the body the Scripture ſaith not.

4. Hath God none to fight againſt Antichriſt but dead men? or can they die that be in Heaven and are free from ſin? *It is appointed to all men to die once*, and they are paſt theſe firſt things by mutation, in proportion to our death.

What obſervation may we collect from hence? Queſt.

1. That no external dignity of perſon or place, can free any man from ſinne or puniſhment. *Adam* a worthy creature, Lord of the world, Inhabitant of Paradiſe, in the perfect image of God; *Eve* created in Paradiſe, yet not free from falling. And therefore the Pope, if he could remove his chaire from *Rome*, and ſet it in Paradiſe, could not thereby be free from errour, neither in judgement nor practice. Anſw.

What is the ſecond obſervation? Queſt.

To note the hainouſneſſe and execration of ſinne, that thruſt our firſt Parents and our ſelves out of ſo happy a place and condition, and ſet a fiery ſword ſhaken againſt us, to terrifie and frighten us, *Gen.* 3. 24. Anſw.

What doth the ſhaken ſword ſignifie? Queſt.

That we are all by ſinne ſhut out of Gods preſence, yea and out of Heaven the Seat of his glory, whereof Paradiſe was a type; and not only excluded from the tree of life, but wrapped in the bonds of weakneſſe, ſickneſſe, and death temporal and ſpiritual. Anſw.

What uſe may We make of it? Queſt.

To bewaile and beware all ſinne, but eſpecially original ſinne. Actual ſinne ſhut out *Adam*; but original ſinne ſhutteth us out, before ever we commit actual. Original and natural ſinne from the loynes of our firſt Parents, is the ſword ſhaken againſt us, that bolteth up the way to Paradiſe, which very few do ſeriouſly conſider. Anſw. Note

What is the third obſervation? Queſt.

Even that happy eſtate of that earthly Paradiſe, was a free and unmerited place; Innocency it ſelf could not merit it, nor had perſonal right unto it, nor was created in it, but brought into it by God, after his Creation; And much more is the happy ſtate of grace in the ſecond *Adam*, of meer favour, not merited, nor *ex propriis*; only requireth free and thankful obedience. *Adam* was bound in all bonds of love and thankfulneſſe to his Creatour; and we for greater gifts of grace, are bound to a greater meaſure of thankfulneſſe. Anſw.

What is the fourth obſervation? Queſt.

Anſw. 4. That ſeeing it is a vaine thing to ſeek any more the place or pleaſure of an earthly Paradiſe, we muſt aſpire to another Paradiſe, unto which we are reduced by the ſecond *Adam*; even that heavenly Paradiſe, whereof the other was but a ſhadow. and between which is no compariſon. And therefore Paradiſe is allegorically referred to the ſeat of the bleſſed in the life to come, and put for the third heaven, *Luke* 23. 48. *Rev.* 2. 7. 2 *Cor.* 12. 4.

Queſt. *To raiſe up our affections to that heavenly Paradiſe, ſhew the glory and excellency of it above the earthly.*

Anſw. It is manifeſt in ſundry things.

1. That was the ſeat and firſt habitation for innocent man, but an earthly ſeat for a man not confirmed in innocency; but this is the laſt habitation for a man reſtored to innocency, and confirmed, that he can ſin no more.

Queſt. *What is the ſecond?*

Anſw. That had ſurpaſſing joyes and delights in it, but earthly, ſoon ended, and changed with ſorrow and miſery; but theſe are the joyes of an heavenly Paradiſe, without end or wearineſſe; and becauſe all firſt things are done away, all ſorrowes, teares, crying and paines are aboliſhed for ever, they are called *perfect joyes at Gods right hand for evermore*, Pſal. 16. 11.

Queſt. *What is the third?*

Anſw. It was the tree of life, which which ſignified life, but could not give it, nor reſtore it loſt, *Prov.* 3. 18. But in the midſt of this Paradiſe of God ſtandeth the true tree of life, which createth, meriteth, preſerveth and reſtoreth life of grace and glory; *It bringeth fruit every moneth, and the leaves heale the Nations*, Rev. 22. 2.

Queſt. *What is the fourth?*

Anſw. 1. That had moſt famous, fruitful and pleaſant rivers to water the garden, but they came from *Eden*; but this hath a pure cryſtal river, *Rev.* 22. 1. *iſſuing from the Throne and Seat of God.*

2. Thoſe were corruptible waters; theſe waters of life, whoſoever taſteth theſe can die no more, *John* 4.

3. Thoſe waters were muddy and thick, ſlimie and troubled; but theſe pure as cryſtal, noting { 1. Unmixed joyes and holineſſe. 2. Life and happineſſe undiſturbed.

Queſt. *What is the fifth?*

Anſw. That Paradiſe needed Sunne and Moon, meat and drink, ſleep, and many creatures to maintain an animal and natural life; but of this Paradiſe the Lambe is the light, *Rev.* 21. and the light of it is the glory of God, that inacceſſible light in which God dwelleth, 1 *Tim.* 6. 16. There is no night, though no Sun nor Moon, nor *no need of candle*; *for the Lord giveth them light, and they ſhall reigne for evermore*, Rev. 22. 3. And Chriſt immediately is *the Tree of life*, John 6. 56. *bread of life, water of life, preſerving an eternal life for evermore.*

Queſt. *What is the ſixth Prerogative?*

Anſw. That Paradiſe was not without a ſerpent or tempter, but this admits no ſerpent, no tempter, no unclean thing goeth within the gates of this City, *Rev.* 21. 27. That was a place of warre and combate, this the *New Jeruſalem*, a viſion of Peace; In that all men ſinned and died, in this no man ſinneth or dieth, but liveth to eternity; The gate of that was ſhut, but the gate of this is open day and night, needeth no watching, feareth no danger, no enemie to diſturb that eternal reſt prepared for Gods people, *Rev.* 21. 25.

Queſt. *What is the ſeventh Prerogative?*

Anſw. That happy place was by mans ſin defaced, and periſhed by the flood; but this ſtable place, and ſtate unchangeable, unſhaken, a continuing City, no water of any deluge can reach it, becauſe no ſinne can, and becauſe it is not the ſeat of innocent, changeable man in earth, but that pleaſant ſeate reſerved himſelf for God himſelf and his elect Angels, and men unchangeable in God.

What

What gather you hence? Queſt.

That our ſtate in the ſecond *Adam* is farre more excellent then our ſtate in the firſt; for *Adam* was created righteous, holy and happy, but fell from all that grace of innocency and happineſſe of Paradiſe; but the meaneſt believer can never fall from all his grace and happineſſe. *Anſw.*

Why ſo? Every believer is weak, and more fraile then Adam *in innocency.* Queſt.

Yea, but though *Adam* had a greater meaſure of grace, then we now have, yet ours hath a greater priviledge. For, *Anſw.*

1. He had grace by creation, we by Adoption and Redemption.

2. He had the firſt grace which inabled him to obey, but had not the ſecond, to be ſure to perſevere.

3. His grace had no priviledge of promiſe, confirming it, as ours hath; every believer hath a twofold grace given in his converſion.

Firſt, to believe and obey.

Secondly, to abide in the faith, ſo ſtable, that the gates of hell ſhall not ſhake him, *Nothing ſhall be able to ſeparate him, Rom.* 8. 37. *For the Lord is faithful who will ſtabliſh him, and keep him from evil,* 2 Theſ. 3. 3. 1 *Cor.* 1. 8.

To what end ſerveth this diſcourſe?

To ſeek the joyes of Paradiſe, not in earth, but in heaven; to lift up our hearts and hopes from earthly delights, to this heavenly Paradiſe, where we ſhall be not only happy inhabitants, but ever happy in the viſion of God, and the moſt happy fruition of all the wealth and joyes of heaven. Queſt. *Anſw.*

But we may intend both together.

In ſubordination we may; as *Adam* might in Paradiſe have had a farther heavenly happineſſe in his eye, but as it is hard to look with one eye to heaven and the other to earth; ſo hard *Adam* in innocency found it, to intend both, ſo loſt both, and much harder for us fallen. Queſt. *Anſw.*

2. It is with us as with *Iſrael* in *Egypt*; God ſheweth them, and giveth them a good land, but the traſh of *Egypt*, Onions, and Leekes, and fleſh-pots make them contemne *Canaan*; ſo as God muſt with a ſtrong hand chaſe them out, and with ſore oppreſſions drive them out. *Iſrael* might have uſed the commodities of *Egypt*, but not intended them; ſo may we uſe the world, but intend heavenly *Canaan.*

3. Till we conceive our broken title in things here below, we ſhall not eaſily intend a better.

But what may I do to recover that bleſſed eſtate of heavenly Paradiſe?

Thou muſt get a true tenure and title; to which purpoſe thou muſt Queſt

1. Diſclaime all right and title in thy ſelf, thou having no more right to this then to that which *Adam* had; God muſt bring thee in. *Anſw.*

2. As no goodneſſe of nature, no merit, no work that *Adam* could do after his ſinne, could recover him that earthly Paradiſe; ſo more abſurd it is to think that man by his merits may recover the heavenly.

3. As *Adam* was brought out of the world into Paradiſe onely by grace, ſo none of his ſons are brought out of the world into the Church either militant on earth, or triumphant in heaven, by any other merit or meanes then by the free grace of God.

4. Enemies of grace are they that aſcribe ſalvation partly to grace; partly to merit; we are bound to do good works, but to renounce merit and truſt in them.

What is the ſecond meanes? Queſt.

Thou muſt get in at the right doore, that is, thou muſt enter in by Chriſt; *Anſw.*
For,

1. As the firſt *Adam* caſt thee out of Paradiſe earthly, with himſelf; ſo onely the ſecond *Adam* can bring thee into heavenly Paradiſe, *John* 10. *I am the doore, &c.*

2. As the ſinne of the firſt *Adam* locked and barred up the gates of Paradiſe againſt thee; ſo onely the death, merit, and righteouſneſſe of the ſecond *Adam* for ſin; as a club breaketh open the gate, and maketh way in again, *Heb.* 9. 12.

Queſt. *But by his own blood he entered.*

Anſw. 3. As the Angel by a flaming ſword ſhaken kept the way that man ſhould not get in to the tree of life again; ſo Jeſus Chriſt the Lord of the holy Angels, by his blood hath quenched that flame, and ordained the Angels miniſters to heires of ſalvation, to help them into this Paradiſe of God.

Queſt. *What is the third meanes to recover this heavenly Paradiſe?*

Anſw. 1. Thou muſt ſtrive and overcome; if *Adam* had ſtriven, and overcome temptation, he had eaten ſtill of the tree of life: For this is the condition, *Rev.* 2. 7. *To him that overcometh will I give to eat of the tree of life, in the middeſt of the Paradiſe of God*; that is, I will communicate my ſelf to him, ſo that he ſhall live for ever, *John* 6. 51.

2. Paradiſe is not promiſed or procured to idle, cowardly Chriſtians, who are carried after temptations and luſts, as chaffe by every puffe of winde; warre muſt go before victory.

3. The promiſe teacheth, to whom Chriſt communicateth himſelf, to thoſe that overcome; not by what vertue or power they overcome.

Queſt. *But who are they that overcome?*

Anſw. The Scriptures deſcribe them by two eſpecial properties.

1. Such as are adopted, regenerated, and borne of God, 1 *John* 5. 4. *He that is borne of God overcometh the world*; the ſeed of God is in him, which ſhall prevaile.

2. Such as are true believers, 1 *John* 5. 6. *This is your victory whereby you overcome, even your faith.* And to overcome, is nothing but to perſevere in faith, *Mat.* 24. 13. *He that continueth to the end, ſhall be ſaved.*

Queſt. *How doth faith become our victory?*

Anſw. By ſundry gracious and powerful acts and effects of it, and not for the worth of our ſelves.

Queſt. *What are thoſe effects?*

Anſw. Firſt, faith is a clear eye, and ſeeth ſuch things within the vaile, as for which we can contemne the world.

Secondly, it ſetteth us into Chriſt as members into the head, and maketh Chriſt his Victory on the Croſſe ours, even as the member ſhareth in all the gifts and honour of the head.

Thirdly, faith leaneth upon Chriſt, as the Church upon her well-beloved. But,

1. It renounceth and denieth it ſelfe, which overcoming of it ſelf is a great Victory.
2. It then reſteth on the power and vertue of Chriſt his death and reſurrection, wherein is all our Victory.

Queſt. *What is the fourth effect?*

Anſw. Faith receiveth the Spirit of Chriſt, which is greater then the ſpirit which ruleth in the world; And this Spirit of power ſubdueth our corruptions, and foileth in us, and for us the adverſary powers of ſinne, Satan, and this evil world, yea not only taketh our part for aſſiſtance, but teſtifieth by certain evidence, and ſealeth the aſſurance of final victory in our hearts.

Queſt. *What is the fifth effect?*

Anſw Faith maintaineth good conſcience, which hath already attained peace by War, and by Warre maintaineth that peace attained, and keepeth perpetualy watch and ward againſt all diſturbers of that peace.

Queſt. *But are all unregenerate and unbelievers excluded, how then is the promiſe of the Goſpel univerſal? How is the tree of life in the middeſt of Paradiſe, free for all?*

The

1. The promiſe of earthly Paradiſe was made to every man coming of *Adam*; but conditionally if he perſiſted in obedience; but the promiſe of the heavenly Paradiſe and tree of life, is not promiſed to any man, as he cometh of *Adam*, but to a man, as he is in Chriſt by faith and a new creature, and with this condition too of overcoming. *Anſw.*

2. The promiſe of the Goſpel is univerſal in promulgation to all without exception; In application only to all that overcome, excluding no ſort, ſexe or order of men; ſo as this condition applied to parties, reſtraineth the promiſe only to true Beleevers that overcome.

But how is the promiſe free, if we our ſelves muſt overcome and winne it? Queſt.

Becauſe by overcoming we attaine it, as by a way and means; but not for overcoming as a cauſe or merit, *Rev.* 21. 7. *He that overcometh ſhall poſſeſſe all things*: The word κληρονομήσει, ſignifieth to receive an inheritance, now an inheritance cometh freely and not of merit; The only condition is to be a ſonne; for only the elect are heirs, yet the condition annexed, to overcome, ſheweth that grace may be conditional. *Anſw.*

What is the fourth means of recovering heavenly Paradiſe? Queſt.

Thou muſt hunger and thirſt after Chriſt the tree of life, (that is) *Anſw.*

1. Feele a want of Chriſt and his abundant graces, yea an emptineſſe and death in our ſelves without him; This is a work of judgement, the other of affection.

2. Vehemently deſire Chriſt and his righteouſneſſe, to taſte his ſweetneſſe, and communicate in all the good things of Chriſt, for remiſſion of ſinnes, for grace and glory.

What reaſon is there for this? Queſt.

1. This tree of life promiſeth himſelf for faciety and refreſhing onely to ſuch as hunger after him, *Matth.* 5. 7. *Bleſſed are they that hunger and thirſt after righteouſneſſe.* And that Cryſtal river which runneth thorow the middeſt of the Paradiſe of God, is given on condition, *Rev.* 21. 6. *To him that is athirſt, I will give to drink freely.* *Anſw.*

2. This is a ſigne of ſpiritual life; A dead man can lie 1000. yeers, and never be hungry, but a living man ſcarce one day.

What is the fifth meanes? Queſt.

Thou muſt conſcionably obey the Commandments of God, *Rev.* 21. 14. *Bleſſed are they that keep his Commandments, that their right may be in the tree of life.* *Anſw.*

What is the right in the tree of life? Queſt.

Not a right of dominion; for this is a right of the head over the members, and not of members over the head; but a right fruition by vertue of union, when as members enjoy Chriſt for their quickening, ſanctifying, ſaving, &c. *Anſw.*

But is the keeping of the Commandments a cauſe of our right in this tree? Queſt.

No, not a cauſe, but a condition; had *Adam* kept this condition, he and we had ſtil had right to the tree of life; but failing in the condition, and breaking, the Commandment we loſt all our right. *Anſw.*

But how came we then to recover our right? Queſt.

True faith layeth hold on Chriſt the tree of life, the iſſue of which is holy obedience; ſo as faith giveth us right, obedience confirmeth it; faith ſetteth us into Chriſt, keeping of the Commandments teſtifieth that we have right in him. *Anſw.*

What is the ſixth meanes? Queſt.

Thou muſt grow up in holineſſe: For, *Anſw.*

1. None but holy perſons ſhall get into that holy of holies, no unclean thing ſhall come within it; for if *Adam* with one ſinne cannot abide in the earthly Paradiſe, much leſſe can a ſinner by nature and practice poſſeſſe the heavenly.

2. Whom the voice of the Goſpel ſhutteth out of the Kingdome of God in this life, they ſhall much more be excluded out of the heavenly Paradiſe, 1 *Cor.* 6. 9.

6. 9. *Be not deceived, neither drunkards, whoremongers, nor Idolaters, &.*

3. There is a great difference between the house of God in earth and in heaven; into this house below cometh as into the Arke, both clean aud unclean. Many foul things enter, Hypocrites, swearers, &c In this field are Tares with Wheat; in this floore is Chaffe with Wheat. In this net of the Kingdome of God are good and bad fishes. But this is a Kingdome undefiled, this is an unmixed purity, onely fit for innocency restored and confirmed.

Quest. *How may I know I grow in holinesse?*

Answ. Contraries make one another clearer.

Try it by daily mortification of inordinate lusts; It was the windings of unlawful desires that threw *Adam* out of Paradise; and therefore observe these rules,

1. Beware of the forbidden tree, death is in it, touch it not, taste it not; behold not forbidden fruit.

2. Watch narrowly unallowed delights, no Serpent is so dangerous; beware of fruit pleasant to sense; the Serpent lieth in the green grasse, and in the fairest tree of Paradise, walk not by sense, but by rule.

3. Be sure thou hast Gods word and warrant before thou meddle with any tree of the Garden: If any fruit be restrained, forbear it, or it shall bear thee out of Paradise.

THE

Commentarius in Commentarienſem:

OR,

THE *JAYLORS* CONVERSION.

ACTS 16. 30. *Sirs, What muſt I doe to be ſaved?*

31. *And they ſaid, Beleeve on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy Houſe.*

32. *And they ſpake unto him the word of the Lord, and to all that were in his Houſe.*

33. *And he took them the ſame hour of the night, and waſhed their ſtripes, &c.*

FROM the twelfth Verſe to the end of the Chapter, are ſet downe the things that befell *Paul* and *Silas* at *Philippi*. Among the reſt, this Hiſtory of the ſtrange Converſion of the *Jaylor*, to whom they were committed: the occaſion of which was this; *Paul* and *Silas* being faſt in the Stocks, *ver.* 24. ſung a Pſalme at midnight, *ver.* 25. An Earthquake ſhooke the foundation of the Priſon, looſed the Priſoners bands, and opened the Priſon doores, *ver.* 26: The *Jaylor* ſeeing the Priſon doores open, and conceiving his Priſoners fled, drew out his Sword to have killed himſelfe, *ver.* 27. *Paul* ſtayed him from doing himſelfe harme, for they were all there, *ver.* 28. Then comes he as a man diſtracted, leaping for joy and trembling for feare, and brought them out, amazed and caſt downe with theſe things which he ſaw, and breakes forth into this his firſt Speech, conſiſting of; Firſt, a reverent Appellation, *Sirs*: Secondly, A Queſtion of the greateſt importance in the World, *What ſhall I doe to be ſaved?* *Coherence.* *Parts.*

For our better and more orderly proceeding, conſider; Firſt, Who ſpeakes: Secondly, To whom: Thirdly, What he ſpeaketh.

I. Theſe are the words of an humbled Man, deſpairing of himſelfe, ſeeing himſelfe in a wofull caſe, in ſtate of damnation; a man meekned with the terrors of God: he ſaw by the Earthquake, and the opening of the doores, and the looſing of their chaines, and the carriage of theſe Servants of God, how deare they were unto God, and conſequently how grievouſly he had ſinned againſt God in wronging them; and now at his wits end, deſires to know what to doe to be ſaved.

1 Point. None but humbled ſouls aske how to be ſaved.

Doctr. *None but the true humbled ſoul ever came ſeriouſly to aske this queſtion, what he ſhould doe to be ſaved.* Acts 2. 37. When they were *pricked in their hearts*, they ſaid, *Men and Brethren, what ſhall we doe to be ſaved?* Acts 9. 7. When *Paul* was ſtricken downe, then he could ſay, *Lord, what ſhall I doe?* So *Job* in the ſight of his ſinne came to this queſtion, Chap. 7. 26. *I have ſinned, what ſhall I do?*

And why?

Reaſ. 1. Onely theſe ſee the need and worth of Salvation. A man at the gates of hell would faine know the way to heaven. It is the ſick that needs the Phyſician: It is the hungry that will call for good; It is the poor Captive that enquires after the meanes of liberty: It is the poor Begger, ready to ſtarve at home, that will ſeek out abroad for releiſe: the poor ſtung *Iſraelite* that comes with paine to the brazen ſerpent.

Timor initialis

II. It is *John Baptiſt* that makes way to Chriſt, and the Law that makes way for the Goſpel, as the needle for the thred. Chriſt can never be ſweet till the Law have made our ſins ſoure. Soure herbs muſt make the Paſſover taſtefull. Chriſt is onely ſweet to ſuch.

III. The firſt thing in true repentance is true humility and godly ſorrow, and there is no ſaving grace without it: for grace is *the ſeed of God*, 1 Joh. 3. 9, And the ground on which this ſeed muſt be ſowne, is a ſoft *ploughed* and prepared heart, *Jer.* 4. 4. The table fitted to write Gods Covenant upon, is a ſoft heart of fleſh: but firſt the *ſtony heart muſt be taken away*, Ezek. 36. 26.

Vſe 1. Diſcovery why this queſtion is ſo rare.

Firſt then we ſee the cauſe why we hear not ſuch queſtions as this among our people; pride of heart, which keeps out poverty of ſpirit; men are not humbled, the Wheele of the Law never went over them to the breaking of them into ſhivers, therefore we hear no ſuch voyces, nor are troubled to anſwer ſuch queſtions: What elſe is the cauſe of all ſecurity, lukewarmneſſe, hypocriticall and formall uſe of the Word and Sacraments, but that men are ſtill upon their lees, full of windy conceits, not let out by the prickings of the Law? And what other cauſe of the generall unreformednesſe by the Word and Works of God, but hardneſſe of heart, which in *Pharaoh* made thoſe ten plagues and many more meſſages from God unprofitable? The ſame is the cauſe of all idleneſſe in religion: men think the gate of heaven ſo wide, and the way ſo eaſie to finde, becauſe they never came to ſee how far off they were: And of all the revolt and backſliding we have ſeen of late years, becauſe they never digged deep enough to lay a good and ſure foundation. But oh that men would come at laſt to ſee their danger! then would they doe as he that is in danger of drowning, catch at every thing, and by every man and meanes help themſelves: and then, whereas now we would pin on their ſleeves the means of ſalvation, and follow them with counſell and direction, and cannot be heard, they would as faſt follow us, and give us no reſt, till we gave them ſome reſt, in reſolving this great Queſtion, *What ſhall we doe to be ſaved?*

Vſe 2. Uſe means to be truly humbled

Secondly, as ever thou wouldeſt attaine ſound and ſaving grace, uſe means to get thy heart wounded, and ſeriouſly humbled: as 1. Beware of a dumbe and or flattring Miniſtery, which is a fearfull plague for the ſearing of the conſcience, and the hardning of the heart. 2. Make uſe of a good Miniſtery: tremble at the Law, endure the words of Exhortation, make account that Gods Builders muſt pull downe before they can ſet up: his Husbandman muſt dig before they plant: his Souldiers muſt obtaine peace by warre, and his Servants ſow in teares before they reap in joy. How doe they nip grace in the Bud, who endure not the Preaching of the Law, be they Preachers or Hearers? 3. Be warned by Gods corrections for this end, to get a deeper ſenſe of ſin, and to come to ſmite thy thigh, and ſay, *What have I done?* Jer. 8. 6, For, becauſe none ſay, *What have I done?* ſo few ſay, *What ſhall I doe to be ſaved?*

2. *Point.* A ſoul truely humbled ſeeks to God and his Miniſters for eaſe.

II. Conſider here; To whom he ſpeakes: to *Paul* and *Silas*, the Miniſters of God, men able to inſtruct him what to doe in this caſe.

Doctr. *A Conſcience truely humbled ſeekes to God and his Miniſters for eaſe.* This man

man, ſtricken with legall feare, ſeekes to *Paul* and *Silas*, a direct means for his good.

Reaſ. 1. There God bindeth, and there he looſeth. In the Miniſtry he woundeth and healeth: there he kils and make alive. 2. In the Law the Prieſt was from God to give councell in all difficult and hard caſes: the ſame is the Miniſtry in the Goſpell, ordained of God, and gifts given to ſpeak a word in due ſeaſon. And why?

See hence firſt, What manner of man every Miniſter ought to be: even a ſpirituall Phyſitian, with a learned tongue, to wound and to heal: a ready Counſellor, furniſhed for every caſe, when dejected perſons ſhall aske, What ſhall I doe in this, and for that? Secondly, learne of this man, not to inſiſt in the ſight of ſin, but haſten to the remedy. *Cain*, *Saul*, *Judas*, were ſtruck downe in ſence of ſin, but ſtayed there, and carryed it not without deſperation. And many poor Chriſtians wrong themſelves in ſtriving too long to ſtifle their greiſe, and let it goe on too far, as loth to haſten to the remedy. Thirdly, ſeeking to the meanes, knock at the right doore. A guilty conſcience, not ſupported by faith when God ſmites it, is like a *Doe* that is ſhot; flyes away, and runs from God, but not from the arrow; ſometime runs againſt God and his Miniſters: they ſend away *Paul* as *Felix* did, and with *Saul* ſend for muſick, or run to the witch of Endor, or with *Aſa* ſeek to the Phyſitian, to purge melancholy, or goe to the houſe of laughter to ſee *Samſon* make ſport, run to Play-houſes to pleaſe themſelves with blaſphemy and ribaldry, or fall to building with *Cain*, or other Employments: ſome few may run to Saints, he-ſaints and ſhee-ſaints, to Popiſh amulets, to merits, pardons, &c. But all run out of the way, and onely increaſe their ſorrows; all are as water to a dropſie. Fourthly, haſt thou got any eaſe? examine whence thou haſt fetched thy comfort, from God or Men, from his word or thy owne counſels. *David* ſaid, Had not thy word been my comfort, I had periſhed in my trouble. All other comforts are wormeaten and periſhing. *Vſe* 1.

III. The ſpeech it ſelfe: where firſt of the compellation, then of the queſtion. *Sirs*: a title of Reverence and Authority. He had before courſly and cruelly uſed them. He ſaw his Maſters the chiefe Rulers, uſe them rather like Varlets and Vagrants, whipped them the day before ſeverely, and now caſt them into the Stocks: yet now being caſt down before them, by this reverent compellation he ſhews they had another place in his heart then before: he ſaw God had honored them, and ſo doth he. 3. *Point.*

Doctr. *So ſoon as ever the heart is truly humbled, it begins highly to prize Gods Miniſters and Servants.* Act. 2. 13. *The Apoſtles were ſaid to be Impoſtors, and* drunk with new wine: *but when thly were pricked in their hearts, they called them* Brethren, *and enquired what to do to be ſaved. The Centurion*, Mat. 8. 9. *ſo ſoon as ever converted, ſaid*, Maſter, I am not worthy thou ſhouldeſt come into my houſe. *The poore Theife on the Croſſe, firſt ſcorning Chriſt, ſo ſoone as converted, did not onely highly account of Chriſt, being in the ſame condemnation, in calling him Lord, and making prayer to him, but juſtified him alſo, ſaying, This man hath done nothing amiſſe.* Souls truely humbled highly prize Gods Miniſters and ſervants.

Reaſ. 1. No marvell if true humiliation do this, when a counterfeit humiliation can make an hard-hearted King, as *Pharaoh*, ſtoope to *Moſes* and *Aaron*, and beg prayers of them. 2. To an humbled heart his feet muſt be beautifull, who bringeth tydings of pardon, joy and Salvation; as an experienced Phyſitian to a ſick party, who elſe were ſure to be loſt for want of meanes. 3. Wiſdome cannot but be juſtified of all her Children. For theſe have eyes to ſee Gods wiſedome ſhining in his Children; and his love turned towards them, as alſo their priviledges and prerogatives, the fruit of that love: whereas common men, not ſeeing their value, nor knowing their happineſſe, careleſly paſſe by them. So the *Jaylor* here. 4. It is an effect of the Goſpell, to give up ones ſelfe *firſt to God, then to his Miniſters*, 2 *Cor.* 8. 5. the *Macedonians* gave not onely their Goods, but themſelves to God and his ſervants. He that gives himſe to the Lord Chriſt And why?

to ſave, will give himſelfe to his Miniſters as his Servants, for this is the will of God: *Exod.*14.31. they beleeved the Lord, and his Servant *Moſes*.

Vſe. A ſhrewd ſigne ſome are not yet converted.

Never then was man converted, who beares his old grudges, and carries malice againſt Gods Servants and Miniſters. It is ſigne of a man tranſlated from death to life, to love the brethren: and much more, to love their ſpirituall Fathers; which none but curſed *Chams* ſcorn and diſgrace. Chriſt hath directed us to account them deſpiſers of himſelfe, who deſpiſe his Miniſters. If they reverenced God, they would reverence his Miniſters. If they profited by his worke, they would for the worke ſake honour the perſon.

Note againe; the Jaylor calls them both *Sirs*, and askes them both the ſame queſtion. *Paul* was every way more excellent then *Silas*: yet *Silas* is worthily reſpected, and if he can tell him the way to be ſaved, he will learne of him.

Humble ſouls will be taught by any man. And why?

Doctr. *An humble heart will be taught by any man*: Paul *or* Silas: *A man out of his way will aſke and be directed by any Childe*: ſo here.

Reaſ. 1. The Commandement to Chriſtians is, *not to have the faith of Chriſt in reſpect of perſons*, *Jam.*2.1. 2. the Apoſtle *Paul* concludes the *Corinthians carnall*, while one holds of *Apollos*, another of *Paul*, a third of *Peter*, being all *Miniſters of their faith*, 1 *Cor.*3.4. *q. d.* One is your Maſter, even Chriſt: and the Miniſters have no doctrine, no gift, no power of their owne: all are from and for Chriſt. 3. A pardon is welcome to a poore condemned man, whoſoever brings it: and meat is welcome to an hungry man out of an homely diſh. *Eliab* likes his meat, allowed him by God, though a Raven brought it.

Vſe Againſt baſe partialty in hearers.

Which reproves thoſe that like *Iſaac* muſt have no meat but from *Eſau's* hand, or *Amnon* who in policy will receive no food but from *Tamar*. Some will not heare ſuch ſtrict Preachers as allow them not elbow roome, nor will ſew pillows under their elbows; Some will not drink unleſſe Chriſts Worthies fetch water from among the *Philiſtines*: unleſſe the waters of the Sanctuary be mingled with the waters from the Heathen, all is unpleaſant and unſavory: unleſſe God ſpeak to them in fine Latine ſentences, or do ſome meſſage from ſome heathens or fathers, they care not to heare.

How it may be healed.

To helpe this common error: Firſt, Get a good appetite; Hunger is the beſt ſawce: whereas a full Stomack deſpiſeth an Hony combe. Feele the need of Chriſt, as Sampſon of water, Give me water or I dye. Secondly, Attribute nothing too much to any man: For thou wilt attribute ſo much too little, both to God whoſe the worke is, and to ſome other men who elſe might be more profitable Inſtruments for thy good in this great worke. Thirdly, let not thy affections be carried perſonally to this or that man, but to God whoſe the whole worke is, and the promotion of thy own Slavation: praying that by this means Gods Kingdome may come to thy ſelfe and others.

What ſhall I doe to be ſaved?

Mat. 19. 16. expounded.

The like Queſtion we have recorded of the young man that came to Chriſt, *Good Maſter, what good thing ſhall I doe to obtaine eternal life?* *Mat.* 19.16. But though ſmall difference be in the words, they are much different in the matter and meaning, even as farre as the Law differs from the *Goſpel*, the one being a Legall, the other an Evangelicall queſtion. The difference betweene the Queſtions ſtands in three

Difference between legall and evangelical obedience.

things. Firſt, Legall doing is the doing of an Action as a meere vertue, or action of duty: but Evangelicall, is not the doing of a bare Action, as it is a vertue, or praiſe-worthy in it ſelfe, but as it is a profitable means of Salvation. Secondly, Legall doing to be ſaved requires perſonall and perfect obedience in all degrees; that the duty and perſon ſtand in full conformity, with the Law: but Evangelicall, accepts perfect obedience in the perſon of another, namely of the Surety, and in the Beleever himſelfe requires onely perfection of parts in part; rather an endeavour then a worke; rather a will then a deed; rather a ſenſe of imperfection, and ſtrife to perfection, then perfection it ſelfe. Thirdly, Legall doing lookes at eternall life as a deſerved merit: for ſo is the conditon of the Co-

venant

venant of workes, *Do this and live:* Evangelicall, lookes at it as a *gift of God,* originally appertaining, yea entayled to faith by vertue of the promiſe, and conſequently to the works as fruits of Faith, and not otherwiſe. *Rom. 6. 23.*

Now the young man ſpeakes of Legall doing, Maſter, what excellent Action may I in my owne perſon performe to merit eternall life? To which Queſtion our Saviour returnes a fit Anſwer, Thou knoweſt the Covenant, *Do this and live,* Go, keep the Commandements; and his Anſwer was, all this he had done; he expected ſome more glorious obſervance and direction then theſe vulgar precepts wherein he conceived himſelfe externally unblameable. But the Jaylor ſpeakes of the later, What may I doe? that is, what courſe may I take as a moſt profitable means to helpe my ſelf, who ſee my ſelf ſo miſerable & ſo far from Salvation, to come to be ſaved? and the Apoſtle frames a divers anſwer according to the divers quality of the perſon; Beleeve, and be baptized; and this courſe he takes.

Humbled ſouls receive any direction.

Doctr. 1. *A man truly humbled is ready to receive any commandement or direction from Gods Servants:* as this man would but know what to doe, he will except againſt nothing, diſpute nothing, onely would know what to doe, be it with himſelfe, or againſt himſelfe, he will do it. Humility lets a man ſee his blindeneſſe in divine things: and a blind man eaſily gives himſelfe to be led by an other. Humility in *David* makes him content to hear *Nathan* ſay, *Thou art the man.* All the word is *good to a good heart, Mic.* 2. 7. One at point of death would heare the Phyſitian giving the leaſt hope. But pride will not ſuffer *Johns* finger on *Herods* Bile: nor *Ahabs* pride, *Micaiahs* meſſage, but he will goe up to *Ramoth Gilead:* and if Chriſt tell the *Jews* of themſelves, that they are not *Abrahams* ſeed, they will attempt to kill him, and raile on him as a *Samaritan,* and having a Divell, *Joh.* 8. When we ſee men contend and conteſt againſt the doctrine delivered, and riſe up in reſiſtance againſt the Teachers, note them, and commonly you ſhall find them proud graceleſſe men, whoſe wicked hearts will abide no gaging. Never were they humbled, never as yet in the way of grace. If ever they be ſaved, God will ſtrike them downe as *Saul,* to ſay, *Lord, what wouldeſt thou have me to doe?* They ſhall firſt reſolve of univerſall obedienc, be it againſt reaſon, ſenſe, cuſtome, example. 2 *Sam.* 12. *Vſe.* *Acts* 9.

Humbled ſouls, what queſtions they aske.

Doctr. 2. *Note what kinde of queſtions an humbled heart is converſant about.* It wil not occupie it ſelfe in asking curious queſtions, in which is more picking then meat; like Creviſes, but in main profitable matters concerning Salvation, how to helpe it ſelfe toward Heaven. Which ſhould teach both Teachers and Hearers a point of holy and humble wiſdome; namely to ſtay and avoid *fooliſh queſtions,* unneceſſary, idle, of no moment, of no good uſe or edification, neither in faith nor love, neither for direction of conſcience, nor converſation; and that both in publike and private: *Tit.* 3. 9. *Vſe.* Caution againſt curious queſtions.

1 In Teachers

Teachers muſt ayme at building up men in faith and repentance, not tireing themſelves and their Hearers with knotty Queſtions, leading them into intricate doubts, turning the preaching of Chriſt into School problemes. We deride the abſurd queſtions of Papiſts concerning their heavenly Hierarchy and orders of Angels; concerning the degrees of Saints in heaven, ſo definitively determining of them as if they were newly dropped out of the clouds, which *Paul* durſt never utter, though he was rapt into the third heaven. We laugh at their queſtions, of things done in Purgatory, in which they are as confident, as if at the rich mans requeſt they had been ſent from hell with tidings; At their wars among themſelves, whether things notionall or reall be better; At their ſweat in diſputing, whether the World could be better made, whether the Pope be more mercifull then Chriſt, who delivered none out of Purgatory; At their tumults about their conſecrated Hoſt, &c. But yet Teachers would fain find out equality or inequality of glory: whether we ſhall know one another in heaven: ſome would inſtruct us in the time and year of Chriſts ſecond coming: or finde out the cauſe, why God rejected *Saul* King, and elected *Saul* the Apoſtle. It were good here to remember, The well is deep, we want a bucket, and when we have drawn, 2 *Cor.* 12. 4. ἄρρητα. Note this of the Papiſts.

it adds not oue cubit to the ſtature of our faith and repentance.

2 In Hearers. Hearers would fain know where *Moſes* was buryed, whither *Elias* was carryed, whether God could not have ſaved us another way then by the blood of his Son, whether it had not been a greater love for the Father to have given himſelfe to death, then his Son, which *Pareus* confeſſeth he was asked by a *Jew* in his journey into *Sileſia*; what God did before he made the World: as loth to ſtand any longer in the outer Court, but with *Pompey* thruſt into *Sanctum Sanctorum*. Others are altogether in queſtions concerning the calling and ſtanding of their Miniſters, the conſtitutions and corruptions of the Church, the government of it, and the like: all their zeal, diſcourſe, and queſtions are this way.

In cap. 5. epiſt. ad Roman.

How to avoyd theſe queſtions.

But let us firſt take notice of the pride and inclination of our nature this way, even the beſt of us; the Diſciples had many curious and idle queſtions when Chriſt was with them, both before his death and after: *Maſter, who ſinned, this man or his Parents, that he was borne blinde?* *Maſter, wilt thou now reſtore the Kingdome to Iſrael?* *Maſter* (ſaith *Peter* of *John*) *what ſhall this man doe?* So in us, there is a ſpice of pride, whereby we would ſeem to know more then others. Secondly, reſolve that one thing is neceſſary, to bring all our diſcourſes unto it. Wiſedome will redeem time and opportunities to this. If thou haſt a Teacher with thee, or a man of knowledge, let him not goe till he have reſolved this great queſtion *What thou muſt doe to be ſaved?* Thirdly, ſee the malice of *Satan*, and miſcheiſe in turning men aſide from the truth by inſiſting on unneceſſary queſtions. See it in Chriſts diſciples, and *Johns*, who agreed in ſubſtance of doctrine, but made a great quarrell in ceremonies, in waſhings and faſtings, and the like. And even thoſe two good men *Paul* and *Barnabas*, conſenting in ſubſtance of doctrin, yet for a triſle and indifferent thing, were ſo *exaſperated* and divided, that they ſeparated one from an other. And hence is the miſcheiſe of that great ſeparation and Separatiſts, overreached by the pride of their hearts and cunning of *Satan*. How much better were it that all our communication ſhould tend to edifie our ſelves and others in the maine grounds and ſubſtance of religion, then turn us away for triſles in compariſon?

Joh. 9. 1. *Acts* 1. 6. *Joh.* 21. 21.

Deficit in neceſſarijs, qui redundat in ſuperfluis.

Acts 15. 38.

Something muſt be done, if we mean to to be ſaved.

Doctr. 3. *Something muſt be done of all them that muſt be ſaved*: the queſtion implyes it. *And ſalvation will not be had without our paines in uſe of the means.* Act. 2. 37. *Peter* anſwering the ſame queſtion, ſaith not, they muſt be ſaved by doing nothing, but ſomething they muſt doe, *Amend your lives and be baptized.* Mat. 6. 33. *Seeke the Kingdome of God, and the righteouſneſſe of it*: that thou muſt doe. Mat. 7. 13. *Strive to enter in at the ſtraite gat.* Phil. 2. 12. *Worke out your ſalvation with feat and trembling*: thou muſt be a labourer, and not ſtand all day idle in the Vinyard. 2 Pet. 1. 10. *Give diligence to make your calling and election ſure.*

And why?

Reaſ. 1. It ſtands not with the excellency of ſalvation, to be ſo eaſily attained. That is worth nothing, which is gotten for nothing. 2. Our labour, howſoever it is not profitable to God, yet to us it is, to be employed in the holy Commandement: for either we muſt be in Gods work, or worſe. 3. To have experience of Gods grace, that makes us as buſie as Bees, as unweariable, as chearfull. Why elſe have we commandements, word, ſacraments, means to uſe, duties to perform, but to ſet us on work and hold us on working? 4. *To make our Election ſure*, by adding *to vertue faith, knowledge, temperance, &c.* 2 Pet. 1. 5, 10. 5. To make the judgement of wicked men more ſure and juſt, who have been idle, and not provoked by our example to the fruitfull employment of their talent. As alſo to increaſe and enſure our owne glory ſo much the more.

Vſe 1. Proteſtants no enemies of good Works.

Which anſwers the ſlander of the Papiſts, who ſay we teach a bare and naked faith, and by our doctrine deſtroy good works. No, we teach, that onely Doers ſhall be ſaved, and by their doing, though not for their doing. *Object.* But I by doing forward my owne ſalvation, am leſſe beholden unto God. *Anſ.* 1. The doing is from us, but all ſtrength from God. 2. There is no proportion between our doing and the promiſed reward. 3. All our doing is ſinfully defective, ſo as

ſalvation

ſalvation is ſtill a free gift. Though then we cannot doe ſo much as whereby to *merit* heaven, yet we muſt by grace doe ſo much as *keepe* the way: for *God hath created us to good workes, to walke in them:* not indeed as the cauſe of reigning, but yet the way to the Kingdome: and we conclude, Let him not eat that will not work. Eph. 2. 10.

II. It reproveth thoſe that run upon the rock of Predeſtination, and chaſe away all care, and caſt off all meanes of their owne ſalvation: if I be predeſtinated, doe what I will, I ſhall be ſaved: if not, doe what I can, I ſhall be damned. But thou art predeſtinated to the meanes, if to the end. If thou art ordained to live, then to eat. Thou muſt *abide in the ſhip*, if thou wilt be ſaved, *Acts* 27. that is, thou muſt be a working beleever. But, make ſuch a concluſion for thy body, and thou mayeſt well be ſent to *Bedlam*. *Vſe* 2. Nor Predeſtination:

III. It reproveth ſecure Proteſtants, who will to heaven as far, and as faſt as good hopes and good wiſhes will carry them, but will not ſet one foot before another; their hands are ſtill thruſt into their boſome, and cannot move in any duty; as heavy to prayer, reading, or meditation, as a Bear to the ſtake; and ſit out a Sermon, as if they were in the ſtocks. But the profeſſion of religion is no ſuch Gentlemanlike life or trade, whoſe rents come in by their ſtewards, whether they ſleep or wake, work or play.

IV. Let all of us at length ſet our hand to this work of God. This is the commandement, that we beleeve, and love one another. Firſt, remember time paſt, and be aſhamed of the idle expence of it. Secondly, uſe the time preſent, and the light to walk in it, and the meanes to proſper by them. Thirdly, promiſe nothing of time to come. How many are daily cut off, before they be aware? Eſpecially ſuch as in the courſe of nature cannot ſtay long, old men at the eleventh or twelfth houre, look to it. When age comes, we may remit civill and Eccleſiaſticall buſineſſes for want of ſtrength; but for Chriſtian duties, we muſt be more fruitfull in our age. Set upon doing for God.

Verſ. 31. *And they ſaid, Beleeve on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.*

THeſe words containe a direct anſwer to the former queſtion: wherein generally we may note, 1. The *readineſſe* of *Paul* and *Silas* to relieve this poor diſtreſſed man, though he had in an high manner wronged them. God had given them a word and tongue of the learned, to ſpeak in ſeaſon; and bewray, both the ſoundneſſe of grace, which is as fire, ever kindling and ſpreading: one ſtick kindled kindles another, and one converted man ſtrengthens another: *Peter* converted, and *Paul* converted, ſtrengthen their brethren: as alſo true compaſſion which ſhews it ſelfe towards the ſoul, and works toward all in miſery, but eſpecially where it can eſpie the image of God renewed. 2. Their *faithfulneſſe*: both of them ſeek to bring this man to Chriſt: they preach not themſelves, but Jeſus Chriſt: and though they had ſome reaſon now to ſtand upon their owne clearing and juſtification, yet they paſſe by themſelves; it is Chriſt muſt increaſe, whatever comes of them: to him muſt all Prophets and Apoſtles give witneſſe: good ſervants are all for their Maſter, to gain him a ſubject. 3. Note their *conſent*, *they ſaid*: Conſent in doctrine among Teachers is a notable confirmation of it; whereat all Miniſters muſt ayme, but ſee our conſent be in the truth; for unity without Verity is but a conſpiracy: and *Paul* and *Barnabas* may have truth in generall, and through weakneſſe be at odds between themſelves. But eſpecially note their conſent in this doctrine of free juſtification by faith in Chriſt: which foundation of religion is eſtabliſhed in the mouth of theſe two worthy Witneſſes: againſt which ancient truth, whatſoever doctrines have been, or are broched to the World, are to be deteſted as novelties, and blaſphemies; Three things noted in theſe Preachers, and ſhould be in all.

phemies, whereby the main Pillars of Popery, ſtanding of humane merits, ſatiſfactions, Indulgences, Supererogations, and the reſt, are ſhaken to pieces, as moſt derogatory to the free grace of Chriſt, which if it be not all of grace, it is not grace at all.

Now ſpecially in the Anſwer are. 1. the counſell, *Beleeve in the Lord Jeſus Chriſt*: 2. The conſequent, *And thou ſhalt be ſaved, and thy houſe*. The thing counſelled is *Faith*, with his Object, *the Lord Jeſus Chriſt*.

Queſt. But is it no more to doe, then to bid him beleeve? can a wicked man beleeve
Anſw. ſo eaſily of himſelfe? *Anſ.* As no creature can helpe it owne generation into the World, nor frame to it ſelf a limbe, an Arme or a Leg, if it be wanting, or periſhed: ſo it is in Regeneration, wherein till grace hath framed his own houſe, a man is a meer Patient; and ſheweth,

How this Man is counſelled to Beleeve. 1. That this *Jaylor* was a man capable of this counſell, and not wholly carnall as he was immediately before, but was in the beginnings of grace: for here was a ſerious deſire to obtaine Gods favour, an hungring after Grace which indeed is Grace, and to which the promiſe of life is made, *Mat.* 5.6. Bleſſed are they that *hunger and thirſt after righteouſneſſe*; for they ſhall be filled, *Rev.* 21. 6. I give to him that is *athirſt*, to drink of the Water of life freely, *Pſal.* 10. 17. God heareth the *deſire of the poore*; even the deſire to repent and beleeve as repentance and faith it ſelfe. *Object.* This is comfortable Doctrine: we have all faith and repentance, for we all deſire it. *Anſw.* Let no carnall man harten himſelfe in his wiſhes, while he lives in his ſins, but ſee it be ſuch as this mans. A wicked man may have ſome ſeeming good deſires; but firſt, they come not from a bruiſed heart, as this: Secondly, are fleeting, and come to no iſſue, but vaniſh as they come: ſet them not to the Word and Apoſtles, as this: Thirdly bring no reformation of life, as the other alwayes doe, but men ſtill live after the courſe of the World, and ſo deceive themſelves.

2. This counſell here ſerved to excite that little ſeed of grace, which was like a grain of Muſtard Seed a rooting in this mans heart: ſo Exhortations in Scripture ſerve to excite and increaſe grace where it is.

3. The Apoſtle gives this counſell not in vaine, becauſe with the preaching of the Goſpell the holy Ghoſt putteth forth a divine power, which both enlighteneth the minde to underſtand the Word, and bendeth the will to apply the promiſes offered in the Word. Hence is the Goſpell preached called *a new commandement*, a quickning Spirit, an immortall Seed, the power of God to Salvation, the miniſtry of the Spirit, as the Law is not; for that commandeth, but giveth no power to obey, as this doth. *Object.* Why then doth every one that heares the Goſpell, finde this ſaving power? *Anſw.* 1. All are not Elect: and the Elect obtaine, the reſt are hardned. 2. The ſpirit is a free Agent, and as the winde blows where he liſteth. 3. Seed thrives according to the temper of the ground. It is an humbled heart, a thirſty ground on which the Spirit is poured.

In this counſell conſider ſix points: 1. What is this faith counſelled. 2. Why he counſelleth him to beleeve. 3. How, to know this true faith from ſome things like it. 4. How I may know that I do beleeve. 5. How I may keep and retain my faith
A deſcription of Faith here counſelled. attained. 6. The Motives to get and increaſe our faith.

1. What is this faith counſelled? *Anſw.* Faith is a ſupernaturall gift of God, whereby the Beleever apprehendeth and applyeth to himſelfe, and relyeth wholly and onely upon Chriſt and all his merits for his Salvation.

In which deſcription are, 1. The Ground, *a ſupernaturall gift*. 2. The ſubject, *the Beleever*. 3. The Object, *Jeſus Chriſt* revealed; and this implyes knowledg. 4. The Act or work, ſpeciall *applycation* and affiance in *Chriſt onely*: 5. The end of it, which
1. The ground of it. is *Salvation*.

1. The Ground, *a gift*: to you it is *given to beleeve*, *Phil* 1.29. Faith is a gift of God, and a fruit of the Spirit, who is alſo called the *Spirit of Faith*, 2 *Cor.* 4.13. And *a ſupernaturall gift*, yea above the entire nature in *Adam*: ſo was not feare of God,

love

love of God,&c. but Evangelicall faith was beyond *Adam* in innocency: the commandement in our text ſhews it, for, *Naturall workes need not a precept.* Upon *Peters* confeſſion of Chriſt, Chriſt ſaith, fleſh and blood revealed it not, but his Father that is in heaven. *Opera naturalia non indigent præcepto.* Mat. 16.

2. The ſubject of this grace is *the Beleever: Tit.* 1. 1. *the faith of the elect*: for as Salvation, the end of faith, is not of all, ſo faith which is the meanes, is not of all, *Eſa.*53.1. *who hath beleeved our report?* 2 *Theſ.*3.2. no evill man hath faith, appeares in the Apoſtles inference: and then is faith a rare gift of God. 2. The ſubject of it.

Beſides, the Word, the parent of faith, is not afforded to all, but Millions lie without the bounds of the Church, and without the ſound of the word: And where the word is, the bleſſing is often withdrawn, and grace denyed, reſiſted, hated, and becomes a ſavor of death, and no meanes of life. Every man repeates the Creed, and ſaith he beleeves, but he cannot prove it, nor will it prove ſo in the concluſion. Let ſuch as have it, be thankfull: for it is a rare and precious gift, 2 *Pet.*1.1.

3. The object of faith is in the Text, *The Lord Jeſus Chriſt.* The *common* object of faith is the whole Word: the *proper* object is the ſaving promiſe, or as here, Chriſt promiſed, which is all one: for Chriſt, as ſet forth in the word and Sacraments, is the ſubſtance of the Covenant of grace, and the object of faith. This object is here ſet forth in his moſt ſtately and fit Titles: as firſt he is called a *Lord*, which is ſometimes uſed *civilly*, as in the thirtieth verſe to the Apoſtles, κύριοι, but here *divinely*, and carries in it divine honour; and is taken too wayes, *Eſſentially*, and *Poſſeſſively*. In the former it ſignifieth that Chriſt is Lord, as he is *Jehova*, the ſecond perſon in Trinity, *the Lord our righteouſneſſe*. In the latter, as an owner and poſſeſſor of ſomething; and ſo here, ſhewing him to be the Lord of his Church, the Lord of Lords, ruling in the conſcience, the Lord that ownes his Church by right of *Creation*, but eſpecially of *Redemption*; reſcuing her by his *power* from the divel, whoſe ſhe was, and ranſoming her to God by a *price*, 1 *Cor.* 6. 20. *Object.* But the Father and holy Ghoſt are Lords alſo. *Anſw.* yea, and we muſt beleeve in them as Lords: but Chriſt as Mediator hath all Lordſhip committed unto him, to execute it in an humane nature, and ſo is an onely Lord. Secondly, he is called *Jeſus*: which word hath a thouſand treaſuries of good things, ſaith *Chryſoſtome*. *Genebrard* obſerves, that *Paul* did ſo delight in this name, that he uſed it five hundred times in his Epiſtles. And yet we muſt not think, that more reverence belongs to this name then any other name of God: and the *bowing of the knee* to this name (*Phil.*2.10.) is nothing elſe but that ſubjection, which every Creature in heaven and earth oweth unto Chriſt, being God; which is the ſame as they owe to the Father and the holy Ghoſt. *Paul* here had called Chriſt a *Lord*: this poore man ſeeth himſelfe a veſſel of hell, and not worthy to come neer him, and therefore he preacheth him a *Jeſus*. The poor man is loſt, and would be ſaved, and therefore he brings him to a Saviour. Thirdly, he is called *Chriſt*. As *Jeſus* is a name of his *perſon*, ſo *Chriſt* is a name of *office*: implying, 1. His *annointing and calling*, wherby he is of the whol Trinity appointed and deſigned a Saviour, *Eſa.*61.1. for they uſed by annointing to deſigne Kings, Prieſts and Prophets to their office. 2. His *furniſhing* and fitting with gifts, whereby he is fully enabled to diſcharge this moſt weighty office: for, as many ſpices went to make that holy Oyle, ſo many excellent graces were required to ſuch a perſon anointed. Theſe are the *fulneſſe* of the holy Ghoſt, *Iob.*1.32. and he was anointed *above all his fellows*, *Pſa.*45.7. This *Jaylor* knew not what to doe: the Apoſtle leads him to Chriſt to teach him, anointed to be the chiefe *Prophet* of his Church. He ſeeth himſelfe loſt and caſt out of Heaven and favour; he brings him to Chriſt, anointed to be the high *Prieſt* of reconciliation; to make way to his Father, to open the way to heaven, to procure Gods favour, and preſerve him therein. This man finds himſelfe in the midſt of ſpirituall enemies, Satan, Sin, hell, the Law, deſpaire: he is ready to kill himſelfe; the Apoſtle preacheth Chriſt to him, 3. The object of it. Chriſt a Lord, and how. *Jer.* 23. 6. Of his name, *Jeſus*. Of his name, *Chriſt*. And uſefull to this *Jaylor*, how.

anointed the King of his Church, to procure to him (now his ſubject) all good, to foi all enemies, and ſet him in a perfect happy eſtate. Thus only by faith in this Lord Jeſus Chriſt, of an unhappy man he becomes the happieſt man in the World.

The worke of it, application:

4. The worke and act of true ſaving Faith ſtands in ſpeciall *application*, and affiance in Chriſt alone, and his merits for juſtification. This application implyes both *knowledge* and *aſſent* of the Hiſtoricall truth of the Scriptures, and of the Articles of faith, concerning one God, and one Mediator betweene God and Man, *Jeſus Chriſt*, who is dead, riſen, aſcended, &c. For Chriſt muſt be revealed before he can be apprehended. An ignorant man may boaſt of faith, but he can have no faith: for faith can be no more without knowledge, then an houſe can hang in the Aire without a foundation. An unteachable man is quite out of the way of faith: neither did any ever attainet he grace of faith, who careleſſy rejected the doctrine of faith: nor did ever any become a diſciple of Chriſt, unleſſe he did *continue in his Word*, *Iob*. 8. 31.

Now whereas the Divels go thus farre, and are ſaid to beleeve, that is, underſtand the Law and Goſpell, and aſſent to the truth of it, though they have no peace in it, but tremble, *Jam*. 2. 19. therefore we muſt go further, not onely to

Joyned with truſt and affiance

ſpeciall application (which they cannot doe) but to *truſt and affiance*, by which the faithfull ſeed doth ſweetly repoſe it ſelfe onely and wholly upon the faithfulneſſe of Gods promiſe for juſtification and ſalvation in and by our Lord and Saviour Jeſus Chriſt: for this is *the faith of the Elect*, *Tit*. 1. 1. this is that *faith unfained*, 1 *Tim*. 1. 5. and that *precious faith*, 2 *Pet*. 1. 1. from whence Beleevers are denominated. This is the hand of the Soule, which faſtneth hold upon Chriſt: the uniting grace, that puts on Jeſus Chriſt, *Gal*. 3. by which *Thomas* could ſay, *My Lord and my God*; and *Paul*, *Who loved me and gave himſelfe for me*: by which *Iob* could ſay, *I know my Redeemer liveth*: and *Paul*, *I know whom I have beleeved*, 2 *Tim*. 1. 12.

Iob. 20. 28. *Gal*. 2. 20. *Iob*. 19. 25.

Labour for this: thou mayeſt have, 1. knowledge, 2. Aſſent, 3. profeſſion, 4. joy in the meanes, 5. many ſeemly fruits; and yet not be good ground, no true Beleever. But get *ſpeciall affiance*, and thou haſt four things which never any Hypocrite or Temporary attained; 1. juſtification, which is aſcribed to faith as the inſtrument, *Act*. 13. 39. *by him every one that beleeveth, is juſtified*. 2. Sanctification: faith is a purger, *c*. 15. 9. 3. Conſolation in affiance of Gods fatherly providence, *cap*. 27. 25. *Sirs*, be of good comfort; for I beleeve God, that ſhall be as was told me: and 1 *Sam*. 30. 6. *David* ready to be ſtoned, *comforted himſelfe in the Lord his God*. 4. Perſeverance: faith is like *Gold that periſheth not in the Fire*: it holds out in the evill day: and continues with Chriſt in Temptation, when the blaze of fooliſh Virgins is out. Falſe faith may comfort a man in proſperity, but as a falſe friend, flincheth in adverſity.

Priviledges of affiance.

1 *Pet*. 1. 7.

Object. but faith periſheth, 1 *Cor* 13. *Anſw*. In reſpect of the Act, but not of the fruit: For,

The end of it Salvation.

5. The fifth thing in the deſcription is, *the end of Faith is Salvation of Soules*, 1 *Pet*. 1. 9. *Act*. 15. 11. *We beleeve by the Grace of God to be ſaved, even as they*. *Mat*. 9. 22. *thy faith hath ſaved thee*; as we ſhall ſee further in the Conſequent of this counſell, following in the Text. So much of the deſcription of faith.

Why the *Jaylor* is eſpecially counſelled to beleeve.

11. The ſecond thing in this counſell, is the reaſon of it: why doth he counſell this man to beleeve?

Anſw. 1. Becauſe faith is *the ſubſtance and foundation*, *Heb*. 11. 1. the firſt ſtone to be laid in this building of Chriſtianity: it is the rocky foundation to beare up this houſe againſt hell Gates, *Col*. 2. 7. the firſt worke of change in the heart, and the firſt difference between man and man, God purifying the heart by faith, *Act*. 15. 9.

2. This ground muſt be firſt laid, becauſe faith is the Mother of all obedience, and whatſoever is not of Faith, is ſin. The word is the ſeed of good Actions.

faith

faith is the womb conceiving, and bringing them forth. Generall faith knows them good in their kind; ſpeciall faith makes them good in the doer: juſtifying faith begins them, holds them on, and layes hold on Chriſt to cover the wants, and get acceptance of them. 3. In vain had he ſent this man any whither elſe then to the doctrine and and grace of faith; if he had ſent him to the Word, it muſt be a word of Faith, not onely becauſe it begetteth faith, but muſt be *mingled with Faith*, elſe all is *unprofitable*, Heb. 4. 2. If to the Sacraments, they muſt be *Seals of Faith*, elſe as ſeals ſet to blanks. If to his Prayers, they muſt be *Prayers of Faith*, elſe are *unavailable*, James 5.15. if to good life, it muſt be the life of Faith which the juſt muſt live by: If to the Church, he muſt be *of the houſhold of faith*, Gal. 6. 10. elſe were he no better then *Judas* among the twelve: If to Chriſt himſelf, he muſt carry faith with him, or elſe Chriſt can do him no good, *Mark* 6. he could do no great things in *Capernaum* for their unbelief. Only faith draws vertue from Chriſt, and from his Ordinances, the Word, Sacraments, and means of ſalvation, and muſt be every where diffuſed: If we live, we muſt live by faith; if we ſtand, we muſt ſtand by faith, walk by faith, dye in faith, as did the Patriarks, *Heb.* 11. 13. 4. No anſwer in the world could ſatisfie this queſtion, nor ſettle the conſcience of this man, touched with ſenſe of ſin; for it is only faith in Chriſt that keeps the heart from ſinking in a ſea of trouble, as it ſhould have done *Peter* walking upon the ſea, *Mat.* 14. 31. *O thou of little faith*— This gets Chriſt, who brings with him a perfect righteouſneſſe, and a cover for all our defects: this brings acceptance, firſt to our perſons, and then to our works, ſo as nothing ſhall be laid to the charge of the Elect. Faith is the *only ſhield that quencheth the fiery darts of the Devil*, Epheſ. 6. 16. *The victory that overcomes the world, is even our faith*, 1 John 5. 4. The conqueſt over our own luſts and concupiſcences of fleſh, 1 *Theſ.* 5. 8. This grace only fully anſwers the queſtion, *What ſhall I do to be ſaved?* What ſhall I do of a moſt unhappy man to become happy? *Beleeve, and thou ſhalt be ſaved:* here is the beginning and accompliſhment of thy happineſſe. Thus we ſee good reaſon of this counſell, and of ſending a miſerable man to this doctrine of free righteouſneſſe by faith. Rom. 4. 11. What good offices faith doth for a ſoul.

III. How to diſcern this true faith from ſome things like unto it: In nature women are ſometimes deceived with falſe conceptions, miſtaking ſome dead mole or unfaſhioned fleſh for a living childe. In grace many more are deceived with falſe conceptions of faith, miſtaking ſome dead aſſurance of fleſh for the aſſurance of living and ſaving faith. And indeed preſumption of fleſh is in the outſide ſo like the certainty of faith, as we muſt be very intent, and look very near to diſtinguiſh them. For the hypocrit becauſe he knows the promiſes, and ſeemes to apply them in ſpeciall, is ſo ſtrongly conceited that Chriſt is his Savior, as he makes no doubt of it, but goes away as the ſtony ground rejoycing, and well perſwaded of his own welfare, in participating the good things propounded in the Goſpel. Now to avoid this falſe conception, let us compare the aſſurance of fleſh and of faith together, and obſerve the difference between them in four things. 1. In the *ground*. 2. In the *act*. 3. In the *companions*. 4. In the *effects*. How true faith is diſcerned from things like it.

1. In the *ground*. The preſumption of temporary faith hath an illumination and knowledge of the doctrine of the Goſpel, and an acknowledgement of the truth and excellency, and benefits of it; and ſo hath faith. But firſt, in the one it is a generall and ſhallow knowledge; for the ſtony ground hath not much earth: in the other, it is a ſpeciall, deep, and diſtinct conſideration of things of the Goſpel, revealed to it. Secondly, the one acknowledgeth the truth and excellency of the Goſpel in it ſelf only; but the other findes the power, not in it ſelf only, but in himſelf alſo, without which Chriſt is as unprofitable as food uneaten, and as apparell not put on. Thirdly, in the one it is a ſole and lazy knowledge, and will not be at leizure or pains to dig deep for Wiſdom, as for Treaſure; as *Pilate* will ask what Truth is, but cares not to hear the anſwer: in the other it is diligent and induſtrious to reſolve himſelf of the truth of the Knowledge of Temporaries, and of true Beleevers, how it differs.

Word, by the powerfull work of it in himſelf, and the laying himſelf upon it, as upon a ſure foundation. Fourthly, in the one it is a proud and preſumptious knowledge, priding the heart, and lifting up the ſpirit in conceit of it ſelf: in the other, it is an humble knowledge, ſtill bruiſing the heart, and fitting it for this aſſurance, which only dwels in an humbled ſoul; and the more he knows, the readier he is to learn.

Application of the one and other, how it differs.

2. Diſtinguiſh them in the *act*: The act of the one is ſound *application*; in the other it is unſound. The difference is threefold: Firſt, preſumption applies but a part of the Word, and that which likes it beſt; whereas aſſurance of Faith reſpects the whole Word. Preſumption diſjoyns the parts which God hath joyned; it catcheth at the *Promiſes*, and feeds greedily on them, as a man that hath found Hony, but neglects the *Precepts* for direction, and *threats* for humiliation; whereas aſſurance of Faith eats and digeſts the Paſchal Lamb with ſowr hearbs of humility and mortification, and binds the Precepts before their eyes, and upon their fingers, for perpetuall direction. Secondly, preſumption applies unſoundly, becauſe it ſevereth promiſes from conditions; for whereas God hath limited the promiſes to ſome qualified perſons, namely, to Believers and Sanctified, 2 *Cor.* 7. 1. he catcheth at the good things promiſed without more adoe, as if they were bread fit for dogs, or to fall into every mouth: but aſſurance of Faith is wary and adviſed, to find the conditions to which Promiſes belong, as Rev. 2. 13. *I will give to him that overcomes.* John 7. 37. *I will give to him that is athirſt.* Thirdly, aſſurance of Faith will be ſure to conclude nothing without good premiſſes, and will not apply any thing which he knowes not his own right: but preſumption make haſte to the concluſion without due regard of antecedents. Chriſt dyed for ſinners, therefore he dyed for me; he came to ſave ſinners, therefore I ſhall be ſaved: But he leaps over the aſſumption, But I am a ſinner, that is, a loſt ſinner, a penitent ſinner, an humble ſinner, a believing ſinner, ſuch a one as he came to ſave; and ſo all is haſty and falſe application, as if Chriſt dyed for any, or ſaved any but ſuch as in themſelves were utterly loſt. Here is an heritage haſtily gotten.

Three diſtinguiſhing companions of true aſſurance 2 King. 8. 13.

3. Diſtinguiſh them in their *companions*, which in true aſſurance are three. Firſt, true humility; Preſumption is confident in himſelf, and of his own power; he is of ſo ſtrong faith, as he conceits all the world ſhould not draw him to ſuch and ſuch ſins, as *Hazael* could never become *ſo dead a dog*, to do ſuch things: and thus not fearing himſelf, he runs upon all hazardous occaſions, and into all companies, for nothing can hurt him: but true aſſurance is jealous of himſelf, and of his own ſtrength and ſuſpecting himſelf, avoids occaſions; he is often queſtioning his eſtate and aſſurance, and not ſeldom cals his ſoundneſſe into tryall, as a man of good eſtate knows it is the way to maintain it, often to look into his debt-books, and caſt up his reckonings; but a bankrupt hath no heart to this buſineſſe, and a careleſſe husband preſumes of a good eſtate, but takes not leizure to look to it. Again, preſumption hath ſome grief for ſin, whereon he preſumes of a ſound repentance; but it is but for a fit or two: One may hear a *Pharaoh* or a *Saul* ſay again and again, I have ſinned; and a man may ſee an *Ahab* walk for once ſoftly in ſack-cloth, as a dry ditch may be full of water upon a ſudden ſhower, or a marble weep in foul weather: but aſſurance hath godly ſorrow, which is conſtant, ſetled, uſuall, as a fluent ſtream; becauſe the ground of it is laſting and perpetuall, which the other wants: and that is the love of God on the one hand, and the hatred of ſin on the other; both which a good heart ever retains, an evil heart never in ſoundneſſe. Again, preſumption, the more mercy it looketh for, the more liberty it taketh to offend; becauſe grace abounds, ſin ſhall abound more: But aſſurance, the more mercy it expecteth, or receiveth, or needeth, the leſſe it dares offend, and the more it careth to pleaſe God; as *Joſeph*, my Maſter hath done thus and thus for me, and ſhall I do this? the bounty of God *leads* it to repentance, *Rom.* 2. 4.

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The ſecond companion of aſſurance is *true deſire*, which preſumption wants. Firſt, preſumption in his deſires confines himſelf to himſelf, that he may be happy, that he may be ſaved, he loves his skin well: But aſſurance looks out of it ſelf in the deſires, that God may be glorified, that his Goſpel may be magnified, that Chriſt may be honoured, that the Church may be proſpered, that Gods favour may be recovered, that his wrath may be pacified, that his countenance may be cleared: in a word, it looks more at God then it ſelf, and deſireth rather reconciliation then ſalvation. Secondly, preſumption deſires the end earneſtly, but not the means to it: aſſurance of faith deſires the means as earneſtly as the end, as namely, Repentance, Reformation, good Conſcience, the Word, Sacraments, Sabbaths, &c. Preſumption likes heaven well, but he likes not the way ſo well: he deſires God's glory in heaven, but neglects it in earth. Aſſurance will be ſure to keep the way, and not expect to jump to heaven; and will expect the glory of heaven upon the ſame condition that Chriſt himſelf did: *Father I have glorified thee upon earth, glorifie me.* One would dye well, and make no more ado, as *Balaam*; the other will live well, and then is ſure to dye well. One would be forgiven and ſaved; the other will repent and amend, which is the way of pardon and ſalvation. Thirdly, preſumption deſires grace by ſtarts and fits, and *faintly*: aſſurance of faith deſires *fervently*, as an Hart chaſed for rivers of waters, *Pſal.* 42. 1. and *conſtantly*, as *Hannah* left not begging till ſhe obtained a child: here is no giving over, till Chriſt be formed in the heart; yea, here is a growing deſire, as a grain of Muſtard-ſeed grows to a great tree; and aimeth and attaineth perfection.

True deſires diſtinguiſhed from other.

John 17. 1.

The third companion of true aſſurance is *ſound peace*. Firſt, preſumption hath a kind of peace and quietneſſe in the conſcience, but upon baſe and diſhonourable conditions; hath made up an haſty peace to enjoy his eaſe and ſecurity: wheras true aſſurance hath gotten peace by war, maintains it by war and Chriſtina combat, keeps his peace in exerciſe with ſorrow for ſin, and daily ſtrife againſt it; yea, by keeping a watch, and ſetting a garriſon about himſelf daily, & ſtanding upon his guard, he is at peace, and not otherwiſe. Secondly, preſumption hath a ſtill conſcience, becauſe a dead conſcience, which like a dead piece of fleſh pricks with a needle, feels nothing, and ſo is quiet; it neither fears the offence of God by ſin, nor the wrath of God for ſin, but all is well with it: But aſſurance of faith reſts in that conſcience, which as a ſound part feels the ſmart and pain of ſin, and of wrath denounced, but forgiven and healed, and in God pacified is onely pacified. Thirdly, the quietneſſe of preſumption is as the quietneſſe of a dead man, who is quiet enough, and makes no noiſe; but though there be quietneſſe, there is no comfort; or if there be any comfort, it is in the things pleaſing to nature, and in the preſence of them. But aſſurance hath ſound peace of conſcience, which cheereth and comforteth a man, as if he were at a continuall feaſt, and lifteth up the head towards God, reconciled with much joyfulneſſe, which a dead conſcience cannot do.

Peace of aſſurance diſtinguiſhed from that of preſumption.

4. In their *effects* we may diſtinguiſh faith from preſumption. Firſt, preſumption contents it ſelf with *civill* life at the beſt; but true aſſurance will not be quiet without *ſanctified* converſation.

Effects that diſtinguiſh faith from preſumption.

Queſt. How may I diſcern between ſanctified and civill life?

Sanctified life and civil, how differenced.

Anſw. In three things: 1. In reſpect of the aime and intentions in the courſe. Civil life looks principally to externall things, at common honeſty, mens reputation, humane laws, cuſtoms and examples of men: it will pleaſe himſelf and others in his courſes and diſcourſes, whether in forbearing evil, or doing of good; he is moſt in ſuch employments as may get him a good report: As for religious duties, he can do them coldly enough, and of cuſtom. But the ſanctified life of faith careth to pleaſe God, with the diſpleaſure of all men, yea, with the deniall and diſpleaſing of himſelf; it walks by another rule, and will order the whole way, and every ſtep by the light of the Word: he is not careleſſe in

the duties of his calling, but moſt carefull in religious and inward duties; he knows one thing is neceſſary.

Hatred of ſin in Beleevers, and in others, how it differs.

2. In reſpect of ſin: Firſt, ſanctified life led by ſaving faith, laboureth eſpecially againſt the root of ſin, and to drain the fountain, to kill it in the birth and bud: it is buſie againſt inward and privy corruptions, yea, againſt ſmaller ſins as well as greater: *David* ſets againſt his originall ſin firſt, *Pſal.* 51. 5. and ſmites himſelf for cutting the lap of *Saul's* garment: whereas civil life, led by temporary faith, makes no great matter of the ſtain of nature, nor of inward and ſecret ſins, nor of ſmaller evils, as idleneſſe, vain talking, gaming, minced oaths, nor is humbled for them; and they have a peace while they are held under the reign of many known evils. Secondly, civil life can ſwallow the ſins of the time, or of the trade, darling ſins, becauſe he doth but as others do; yea, can ſerve his luſts with a light *Lord have mercy*, and make the mercy of God, which ſhould lead him to repentance, a pack-horſe to carry all his preſumptious ſins: whereas ſanctified life (the effect of aſſurance) plucks out eyes offending, and cuts off hands offending, will be buſie about the encreaſe of grace, and getting more ſtrength againſt corruption, and more power to obey the commandement; it will mark the encreaſe of grace for thankfulneſſe, and decreaſe for repair; it is ſtill in combate to reſiſt and hinder the reign of ſin, and to ſet up Chriſts ſcepter with the reign of grace in righteouſneſſe and holineſſe; and this, not by ſtarts and fits, but with conſtancy and perſeverance, till there be never a combatant left within all the borders. Thirdly, civil life can leave many ſins, and hence raiſe up a preſumption; but ſanctified life will not bear with himſelf in any thing he knows to be ſin. Civil life ſtrives againſt greater ſins, as murder, but admits revenge; perjury, but admits ſmall oaths; adultery in act, but not wantonneſſe, uncleanneſſe in looks, words, thoughts: but ſanctification ſtrives againſt all degrees of ſin, as well as kinds; all of them being the ſpawn of the ſerpent, and all being offenſive to God, and the breach of his righteous Law.

One hath *ſpiritum aſſantem*, the other *ſpiritum aſſiſtentem*.

3. In reſpect of obedience: Civil life will chooſe ſome Commandements to obey, and pick and chooſe where he liſteth, as an idle ſervant, who will either chooſe his work, or do nothing: Sanctification will *have reſpect to all*, though it cannot perform all. Civil life will be forward where it may be ſeen in publike: Sanctification will be a Jew within, and a true worſhipper in ſecret. Civil life would not be known to do evil; but ſanctified will doe none, if no body knew.

Pſal. 119. 6.

Perſeverance of aſſurance how it differs from that of preſumption.

The ſecond effect to diſtinguiſh faith from preſumption, is continuance and perſeverance againſt all lets and hinderances in godlineſſe. Firſt, preſumption will be very confident upon ſight of means, and hold up the chin with them: but aſſurance is ſo when means are abſent, yea contrary, when all things fight againſt the promiſe. *David* in his chaſe beleeved the promiſe of the Kingdom: *Job* will truſt, if God kill him: *Abraham* will beleeve, though God's word and command ſeem to fight with his own word and promiſe. Secondly, preſumption will ſtick to goodneſſe, if the times do ſo, and can ſeem good in places where goodneſſe is in requeſt: In the peace and ſafety of Religion, he can be religious and forward; but this is alterable, and when the ſun of perſecution riſeth, withereth away: If Religion be not crowned, he knows her not. But aſſurance of faith cleaves to goodneſſe at all times, in all places; a friend of grace loves at all times, *Heb.* 11. 35. the Saints were *racked and tormented, and would not be delivered*; yea, *and ſuffered with joy* the ſpoiling of their goods, *chap.* 10. 34. It makes a Chriſtian ſquare, unchangeable, rooted and ſtabliſhed againſt all winds and weathers; ſlain they may be, but not overcome. Thirdly, preſumption can go very far in the profeſſion, ſo far, as it may come off without great loſſe, or with ſaving the own ſtake; but it will hold ſome luſts, and ſome piece of the world, and cannot reſiſt unto blood, ſtriving againſt ſin. But aſſurance of faith

loves

loves not the life unto death for Chriſt, can deny it ſelfe, renounce the World, contemne the pleaſures and diſpleaſures of it. *Abraham* by faith can forſake his Country at Gods Word, and goe to a place blindfold, he knowes not whither, but where God ſhall ſhew him: Yea he can offer up his onely Sonne at Gods commandement. *Moſes* can deſpiſe the honours and treaſures of *Egypt*, and chuſe to ſuffer with Gods people. This would poſe preſumption.

Thus have we ſhewed the differences betweene true and falſe faith in theſe foure particulars; that men might not deceive themſelves in ſuch a commoditie as this is, nor reſt in that common counterfeit faith of the world, but be ſure they have this faith of the Elect, to which alone Salvation is entailed.

IV. The fourth thing in this counſell is, how I may know I doe beleeve, or that my faith is ſound. Where are two things conſiderable: 1. Whether a man may know it: 2. How or by what ſignes.

For the former: the weakeſt Beleever may know, and ought to know that he doth beleeve: 2 *Cor.*13.5. *Examine your ſelves whether yee be in the Faith: prove your owne ſelves.* And take theſe reaſons: 1. The Spirits office is, to make us *know the things given us of God*, 1 *Cor.*2.12. Of theſe, Faith is one of the greateſt, and if it be given us, either we muſt one time or other know it, or the Spirit muſt faile of his office, which to think were Blaſphemy. A man may know he hath ſound Faith. *Arg.* 1.

Another part of the Spirits office in Beleevers is, to teſtifie that they be the Children of God, *Rom.*8.16. and this witneſſe is infallible.

2. By Faith we receive Jeſus Chriſt. Now can a man receive ſuch a gift, and not know it? can a Soule receive Chriſt and not reſt in him as his chiefe good? can any receive Chriſt without an unfained love to him, or without a true purpoſe, and endeavour to bring forth true fruits of faith, and to walke in ſome meaſure anſwerable unto Chriſt.

3. The nature of true ſaving faith is, to be an *evidence of things not ſeen*; ἔλεγχος, an argument or demonſtration, making things not ſeen by the light of nature, evidently ſeen by the light grace. The eye of faith ſees things abſent, as the bodily eye ſees manifeſtly things preſent, and knows it doth ſo. If faith be onely an opinion, or conjecture, or a doubtfull heſitation, or as ignorant people call it, a good hope, why doth the Apoſtle call it an evidence? And if the Father of lights worke any illumination of faith in us, ſhall we after that enlightning ſee no more of the riches of his grace, then before? or is not faith like a candle in the hand of the Soul, manifeſting both it ſelfe and other things? *Heb.* 11. 1.

4. All Gods Ordinances are inſtituted to this end, to worke in us a comfortable preſent Aſſurance of our happineſſe, and not to attaine a certainty of faith, is to pervert them all: as firſt, the Word of God; the end of the Scriptures, both for the writing and preaching, is, that we ſhould beleeve, and by faith *know we have eternall life*, 1 *Iob.*4. 16. and 5. 10. He then that attaines not this end, fruſtrates the Scriptures to himſelfe. Secondly, Sacraments: what uſe of them, if the grace which God ſealeth by them, cannot be certaine to us? is Gods own Seale ſo ſlippery, that there is no aſſurance in it? to what other uſe did our Lord inſtitute thoſe Signes, but that we ſhould beleeve the Body broken for us, and the Blood ſhed for us, and that by the power of that death we now live, and ſhall live for ever? Thirdly, all prayer is idle without this aſſurance of faith: for what we pray for we muſt certainely beleeve, *Mark* 11.24. *Jam.*1.6. 1 *Iob.*5.14. but we muſt pray for remiſſion of ſinnes, and eternall life, *Mat.*6. therefore we muſt certainely beleeve them: and our Saviour ſaith in plain termes, that none ſhall be ſaved which beleeves not his own Salvation, *Mark.*16.16. *He that beleeveth ſhall be ſaved, but he that beleeveth not, ſhall be damned.* All Ordinances ſerve to give aſſurance.

5. The proprieties of ſaving faith, as the Scripture deſcribes them, plainly prove, that faith is no doubtfull or queſtionable thing: for firſt, it is a full *perſwaſion*, that what God hath promiſed, he can and will effect: this was in *Abrahams* faith, *Rom.*4.21. and in *Sarahs*, *Heb.* 11.11. Secondly, a ſure reſting, and ſetling Proprieties of ſaving faith. πληροφορησις

ling confidently in the grace and good will of God, to be certainly performed unto us, *Eph.* 3. 12. *By whom we have boldnesse and entrance with confidence by faith in him.* Thirdly, a joyfull expectation of the main promises of life; such a joy as uncertainty can never afford: this was in *Abraham's* faith, *John* 8. 56. *he rejoyced to see Christs day*; that is, certainly apprehended his Incarnation, and rejoyced in the promise assured to himself, and for himself. Fourthly, a strife against doubts, and a stilling of them, and a foiling of such temptations as would hinder our assurance; *Heb.* 6. 19. it is called *a sure anchor of the soul*, holding our ship fast in all the waves of temptations, till it happily arrive at the hoped haven.

6. If every Christian be bound to beleeve, not onely that Christ is he, but that nothing shall be able to separate him from him, then is he bound confidently to beleeve his own salvation; but the former is true, *Rom.* 8. 38. 1 *John* 3. 14. *We know we are translated from death to life. Object.* The Apostles might know, but what are we? *Answ.* No, they spake in the mouth of all the faithfull, that *love the Brethren*: for, did none love the Brethren but Apostles? but all that love the Brethren may know and conclude, that no unworthinesse, affliction, infirmities, can separate them from the love of God in Christ.

7. If not to labour to this assurance of faith, be to offer injury to God and his Spirit, then a Christian may and ought to be assured; but *Abraham* by being fully assured, *gave glory to God*, Rom. 4. 20. and not to be assured of the promise, *makes God a lyar* so much as in us lieth, 1 *John* 5. 10. and whersoever God is, he *seals* up, and gives an *earnest of our inheritance*, Ephes. 1. 14. that we might be as certain of our Inheritance, as ever we were of any bargain that ever we earnested: If thou hast no assurance (I mean out of time of temptation or desertion) either thou hast no earnest, or thou suspectst the Spirit will lose his earnest, and not perform the bargain.

Objections against assurance answered.

Now because this Doctrine will hardly go down with carnal persons, who account more of the assurance of a row of pins, then of this great bargain and assurance of faith, and are as blind men, who because they see no body, conceit no men have sight, and so never sought it in earnest, and therefore neither have it, nor can have it; and because the naturall doctrine of Popery luls asleep the naturall man without it, I will, to drive the nail a little faster, take some pains to answer the principall *Objections* which are made against this Doctrine by Satan, sophisters, or carnall mindes.

Objections from testimonies of Scripture.

The first is taken from testimonies of Scripture, which are three:

The first in *Eccles.* 9. 1. *No man knows good or evil*; therefore knows not his estate, whether God love him or hate him. *Answ.* Papists alledge Scripture as the Devil useth to do (*Mat.* 4. 6.) by leaving out those words which would answer the Objection: as thus, No man knows God's love *by any thing before him*; that is, outward things, whether prosperity or adversity; but by inward signs and demonstrations he may, as by faith, purity, good conscience, and by other assurances, as namely, the preaching of the Word and mercifull Promises, the sending of his Son, the voice of his Spirit in our hearts, crying *Abba*, Father, the fruits of the Spirit within and without, witnessing his presence. All these infallibly assure us of the love of God, though no outward thing do.

The second testimony is in Prov. 28. 14. *Blessed is he that feareth alwayes*, Phil. 2. 12. *Work out your salvation with fear and trembling*; therefore none can be sure. *Answ.* Fear is two-fold, *filiall* or *servile*: The former is here commanded, the fear of a childe, which shakes out onely carnall security, but not the confidence of faith; as a childe must retain the fear of offending his father, though he do not fear to be quite cast off; so as this fear of God abolisheth not child-like confidence, but establisheth it. Again, every Christian man is two men; one fearing himself and his own weakness, and this provokes watchfulness: the other fears to offend God for his goodness. These are the two twins that strive in the womb of *Rebecca*, but at last the elder shall serve the younger, and the fear and despair of our selves makes us truly to fear God.

The

The third teſtimony is in *Rom.* 11. 34. *Who knows the mind of the Lord? or who was his counſellour?* therefore none knows whether God hath decreed to ſave him or no. *Anſw.* 1. No man knows the counſell of God *a priori*, before he be counſelled; neither knows any man the Lord's minde before it be revealed. Again, no man knows the reaſon of God's deep myſteries, counſels, or actions, nor is he bound to give any; it is his own way. Again, no man knows the myſteries in any perfection, but only in part: and this is the meaning of the Text. 2. We may know the mind of God *à poſteriori*, and by conſequent; ſo much, and ſo far, as his Son hath revealed unto us; and ſo far as makes to the knowledge and certainty of our ſalvation, as by the effects we may and can prove the cauſe, and by the beams prove the body of the Sun, and by the fruits of faith prove a tree of righteouſneſſe.

A ſecond ſort of Objections is taken from examples of Scripture, and they are two: firſt, *David's*, Pſal. 19. 13. *Keep me from preſumptuous ſins, leaſt they prevail.* He that fears to be given up to preſumptuous and prevailing ſins, cannot be certain of his ſalvation; but *David* ſo feared; therefore. *Anſw.* 1. The confidence of a Chriſtian is quite laid out of himſelf, upon the worthineſſe of Chriſt alone; otherwiſe ſuch is his proneneſſe to prevailing ſins, as he would forfeit it every day, were it not the power of God that preſerves for us our ſalvation, and the certainty of it. 2. It is falſe that *David* was uncertain, becauſe he prayed ſo; nay rather praying in faith he was certain not to be given up to preſumptuous ſins. 3. Prayer is appointed a means of certainty, not a ſign of uncertainty; we muſt pray for remiſſion of ſins, yet we muſt believe it. Objections from Scripture example.

The other example is *Pauls*, 1 Cor. 4. 4. *I know nothing by my ſelf, yet I am not juſtified*: therefore no man, let his conſcience and courſe be never ſo good, can or dare aſſure himſelf, whether he be juſtified or no. *Anſw.* 1. This is not to the queſtion; *Paul* was not juſtified by any good thing in himſelf, therefore he knew not he was juſtified: as if I ſhould ſay, I live not by ſtones, therefore I cannot know I live. 2. Although *Paul* was not juſtified by his own righteouſneſſe, yet he knew and was aſſured of God's grace, and his own juſtification by faith, *Rom.* 8. 36. 3. The Apoſtle ſaid not he knew no ſin in himſelf, who in 1 *Tim.* 1. 15. confeſſed himſelf the *chief of all ſinners*; but he ſpeaks of his painful and conſcionable walking in his calling after his converſion, wherein his conſcience bare him witneſſe that he had been faithfull; and yet by this faithfulneſſe he could not be cleared before God: for though our own heart condemn us not, God is *greater then our heart*, 1 John 3. 20. and may eſpye that in us, which we cannot eſpye in our ſelves: But though he knew his own faithfulneſſe could not juſtifie him, yet he knew himſelf juſtified *by faith in Ieſus Chriſt*, Gal. 2. 16, 20. & Phil. 3. 8. *Rhemiſt. in locum Bellarm. de Juſtif.* l. 5.

The third ſort of Objections is taken from things within us, which are four: 1. Senſe of ſin. 2. Senſe of doubting. 3. Fear of perſeverance. 4. Fear of preſumption. Objections from things within us.

Object. 1. I have many open, and many ſecret ſins, which I know not, and God is moſt juſt; how can I come to aſſurance of his favour? *Anſw.* 1. Art thou once in Jeſus Chriſt? all ſins, ſecret and open, are remitted thee, and *no condemnation* can be to ſuch, *Rom.* 8. 1. 2. Every man knows he hath ſin, but the Believer knows ſin hath not him, it reigns not; and it is only reigning ſin that bars out aſſurance. 3. God is infinitely and abſolutely juſt to puniſh ſin, either in our ſurety, or in our ſelves. 4. God is ſo juſt, as having puniſhed it in our ſurety, he will never puniſh it ſo again in our ſelves; but Chriſt was delivered for our ſins, that we might be *delivered from our ſins*, Rom. 3. 25. & 4. 25.

Object. 2. But doth not every man complain of many doubts riſing in him, much unbelief, much weakneſſe in believing, and in obeying? how then can he come to aſſurance? *Anſw.* 1. Doubts and weakneſſe is not of the nature of faith, but from fleſh and frailty in our ſelves; which yet onely exerciſeth faith, but extinguiſheth it not. 2. For all theſe doubts and weakneſſes, ſound faith apprehendeth

hendeth whole Christ, with all his benefits, and consequently eternall salvation; as a weak and trembling hand can receive an alms from a King. 3. By this faith hath the Believer obtained not only a perfect justice and obedience in Jesus Christ, but a cover and sufficient cure of all imperfections and weakneſſe, both of it self, and all other graces and duties. 4. Our assurance and comfort is laid out of our selves, and depends not on the dignity of our faith or merits, but upon the mercy of God in the merit of Christ, which God once accepting, we have peace and assurance; endeavour to beleeve, and strive against doubting, and
Hab. 2. 4. God accepts this as perfect faith, through his Christ: even fainting faith is true faith, and ever we must *live by faith*, not feeling which is often deceitfull.

Object. 3. I fear my perseverance: and *if a righteous man fall from his righteousneſſe, all his righteousneſſe that he hath done shall be forgotten*, Ezek. 18. 20. *Answ.* 1. Righteousneſſe there is taken for acts, not habits; and the best fall from acts, cannot from habits. 2. Suppositions are no positions, and therefore nothing is hence concluded. 3. A just man is either κατ' δόξαν, or κατ' ἀλήθειαν; one is in appearance only just, the other in truth and substance: one in the judgement of men who judge by the rule of charity; the other so indeed, in the secret and certain judgement of God. In the one is the righteousneſſe of profession only, in the other a righteousneſſe of faith: The former may fall away from his righteousneſſe, but not the other; and the argument from appearance to being is not of force; because he may fall away that appears just, therefore he that is just, it follows not.

Object. 4. From fear of presumption, whether in respect of God, or of my Brethren, or of my self. In respect of God; is not this to enter on God's priviledge, who only knows the heart, and I know it not? how then can I have assurance? methinks I may hope well; but to be certain, is much presumption. *Answ.* 1. God only knows the heart in and by himself, and we only by revelation, so far as he revealeth our hearts unto our selves; but he revealeth to every Believer the frame of his heart, 1 *John* 3. 19. *We know we are of the truth, and shall before him assure our hearts*: and *chap.* 5. 10. he that believeth hath the *witneſſe of God in himself*. 2. God only knows our hearts *à priori*, but we may by consequents and effects, as a good tree is known by good fruits: and though we cannot be masters of our own wils, yet God hath promised to govern our wils, that we *shall not depart from him*, Jer. 32. 40.

Object. But I shall hereby pride my self above others, and conceit of my self better then of others, who perhaps have been called longer, and done God more service then I have done; and we must beleeve, not boast. *Answ.* 1. It were pride and presumption to assure a man's self out of his own merits or goodneſſe; but in an holy despair of our selves to rest secure upon God's infallible promise, and in Christ's perfect satisfaction, is true humility. 2. Things subordinate one to another fight not; humility fights not with certainty, it being an effect of certainty, Psal. 130. 4. *There is mercy with thee, that thou mayest be feared.* Fear is a fruit of sense of mercy. 3. A Christian hath two eyes to behold himself by: by the one he sees himself as bad as any other, the chief of sinners; by the other he sees himself by grace that which he is, which grace cals sooner or later, but never so late, as not to covenant and perform the penny of eternall life; and no time or delay shall hinder the penny, as in *Paul*, the Thief on the crosse, and the Labourers, *Mat.* 20.

Object. But if I be certain of my salvation, I may be secure, and do what I list, and yet be sure of salvation. *Answ.* No: 1. Because the sons of God are *led by the Spirit of God*, and cannot *walk after the flesh*, Rom. 8. 1, 14. 2. Nothing is more industrious then saving faith; it looks so to the end, which is salvation, as it is most diligent in the means; as namely, 1. Serious reading, hearing and meditating of God's Word, which is the parent and nurse of it, *Rom.* 10. 17. 2. Earnest prayer daily and continually exciting faith and repentance, in as much as it is *given to*

beleeve

beleeve and perſevere, *Phil.* 1. 6, 29. 3. Innocent walking, in patient bearing of croſſes, and holy example of life, the fruits of a ſound and living faith, called *obedience of faith.* Laſtly, holy concord and converſation with the godly, *the houſhold of faith*; fruitfully carrying our ſelves in the communion of Saints, and renouncing all wicked ſociety, and unfruitfull fellowſhip in the works of darkneſſe. Rom 16.26.

Object. I have uſed all theſe means, and laboured for aſſurance, but find none; therefore ſurely I have no juſtifying faith. *Anſw.* To ſatisfie weak and tender conſciences, which after much good endeavour cannot find the taſte of this comfort; know, 1. Aſſurance is not given at one time to all the faithfull, but to ſome ſooner, ſome later, ſome perhaps not till the hour of death, when is moſt need of it; neither to all in the like meaſure, for all uſe not the means alike, with like ſincerity: *Abraham's* fulneſſe of aſſurance is our aime, but not every Beleever's meaſure. 2. In reſpect of our ſelves, we can never come to aſſurance; for in our ſelves we muſt deſpair utterly, and get quite out of our ſelves, to rely only upon the Promiſe: Examine then whether thou haſt ſought arguments of aſſurance in thy ſelf or out. 3. God in his wiſdom with-holding the comfort of aſſurance, gives the Believer ſomewhat anſwerable unto it, and as good for him; as namely, an earneſt deſire to beleeve and encreaſe Faith, with a combate againſt weakneſſe of Faith; and this very conflict is Faith, and God would have him take it for a mark of Election, and a ſupply of aſſurance. 4. We may not reaſon from want of full aſſurance of pardon of ſin, to want of juſtifying faith: Want of aſſurance alwayes argues not want of faith; for faith is not to be aſſured of pardon, but wholly to truſt upon the Promiſe, and lean upon Chriſt for pardon; this is the act of Faith, which may be firm, though the conſequent of aſsurance be not ſo firm. Comfort to a good ſoul that hath not yet gotten aſſurance.

Now from all thoſe Objections we may conclude the neceſſity of aſſurance, which Satan and ſin would ſo gladly wreſt from us: and firſt, a Chriſtian muſt not only find the *preſence* of Faith, but the *life* of Faith; for *the juſt lives by Faith*, Hab. 2. 4. Faith ſeaſons all the life with a comfortable aſſurance and apprehenſion of the Promiſes; ſuch a life of Faith as lives in danger, yea, in death, not limiting God either for meaſure of affliction, or time, or means of deliverance; in preſent danger not fearing evil exceſſively: For when aſſurance of Faith hath quelled fear of Hell, death, damnation, that heart will not fear danger overmuch, becauſe, as *Policarp*, he ſerves a good Lord. And who is he that in heavy dayes of Wars is ſad and diſtracted, but he to whom faith and hope is wanting? Let him fear death who would not goe unto Chriſt, and who thinks not he begins to reign with Chriſt. Secondly, a Chriſtian muſt not only have the preſence, but the *conqueſt* of Faith; when we ſee and feel all contrary, then to nouriſh aſſurance: in ſenſe of ſin beleeve juſtification, in ſenſe of miſery beleeve aſſured happineſſe, in ſenſe of wrath beleeve mercy, and in ſenſe of death beleeve eternall life. Thirdly, not the preſence only, but the *reign* of Faith, which is aſſurance; namely, to reſt in all temporals on God as our refuge, caſtle, rock, tower of defence; and however temporals may fail, yet for mercy and everlaſting ſalvation. Fourthly, not only the preſence, but the *peace* and joy of Faith; that there is no condemnation, *Rom.* 8. 1. and aſſuming no faith, no peace; little faith, little peace; lively faith, lively peace; conſtant faith, conſtant peace; faith in life, peace in life; faith in death, peace in death: All this peace and joy is proportioned to the aſſurance. Fifthly, not only the preſence, but the *defence* of Faith and ſafety which is in aſſurance: Want of faith and aſſurance in the Covenant, expoſeth to plagues perſonall and publike: *Moſes* and *Aaron* barred from *Canaan*, Numb. 20. 12. *Zachariah* ſtruck dumb, *Luke* 1. 20. a Prince trodden to death, 2 *Kin.* 7. Oh could we keep faſt our Covenant with God, and hold our aſſurance in the promiſe, we ſhould eſcape many blows publike and private. Neceſſity of aſſurance. *Cypr.* de mortal. l. 4.

Having cleared in the former diſcourſe, that the Saints may and ought to attain aſſurance of faith, we now come to the ſecond Queſtion; How we may come to How ſound faith may be diſcerned.

to get this aſſurance, that we have ſaving Faith. *Queſt.* By what touch-ſtone may I try my faith to be more precious then Gold?

Anſw. I. By the Seat or Subject of it: It dwels in an humbled Soule that with this Jaylor longeth and fainteth for Gods mercy in Chriſt; that not feeling Faith, can bitterly complaine for want of faith; that ſtrives againſt doubting becauſe he is commanded to beleeve. This bleſſed ſeed is not ſowne among ſtones nor Thornes, but in a plowed field. *Queſt.* But how ſhall I know the humility of faith? *Anſw.* Firſt, it not onely finds a want of grace, but in deepe ſence of ſin it ſighs and groans after grace. This is a note of the Spirit received, who exciteth theſe *inexpreſſible groanes* and ſighs in the Saints, *Rom.* 8. 26. And who dare ſay, that theſe ſighs riſe out of Fleſh? Secondly, a man truly humbled grieves, that he cannot grieve ſufficiently for ſin, that he cannot pray ſo fervently as he would, that he cannot beleeve ſo firmly in Chriſt as he ought: well ſaid Auguſtine, *If daily ſorrow afflict us that we cannot pray aright, and ſigh and groan after God, we have truly prayed*: and againe, *It appertaines to the perfection of a Chriſtian, humbly to confeſſe his imperfection.* Thirdly, true Humility is plyable to the Word, as the *Jaylor* would but know what he may do; it will except nothing that the word enjoyns to Salvation. *Abrahams* humble faith will pick no quarrels, *Rom.* 4.19. though it might have excepted many things. It will not diſpute, but beleeve. It will *eſtabliſh the whole Law*, *Rom.* 3. 31. Fourthly, true Humility ſo acknowledgeth and grieveth at imperfection, as that it reſts not there, but ſeekes out the way to perfection: ſo the Jaylor, *Sirs, what ſhall I doe?* Living Faith will be ever in motion: As in nature ſo it is in grace, there is a perpetuall motion, from imperfection to perfection. Hunger and thirſt will ſeek for ſupply. Fifthly, humble Faith diſcerning in any meaſure the love of God in Chriſt, if by but one beame of this bleſſed Sun of righteouſneſſe, it warmes the heart with an earneſt deſire to love him againe, and fenceth it with a care and feare of offending him. This ever attendeth humble Faith.

Humility of faith diſcovered in five things.

Ad ſimplic.

Affiance of Faith diſcerned to be right, how.

II. Try the ſoundneſſe of thy Faith by the affiance and confidence of thy heart, ariſing upon ſound applycation of Chriſt and his merits to thy Soul.

Queſt. How ſhall I know if I have attained this degree of Faith in Affiance?

Anſw Thus: 1. If as a member thou dependeſt upon Chriſt thy head, renouncing all Creatures as unable to helpe: 2 *Chron.* 20. 20. *put your truſt in the Lord, and ye ſhall be ſafe*; when thou ſayeſt there is no name elſe to be ſaved by: yea, if then thou dependeſt, when thou canſt reach no reaſon of Gods doings. 2, When againſt all dangers and Enemies, as hell, death, damnation, yea in all the wrath that Satan and his Angels intend againſt us, yet we reſolve that the Lord both *can and will* helpe us, *Dan.* 3. 17. Here is a powerfull worke of faith, when in the midſt of darkneſſe we can behold ſome glimpſe of grace and light: when all nature is ſet contrary to us: when Chriſt ſeemes to reject us and our ſuits, as the woman of *Canaan*: when we can with *Job, truſt in the Lord killing us*, and *not fear evil in the midſt of the Valley of the ſhaddow of death*, becauſe he is with us; here is faith. 3. When we can put our ſelves over to him for the time, manner and meanes of our ſafety, as relying upon his care, wiſdome and power: when we wait his leiſure, *not making haſte*, *Eſa.* 28. 16. nor turning to evil meanes: But in all good things expect in his time ſucceſſe and bleſſing, and in all evil either mitigation or removal: And when without meanes we can live by faith, laying hold upon the promiſe; not caſting eye upon Mony, Friends, Earthly helps or hopes, but with the never failing promiſe and providence of God. 4. When in this expectation of the promiſe we abide in obedience, and dare not offend his Highneſſe: ſound faith goes with *pure conſcience*, 1 *Tim.* 1.5. forbearing all forbidden fruit, *Heb.* 10.22. it we draw near with a true heart in aſſurance of Faith, our hearts muſt be pure from an evill conſcience. 5. When our Faith becomes our victory, is a ſhield againſt Satans temptations, againſt ſin, againſt the world, 1 *John* 5. 4. this is the victory over the world, even your Faith. Finally, when

Job. 13. 15. *Pſal.* 23. 4

faith

faith hath made Chriſt precious to the ſoul, and all things in the world droſſe and dung in compariſon of him, *Phil.*3.7,8.

III. Know thou haſt Faith, by the eſſentiall properties of it, which are foure: 1. It is ὑπόστασις, *Heb.* 11. 1. like a poſt, or a ſtudd, able to ſtand under a great weight, and not be cruſht; the Beleever will not fear *if the earth be moved*, *Pſal.* 46. 2. he feares no ill tydings, becauſe his heart is *fixed in the Lord*, *Pſa.* 112. 7. whereas every croſſe puffe of winde unſetleth and ſinketh the unbeleever: See how the weakneſſe of faith had almoſt ſunk *Peter*, *Mat.* 14. 30. 2. It is πρᾶγμα μὴ βλεπομένων, *a ſubſiſtence of things not ſeene*: it cares not how little it ſees: the leſſe it ſees, the more it can beleeve: and the leſſe it ſees of men and meanes, the more it ſees of God. It ſees an *Almighty Promiſer*, who can doe whatſoever he will, 2 *Cor.* 6. 18. It ſees him true of his word, who *cannot lye*, but will doe all he hath ſaid. It ſees a mercifull and loving Saviour, whoſe eyes are on them that truſt in his mercy, *Pſal.* 33. 18. And it ſees enough: not he that ſeeth, but beleeveth, is bleſſed. It ſees and ſeekes an unſeen Country, *Heb.* 11. 13,15. and eſtrangeth the heart from this world which it ſeeth, and in which it acknowledgeth himſelfe a ſtranger rather then an Inhabitant; and came into it rather to ſee and paſſe through it, then to ſet up his reſt in it. It ſendeth up the heart to thoſe Treaſures which fleſh cannot ſee, but are reſerved for thoſe who are Seekers of the Country where they are. Theſe are ſpeciall properties of ſaving faith. 3. It is a growing faith; of a grain of Muſtard-ſeed it riſeth to a Tree: of a ſmoaking Flaxe it become a flame. Doeſt thou walke from ſtrength to Strength, from Faith to Faith, and as the Saints, of weake doeſt thou become ſtrong? finde this in any meaſure, and go from an inſeparable Adjunct to the ſubject. 4. Becauſe it is a growing grace, it is diligent in the uſe of the meanes to preſerve and increaſe it ſelfe: the moſt covetous man is not more covetous for wealth, then faith is for increaſe: the moſt needy man complaines not ſo much of want, as he: the man of weakeſt eſtate doth not more induſtriouſly uſe meanes to increaſe his Stock then he doth. He is much in the uſe of the Word; for faith is preſerved and increaſed by that whereof it is begotten. Much in prayer, without which faith can no more live then a Body without breath: the Father of this Childe comes with teares to Chriſt, *Lord, I beleeve, helpe thou mine unbeliefe*; and with the Diſciples, *Lord increaſe our Faith.* He is much in godly talke and conference, which is as Bellows to blow up the ſparke, and make it burn and be bright, as the Diſciples going to *Emaus.*

Eſſential properties of faith

Tit. 1. 2

Mark. 9. 24. *Luk.* 17. 5.

Fruits of faith ſhewing its ſoundneſſe

IV. Try the ſoundneſſe of thy Faith by the ſound fruits and effects of it, which are five.

Firſt, it *purgeth the heart and life*, Act. 15. 9. It purifyeth the Soul from unclean thoughts, unlawfull luſts, evil motions: and guideth the thoughts, elevating them to divine and heavenly objects: and draws the affections to love, hate, joy, ſorrow, according to God; and according to the abundance of the heart purified the mouth ſpeaketh, the hand worketh, the foot walketh. Nay, faith not onely purgeth, but reneweth the heart, the life and whole man.

Secondly, it *worketh by love*, Gal. 5. 6. 1. To God: manifeſted in an holy ſhame and bluſhing for our unkindneſſe before and ſince we came to know him: in thankfulneſſe for ſo free and undeſerved love, forgiving ſo many ſins; many ſins were forgiven *Mary*, therefore ſhe loved much: and in earneſt deſire of bleſſed fellowſhip, to be at home with him, and to be ever with the Lord; as *David*, Oh when ſhall I come and appeare before thee! every faithfull Spouſe ſaith, come. 2. To man: expreſſed not onely in juſt and mercifull dealings with their bodies, but to their Soules, helping their converſion; *Andrew* brings *Simon*, *Philip* brings *Nathaniel*, the Woman at the Well brings all the City. Fire of grace will not be ſmothered. If thou beeſt converted, thou wilt ſtrengthen the Brethren. We cannot chuſe but ſpeak, ſay the Apoſtles. *Paul* deſireth all as himſelfe, except his bonds.

3. The third fruit of Faith is ſound joy, and unſpeakable, that the Lord hath begun his happineſſe. The poor blind and lame men never leaped ſo for joy, as thoſe that have met with Chriſt. What joy was there in finding the Pearl! the woman rejoyced in finding her loſt groat; and in finding this treaſure the Chriſtian
Acts 8.39. cannot hide his joy: the *Eunuch* converted went away rejoycing, as one that could prize this commodity. And the joy is not full, if the faithfull rejoyce not together. It is not here as in earthly things, which the more imparted, the leſſe is reſerved; but as the light or Sun-beames, the more diffuſed the happier enjoyed.

The fourth effect is the life of Faith diffuſed into all parts of the Chriſtian courſe, as the life naturall is into all the parts of a living Body. For being an inſtrument to unite us unto Chriſt, a living head, by it as by a band of union we receive life from Chriſt, and power to move in all Chriſtian duties: yea, it go-
Gal. 2.20. vernes the whole life, ſo as *we live not henceforth, but Chriſt lives in us*: 1. In our duties and labours it makes us diligent in the worke commanded, but leave the ſucceſſe and iſſue to him. 2. In our ſufferings it ſtabliſheth the heart without haſte-making, to wait an aſſured good iſſue; and holds patience on worke. 3. In our wants it ſaith with *Abraham*, God will provide; and careth not ſo much for bread, as for the ſtaff of bread. 4. In our ſupplyes, if it have meanes, it uſeth them with bleſſing them, and God for them, but truſteth not in them. If it want them, it uſeth no unlawfull meanes for them. 5. In temptations it will goe againſt ſenſe and feeling, and reſt onely upon the naked promiſe. Thus it every way ſweetens the life, and makes the life of the Beleever as farre beyond the life of a naturall man, as his is beyond the life of a Beaſt.

The fift effect is undaunted confeſſion, *Rom.* 10. 10. If the heart beleeve, the mouth will confeſſe, *Pſal.* 116. 10. *I believed and therefore ſpake*. Of this confeſſion are three Actions: 1. A reſolute and wiſe boldneſſe in good cauſes, for God and his glory, *Act.* 5. 29. *we ought to obey God more then man*, Dan. 3. 16. *be it known to thee, O King, we will not doe this*. 2. A readineſſe and preparedneſſe to ſuffer, being called thereto by God, Act. 21. 13. *I am ready not to be bound onely, but to dye at* Jeruſalem. Faith makes the Chriſtian not love his life to the death for Chriſt: it lets him ſee Chriſt doing ſo for him. 3. It worketh joy in ſuffering, Rom. 5. 3. *we rejoyce in tribulation*, Act. 5. 41. the Diſciples *rejoyced that they were counted worthy to ſuffer*: and the Saints ſuffered with joy the ſpoyling of their Goods.

From theſe manifeſt Effects thou mayeſt riſe to the Cauſe, and conclude the ſoundneſſe of thy Faith. Thus of the fourth generall in the Counſell.

How true Faith may be retained.

V. The firſt is, How I may keepe and retaine my Faith attained. And it is to be done by conquering thoſe temptations, which Satan uſeth to diſcourage a Beleever; and namely, from the weakneſſe of his Faith, and defect of other graces: that although he dare not deny he hath faith altogether, yet he ſcarce dares to ſay he hath faith, ſo little is his ſenſe and comfort of it. He ſeeth others ſtrong in faith, ſolid in their comforts, unſhaken in their tryals, but in himſelfe no ſuch thing. *Anſw.* To ſtrengthen thee that endeavoreſt to beleeve, know firſt, that faith is but one in all Beleevers: one in reſpect of one and the ſame Doctrin of Faith: one in reſpect of kinde, Eph. 4. 5. *there is one Faith*: one in reſpect of the object, which is the ſame Jeſus Chriſt, and word of promiſe concerning him. And yet this one faith hath theſe two properties: 1. It is divers in every Beleever, in reſpect of number: every ſeverall Beleever muſt have his *ſpeciall* faith, *Habakkuk* 2. 4. and in reſpect of degree or meaſure, for every one hath his ſeverall meaſure, *Romans* 12. 3. 1 *Corinthians* 12. 11. 2. That therefore the faith of every Beleever is alike *precious*, 2 *Peter* 1. 1. and yet much unlike. For, conſider the Object, all true Faith is alike precious: for

for ſtrong faith apprehends no more then weake faith: the weake faith apprehending whole Chriſt, though more weakly. But, conſider the degree and meaſure, thus it is farre unlike, and differs as a ſparke and a flame. For as in the gathering of *Manna* every Gatherer had enough, though ſome gathered more, and ſome leſſe: ſo is it here.

Secondly, conſider that the ſtrongeſt Faith is imperfect in this life, 1 *Cor.* 15. 12. *we beleeve in part*: even the Apoſtles themſelves did ſo. For it is not the pleaſure of God, that our Faith or any of our graces ſhould be in any perfection in this life, which is but a ſtrife to perfection: For theſe reaſons: 1. He will exclude our boaſting; that if we will glory in any thing, it muſt be *in our infirmity*, 2 Cor. 12. 5. 2. Himſelfe will be invocated of us, to *perfect his power in our weakneſſe*, *ver.* 9. 3. He will have our whole life here below a *continuall Warre*, that there may be a manifeſt difference betweene the Church militant and triumphant. 4. He will lead us by the Croſſe to the Crowne, that we may be like his natural Son, our Head, and ſo both prepare, and excite us to glory. Why our Faith here is imperfect.

Thirdly, conſider that if thou haſt any Faith at all, the leaſt meaſure of it is comfortable: For 1. Great is the difference betweene ſmall Faith and no Faith, as betweene a ſparke of Fire and no Fire at all, as betweene a dead man and a living man, between whom is an infinite diſtance: And, that weak Faith is as well Faith as ſtrong Faith, as a little Man is as well a Man as a great one. 2. Great is the difference betweene a weake Beleever and no Beleever. The leaſt and weakeſt degree of Faith makes thee a *Sonne of God*, Gal. 3. 26. And as a Mother caſteth not away her Infant for the weakneſſe or foulneſſe, but rather ſo much the more tendereth and waſheth it; ſo deales the Lord with his Infants, weake in Faith and graces. And as a weake hand can receive a gift as well as a ſtronger; ſo can weake Faith receive Jeſus Chriſt, *the gift of God*, as well and truly as a ſtronger, though not ſo ſtrongly and comfortably. 3. Great is the worth and reſpect of weake Faith, though the comfort of ſtrong Faith be greater. Firſt, for the *worth*; as a Ring containing a moſt precious jewell, loſeth nothing of the worth, whether it be carried by a great perſon or a ſmall; ſo Faith being as a Ring, in which Chriſt is included, loſeth none of its worth from the greatneſſe or ſmalneſſe of the Beleever. Secondly, for the *reſpect* of weake Faith: God is as a tender Mother, who carries a more tender care over a ſucking Infant, then over the elder company. And our Lord Jeſus Chriſt, to ſhew his care over weake Beleevers, infants in Faith, compares himſelfe; 1. To an Husbandman that caſts not out the tender plants, but carefully ſtrengthneth and underproppeth them: and as the Vine-dreſſer, cuts not off the tender branches, but bindes them together, and ſtrengthens them, *Joh.* 15. 2. To a good Phyſitian, who leaves not a ſicke man becauſe he is ſo, but rather abides with him to counſell and comfort him, *Mat.* 9. 3. To a good Shepheard, who eſpecially reſpecteth the weak and tender ſheepe, and ſeekes out the wandring ſheepe, *Ioh.* 10. as *Jacob* in his journey had more care of the tender Lambs, then of the other ſheepe and ſtronger Cattell: ſo doth our Lord Jeſus, the good Shepheard. The leſt meaſure of Faith is comfortable. John 4. 10 Chriſts care of weake Beleevers.

Fourthly, conſider that the weakeſt Faith is invincible, and hath this aſſurance; 1. That it cannot be extinct with the greateſt temptations or fals that Gods childe is capable of, *Rom.* 11. 29. it is a gift *without repentance*, Mat. 24. 24. *the elect cannot be ſeduced*. But yet faith is not therefore inamiſſible, becauſe of the ſtrength or nature of it ſelfe, or of us, but for the election of the Father, ſatisfaction and interceſſion of the Sonne, the obſignation or ſealing of the holy Ghoſt. 2. The weakeſt ſhall be cheriſhed, and brought to talneſſe and perfection: For firſt, God *filleth the hungry with good things*, Luk. 1. and Faith in the beginning is as the morning wherein the Sun riſeth, and *ſhineth clearer till perfect day*, Prov. 4. 18. as a graine of *Muſtardſeed* riſeth and groweth to a great tree. Secondly, Beleevers are like the Starres in the heavens, all have not the ſame brightneſſe Weakeſt faith invincible. Weakeſt faith cheriſhed, unto perfection.

brightneſſe and ſhining, but none of them are deſpiſed: ſo the Saints, *Dan.* 12.3. and the myſticall body of Chriſt is not unlike the naturall body, wherein all members are not equally ſtrong, nor ſo worthy or vitall, but yet the weakeſt and moſt ignoble are not cut off nor contemned, but tendered, covered, and helped by the worthieſt and ſtrongeſt, becauſe the ſame vitall ſpirits are in all, and all make together for the perfection of the body, which is lame and defective without the leaſt: So the ſame ſpirit of Chriſt, being in every member of his body, and every member making up the whole body of Chriſt, which may not be maymed of any member, it appeares that the weakeſt Beleever cannot be deſpiſed, becauſe he makes up the perfection of Chriſts owne body. Thirdly, thou that haſt truth of Faith (the property of which is, to ſtrive for more) mayeſt be aſſured, that this weake ſparke ſhall be enough for thee for the time to ſuffize thy need: and God meaſures his gifts diverſly for meaſure, and for ſeaſon, calling ſome to great proportion, ſome leſſer; ſome in the morning, ſome at noone, ſome at night, but all ſhall be ſure of the Penny in the evening.

Motives to get and get and increaſe ſaving Faith Rom. 10. 9.

VI. Now followes the laſt generall in the Counſell: The Motives to get and increaſe this grace of ſaving Faith.

The firſt is in the Text. Salvation is entailed to juſtifying Faith; *Beleeve and thou ſhalt be ſaved*: and therefore we muſt labour for the truth of faith, as for ſalvation. And indeed, faith is the generall medicine for all diſeaſes. This man was a grievous Perſecutor of the Apoſtles themſelves, and in a moſt damnable eſtate in himſelfe; yet by Faith in the Sonne of God is brought out of it. And whom doth Chriſt call to the faith, but ſinners of moſt infamous condition and offences of life, if compared with others? The Woman of *Canaan*, a woman full of malice, a filthy adultereſſe, a ſcoffer of Chriſt; yet her faith made her whole. *Mary*, out of whom Chriſt caſt forth ſeven Divels, and the woman called ἁμάρτωλος, *Luk.* 7. 37. *a ſinner*, becauſe ſhe ſinned not of ignorance or weakneſſe, but of malice and wickedneſſe; not in ſmall or leſſer ſinnes, but moſt enormious and flagitious: not once or ſeldome, but habitually, and trading in foule ſinnes; not ſecretly, but manifeſtly and notoriouſly; a wonderfull ſinner in that filthy kinde of uncleanneſſe, yet comming, and weeping, and truely repenting, Chriſt ſaid to her, *Thy Faith hath made thee whole*. The like of *Paul*, a blaſphemer, a perſecutor; yet lived by faith in the Son of God.

Secondly, in the Text we have the excellent object of Faith perſwading us, which is Jeſus Chriſt for Salvation. And indeed Faith is the onely condition of the New Covenant: God ſo loved the World, that he gave his onely Sonne, that *whoſoever beleeve on him*, ſhould have life eternall: that God is no farther bound then thou art a Beleever. Ignorant perſons tye Salvation to ceremonie, to outward hearing, comming to Church, receiving Sacraments, as the *Jews* did to the Temple, circumciſion, ſeed of *Abraham*, &c. But it is onely Faith in the heart that claſpeth Chriſt, who is the life of the Soul; and it is a living thing, no lip-faith, nor dead ceremonie.

Joh. 3. 16.

Thirdly, the Text gives it the preheminence of all other graces; and worthily; for it excelleth in the worke of it above them all, which yet have their ſpeciall excellencies. Love placeth it ſelfe upon Chriſt, but it is after faith; for he muſt be apprehended before he be loved. Hope waiteth for the promiſed Salvation, but Faith firſt apprehends it; it muſt be beleeved before it can be hoped. Truſt leanes it ſelfe upon all the promiſes, but it is becauſe faith firſt layes hold upon Chriſt, the Author and accompliſher of them.

Object. Of faith, hope and love, *the chiefe is love*, 1 *Cor.* 13. 13. *Anſw.* That is onely in durance and continuance, not in regard of Juſtification: Love laſts longeſt, but faith is before it, as the Mother before the Daughter. Neither ſhall Faith utterly vaniſh after this life ended, but only that expectation and waiting of it, which is here in this life, and ceaſeth when the thing it ſelfe is enjoyed. But the

the faithfull ſoule in heaven expects the reſurrection of the body to life eternall, and the finall confuſion of the enemies of Gods Church, as *Revel. 6. 9, 10.* And beſides, faith ſhall ſtill retaine this aſſurance for ever in heaven, that the full happineſſe now purchaſed and performed, ſhall for ever be eſtabliſhed according to the former promiſe of God; which aſſurance of faith in fruition ſhall be a principall ground of our everlaſting rejoycing with God.

Object. We are ſaved *by Hope*, *Rom.* 8.24. therefore ſalvation is not by Faith.

Anſw. 1. We are ſaved by hope, not *efficiently*, as a cauſe nor as an inſtrument, but *conſequently*, after Hope we are ſaved. 2. By Faith as apprehending the Promiſes and meanes of ſalvation; by Hope, as apprehending things promiſed, and the end and performance; ſo as Faith is in order firſt, as the cauſe is before the effect.

Fourthly, labour for Faith as the onely ground of all ſound obedience and comfort of our lives. This poore Man is willing to obey God; but firſt the Apoſtle ſends him to Faith, the ſoul of all our obedience, without which nothing is pleaſing; no word, no action, no almes or prayers, no preaching, hearing, miracles, nor any worſhip; becauſe this layes hold on Chriſts perfect obedience, and gets a cover for our imperfections. Beſide this, it brings *peace with God*, *Rom.* 5.1. letting us know what God hath done for us. It affords boldneſſe in Prayer, joy in ſorrow; give a man faith, ſin flyes before him, bands of temptation are diſcomfited; afflictions diſmay him not, death and deadly things are diſarmed unto him; Faith hath gotten him the victory; Chriſt his ſtrength, his life, yea when he walketh in a thouſand deaths.

Fifthly, the Text ſhews, that the unbeleever is a loſt perſon, and in ſtate of perdition; he that beleeveth not muſt needs be *damned*, Mark 16. 16. for he hath *not ſealed that God is true, but hath made him a lyar*, 1 John 5. 10. Again, he hath defiled all his actions, and loſt all his labour: Adde, that he diſableth Chriſt from doing him good; as Chriſt in *Capernaum* could do no great works for their unbelief: According to thy faith be it to thee. Laſtly, he hath ſhut Heaven againſt himſelf, *Rev.* 21. 8. If *infirmity* of faith ſhut *Moſes* out of *Canaan*, what ſhall *want* of faith in the wicked, but exclude them out of Heaven? *The wrath of God abides* on ſuch a man, *John* 3. 36.

Sixthly, whoſoever would grow up in the further aſſurance of ſalvation, muſt grow up in ſtrength of faith: For firſt, Faith, if true, receiveth daily encreaſe, (except in temptation or deſertion) as a childe born grows to talneſſe daily: A grain of true Faith can do much, but ſtrength of Faith is that we muſt aime at; and therefore *Abraham*, and the full ſails he was carried withall, it ſet before us, *Rom.* 4. 5. Secondly, as Faith encreaſeth, ſo muſt inward comfort and aſſurance, for all graces encreaſe with it; as a man believeth, ſo he loveth, obeyeth, prayeth, and ſo is loved, heard, and recompenſed: and no mervail, ſeeing not only the meaſure of grace, but even of glory, is according to the meaſure of Faith, as in the parable of the Talents. Thirdly, all the Saints have encreaſed in faith and godlineſſe, and by this means grew *neerer ſalvation then when they firſt beleeved*: ſo muſt we walk from faith, and from ſtrength to ſtrength, till we come to ſee God in *Sion*; ſo did the Saints of weak become ſtrong: If Diſciples pray for encreaſe of Faith, what ſhall we do? Fourthly, every meaſure is acceptable, becauſe Chriſt is apprehended, but a greater much more; *O woman, great is thy faith*: A ſmoaking flax is not quenched, but a flame of Faith is of much brightneſſe and glory. If a man wreſtle haltingly, as *Jacob*, he ſhall get a bleſſing away: but if a man ſtand ſtoutly as the Centurion, Chriſt will be foiled, and admire it, and profeſſe he found no ſuch faith in *Iſrael*: Content not thy ſelf he ſay of thee, O thou of little faith; but, Great is thy faith: this will bear thee up in waves of temptation; every blaſt ſhall not ſink thee as *Peter*, nay the gates of Hell ſhall not prevail againſt thy Faith.

Grow up in ſtrength of faith, why.

Rom. 13. 11.

Matth. 15. 28.

8. 10.

And thou ſhalt be ſaved.

This is the conſequent of taking the counſel which he had given to this Jaylor.

What it is to be ſaved.

Queſt. What is it to be ſaved? *Anſw.* To be ſaved, comprehendeth two things: 1. To be rid of all damning evils, ſin, Satan, Hell, wrath, temptation, ſorrow, abſence from the Lord, and every moleſtation which is now grievous to a good ſoul; all theſe firſt things are paſt and gone: As when the Lord raiſed up a Saviour for *Iſrael*, they were delivered from the *Philiſtines*, *Midianites*, or other enemies; ſo it is here in ſpiritual and eternal matters. 2. To be filled with all bliſful good, holineſſe and happineſſe, reſt and glory, in the body and ſoul, to eternity, and with perfection; that there will be no deſire of more, nor fear or poſſibility of loſing what is enjoyed. In one word, it is the *beatifical viſion* of God, whom the Beleever ſhall ſee and enjoy for ever; which is the bleſſedneſſe of the creature, *Mat.* 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.*

Many great benefits of faith in this life.

But the beſt is ſtill to come.

Where note, All the benefit of Faith is not for the preſent, nor the chief, but the beſt is ſtill behind; many and great are the good offices which faith doth for the Elect in this life: It procures the adoption of *ſons*, John 1. 12. It procures the gift of *the Spirit*, chap. 7. 39. It procures ſound *peace*, both with God, and with a man's own heart, *Luke* 7. 50. It procures *a joy unſpeakable, and full of glory*, 1 *Pet.* 1. 8. It procures *audience in prayer*, as for a favourite of Heaven, 1 *John* 5. 14. It procures *acceptance* for our weak and imperfect duties, 1 *Pet.* 2. 5. It procures *an holy uſe of the creatures*, and a ſpeciall title, *Tit.* 1. 15. But at the end of our courſe it procures the beſt and moſt laſting good, even the ſalvation of our ſouls, 1 *Pet.* 1. 9. *Receiving the end of your faith, the ſalvation of your ſouls:* κομιζόμενοι, Chriſtians here do run a race, and at the Goal this glorious prize is vouchſafed to them: This it is to be ſaved.

Beleevers in Chriſt ſhall ſurely be ſaved.

Doctr. Beleevers in Chriſt ſhall ſurely be ſaved: John 3. 16. *Whoſoever beleeveth in him, ſhall not periſh, but have everlaſting life.* Rom. 9. 33. *Behold, I lay in* Sion *a ſtumbling ſtone, and rock of offence; and whoſoever beleeveth on him ſhall not be aſhamed.* and chap. 10. 9. *If thou ſhalt confeſſe with thy mouth the Lord Jeſus, and ſhalt beleeve in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.*

And why?

Rom. 10 9.

Reaſ. 1. Such ſhall be ſaved becauſe of the promiſe of God, purpoſing in Chriſt thus to raiſe up his Elect to the eſtate of ſalvation. 2. This is the effect of the Covenant of grace; the Covenant of works ſaith, Do this, and thou ſhalt live: but the Covenant of grace runs in this tenor of the Text, Beleeve and thou ſhalt be ſaved. 3. Faith ſaveth by what it *receiveth*; namely, Chriſt, *the ſalvation of God*, Luke 2. 30. & 3. 6. and with him it receives juſtification, with other high priviledges of children; and the Covenant promiſes ſtrength to overcome, to perſevere, to do and ſuffer all that is requiſite to ſalvation. 4. By what it *doth*, as in a way of fitting us for ſalvation; Faith purifies the heart, works by love, ſtirs up to obey, and all along in the courſe looks to the end which the Lord in mercy will give, *Heb.* 11. 26. Moſes *by faith had reſpect to the recompence of reward.* 5. By what it enables to *ſuffer*, even all difficulties that meet us in the way to ſalvation; as the old Beleevers, *verſe* 33, 34. afflicted diverſly, yet by faith endured, and eſcaped. 6. By what it *applies*, even *the Goſpel*, which is *the power of God to ſalvation, to every one that beleeveth*, Rom. 1. 16. 7. By what it *vanquiſheth*, even all the adverſaries of ſalvation; Satan, tyrants, ſeducers, allurements, affrightments, fiery darts of temptation and accuſation, all ſpirituall wickedneſſes in heavenly things. Laſtly, in that it makes all *the power of God* ours, 1 *Pet.* 1. 5. and all his faithfulneſſe, wiſdom, mercy, holineſſe, providence, creatures, Angels, glory, *All is yours, and ye are Chriſts, and Chriſt is God's*, 1 Cor. 3. 22, 23.

Uſe 1. Comfort to true Beleevers

All which ſerves ſtrongly to comfort poor Beleevers, that when they have taken *Paul's* counſel, they may aſſure themſelves of the conſequent, *thou ſhalt be ſaved.* *Queſt.* But how ſhall I know that I beleeve aright? *Anſw.* 1. Obſerve what

was

was ſaid before. 2. As that is a good Drug which worketh according to the preſcription and expectation of the Artiſt; ſo when faith worketh, as the faith of God's Elect in Scripture is ſaid to do, it is faith of the right kind: as for example; If thy faith *purge thy heart* more and more from the power of ſpeciall corruptions, *Acts* 15. 9. if it enable thee in ſome meaſure to *endure patiently and comfortably* the grievous or tedious afflictions, wherewith it pleaſeth God to exerciſe thee, *Hab.*2. 4. if thou canſt ſteer thy courſe in Religion *by ſpirituall encouragements* in the want of temporal, yea againſt all diſcouragements from Hell or the world, 2 *Cor.* 5.7. if thou go on in an *holy and zealous profeſſion* of the Goſpel, even in perilous times, 2 *Cor.* 4.13. If it yeeld thee ſome competency of ſtrength *againſt the temptations and accuſations of the Devil*, Epheſ. 6. 16. if it help thee in ſome manner to overcome the *luſts and vanities of the world*, cuſtoms, faſhions, examples, allurements, affrightments, 1 *John* 5. 4. if it *work by love* to God and his people, and be effectuall, fruitfull, diligent in the proper offices that belong to each, *Gal.*5.6.

Now yeeld to the evidence, and ſeeing thou art ſure by the helpe of thy faith to be *ſaved*, rejoyce and be exceeding glad: live chearfully, as born to ſo great happineſſe: ever remember this end of thy faith, the Salvation of thy Soule: ſome rich and great men are not likely to come to ſuch an end. True, thou haſt cauſe enough ſometimes to be diſquieted, and almoſt diſcouraged, as to the World: but ſee *the end of the Lord*, and what he will doe for thee at the laſt, even better then in thoſe temporals for *Job*, *Jam.*5.11. Conſider *the end of all godly mens converſation*, and of thine owne, *Heb.* 13. 7. and that, whatever the beginnings and proceedings be, yet *the end of the upright man is peace*, Pſal. 37. 37.

Uſe 2. All ſhould labour to beleeve.

Secondly, if Beleevers ſhall ſurely be ſaved, then make ſure of Faith which makes ſure your ſalvation. Salvation is ſuch a benefit as all wiſh and hope for: Oh that all deſired it regulately; and in ſuch a way as God hath ſet to obtain it! Certainly, he that ordaines to this end, ordaines to the meanes; and it hath been ſaid, that a wiſe man deliberates not of the end, but of the meanes. And thinke, if ye faile of this end, what is your caſe? how dolefull and intolerable? It is grievous to goe a tedious journey, and at the end miſſe of ones errand; moſt of all, to miſcarry at the end of our Chriſtian courſe. And on the contrary, good entertainment doth well at the end of a tedious journey: ſo here.

Meanes to get Faith into thy heart.

Queſt. What ſhould we do, that we may Beleeve?

Anſw. 1. Hearken diligently to the Word peached, which God in his wiſdome and love hath appointed for breeding faith in the hearts of his people: thence it is called *the word of Faith*, *Rom.* 10.8.& ver.17. *ſo then Faith comes by hearing, and hearing by the word of God.* And note; it is not any hearing that hath the promiſe, but diligent hearing, Eſa. 55.2. *Hearken diligently unto me, and your Soul ſhall live*: ye ſhall beleeve, and ye ſhall be ſaved by beleeving. 2. Marke theſe directions which the word of Faith, for breeding of Faith, affordeth: Firſt, to know the excellency of Soules, Creation, Fall, Pollution, Danger, need of a Saviour, and of holineſſe. Then to lament the loſt condition wherein thou art, and now perceiveſt thy ſelfe to be, as did this *Jaylor*. Then deſpaire in thy ſelfe, and of all helpe by Creatures, even the beſt and greateſt: loath thy ſelfe, abhorre thy ſelfe, deny thy ſelfe, judge thy ſelfe, condemne thy ſelfe. Hereupon fly out unto Chriſt, in whom this Salvation is laid up, as in a Treaſury. Pray for a part in him, and for the gift of Faith: And he that heares the cry of young Ravens, will much more heare the cry of yong Converts who would be found in Chriſt. 3. In all thy care to beleeve and be ſaved, mark well what abundance of encouragements thou haſte to come unto Chriſt: that the Father gave him, and he gave *himſelfe* for the life of the World; and what is freer then gift? That our preaching of the word is *the miniſtery of reconciliation*, and God by us offers you conditions of peace. That Chriſt himſelfe gave a moſt loving invitation to la- 2 Cor.5.18.

bouring Sinners to come unto him, with promiſe of eaſe for their Soules: and we are ſet in his name to invite you to him in like manner. That ye have not onely a word of promiſe, which were enough, eſpecially ſeeing the promiſes of God in Chriſt are free, univerſall, everlaſting, but bound with an Oath, I wil not the death of a Sinner; and, Chriſt by an Oath was made our Prieſt in things pertaining to God: ſo to give a doubting Soule the ſtronger conſolation, when they fly to him for refuge. That the Covenant which holds forth Chriſt, and promiſes by him, is a Covenant of grace, and not of workes or worthineſſe. That the holy Sacraments are Seales of righteouſneſſe ſet to the Covenant of grace, for confirming this buſineſſe of Salvation. That the Lord in divers places commandeth to beleeve, as in the Text: and ſometimes chideth for unbeleife; Why did ye doubt, O ye of little Faith? and commendeth a great Faith, *O Woman great* is thy Faith, I have not found ſuch faith in *Iſrael*: and, he could not doe his great workes at *Capernaum* becauſe of their unbeleefe, *Mat.* 13. 58.

Be not therefore faithleſſe, but beleeving. And remember thou art now about the buſineſſe of Salvation: and not a temporall Salvation, but ſpirituall and eternall: not of thy Body or Eſtate, but of thy precious and immortall Soul. Conſider how great and glorious an Eſtate this Salvation is, as was deſcribed. Conſider the Eternity of the benefit, and unutterableneſſe, halfe is not told us in this our Country; eye hath not ſeen, &c. And ſuppoſe on the contrary, what a miſery it is, not to be ſaved: ſo great, that common Chriſtians bleſſe themſelves from it, and will hope howſoever, to be ſaved at the laſt. Not to be ſaved is, to lye for ever under the wrath of God, the curſe of ſin, the damnation of hell, the company of the Divel and his Angels, and all preſent evils as part of payment. He that is not ſaved, better a thouſand times he had never beene born. And ſaved none can be without beleeving in the Lord Jeſus Chriſt, as this *Jaylor* is here counſelled to doe.

Vſe 3. Manifold inſtructions to the godly.

Thirdly, this Doctrine yeeldeth many inſtructions. 1. If Beleevers ſhall be ſaved, then magnifie the love of God, who hath *not appointed us to wrath, but to obtaine ſalvation by our Lord Jeſus Chriſt*, 1 *Theſ.* 5. 9. 2. Magnifie the happineſſe of a Chriſtian, who, whatever comforts he miſſeth in this life, yet is ſure to be *ſaved*, which cannot be ſaid of many great worldlings. 3. It commends Faith to us, which doth ſo good offices for a Chriſtian, both living and dying. We meane no diſparagement to good Workes; but ſtill the precedency muſt be given to Faith, even for the producing of good Workes, and making them acceptable. 4. It teacheth us to take the more paines about feeding, preſerving and increaſing of our Faith, in the uſe of holy meanes which God hath appointed thereunto. Is it not a *ſaving* Faith? 5. If ſo, the better endure all preſent evils; perſecutions, combats, neglect, contempt, want of preferment, or pleaſure, riches, or any good things of this world. Salvation will ſwallow up all theſe firſt things. 6. If ſo, then feare not to dye, when the Lord ſends his meſſengers. Death indeed is the end of fleſh; but Faith hath another end, even the ſalvation of the ſoule. 7. If ſo, thoſe are deceived, who looke onely to the outſide of a Chriſtian, or his preſent eſtate. A great Heire ſhould be looke upon, with conſideration of his hopes and poſſibilities. And laſtly, thoſe are deceivers, who would have Chriſtians be uncertain of their ſalvation; as if the Promiſe of God would not hold, or Chriſt would loſe any of thoſe who beleeve in him.

And thine Houſe.]

The *Houſe* by a *Metonimy* is put for the Perſons in the Houſe, as *Heb.* 11. 7. Noah *prepared an Arke to ſave his Houſe*; not that Houſe which was drowned among others, but his people in his Houſe: and ſo *Cornelius* feared God, and his *Houſe*, *Act.* 10. 2.

Now he beleeving ſhall ſave his Houſe: not that they of his Houſe ſhall be ſaved

ſaved by his Faith (for the juſt ſhall *live by his own Faith*, and every Veſſel muſt ſtand on his own bottome) but in that he being a Beleever, they by this meanes ſhall be brought to the Faith, and ſaved with him. Thus the Miniſter is ſaid *to ſave himſelfe and them that hear him*, 1 *Tim.* 4. 16. and *Prov.* 23. 14. the Father as a meanes, by inſtruction and correction is ſaid to *deliver his Childes Soule from Hell.* Hab. 2. 4.

Queſt. Why doth the Apoſtle mention his *Houſe* as well as himſelfe? Why the houſ is added.

Anſw. 1. To note his own earneſt deſire in converſion of as many as he can: he is covetous, and would not have him come alone to Heaven. 2. To ſhew that the good things of the Goſpell belong not onely to Maſters and Parents, but to the leaſt and loweſt that deſire to be ſaved by it: unlike to the great Inheritances on Earth, which only great men can purchaſe, and are laid out of the reach of poore men: but it accepts no perſons, nor excepts any for their meanes. 3. To note the condition of the Covenant, as well as the extent: for as it reacheth the godly and their ſeed, ſo when God receives a Maſter of a Family into Covenant, one clauſe is, that he ſhall bring all in his Family to ſubſcribe to the ſame, at leaſt in outward conformity. Thus *Abraham* was no ſooner called, *Gen.* 18. 19. but God witneſſeth of him, that he will teach his Family; and *Luke* 19. 9. of Zacheus, *This day is Salvation come to this houſe, forſomuch as he alſo is the Sonne of* Abraham. 4. That he might have a note, by which to diſcerne the truth of his Faith and converſion: for a Maſter of a Family cannot be converted himſelfe, but he will labour to have his houſhould converted too; for grace will not be idle and ſtill, but ſpreading like leaven, and kindling as fire: And as in the *naturall* body Life, Light, motion, are conveyed from the head to the members, ſo in this *Oeconomicall* body whereof the Maſter is head, he conveyes the life and motions of grace, at leaſt to frame them to a ſeemely and hopefull profeſſion. 5. To note the bleſſing of that man that feares God, which fals upon himſelfe, and all that belong unto him: Such account the Lord makes of a godly Maſter of a Family, that all ſhall fare the better for him.

Doctr. *Every Maſter of a Family converted will uſe all good meanes for the Salvation of all in the Family.* The Scriptures afford us a cloud of Examples. *Adams* houſe was the face of God. *Abraham* will teach his Family, and therefore the Lord will not hide from him his Counſels, *Gen.* 18. *Joſhua* promiſeth, that his houſhould with himſelfe will ſerve the Lord, c. 24. 15. *David* will not onely looke to State-matters, but guide his Houſe ſo as no wicked perſon ſhall ſtay within his doores. *Job* cals his Sonnes and Sanctifies them. *Eſther* and her Maides will faſt, c. 4. 16. *Cornelius* feared God, and his houſe, *Act.* 10. 2. The Apoſtles ſalute many with the *Churches in their Houſes*: not onely becauſe the perſecuted Church was ſometime gathered into them, but becauſe the Families were ſo governed, as they little differed from Churches. Houſholders converted wil endevour the ſaving of all their. Rom. 16. 5.

Reaſ. 1. God hath put under his charge all that are within his Gates: 4th *Com.* and every Father in *Iſrael* muſt write the Word upon the *Poſts* of their houſes, and upon their Gates, that all that are within the Gates, might be acquainted with Gods will: *Deut.* 11. 20. Hence is it, that Gods commandement is called the Commandement of the Father, which muſt be *bound* alwayes upon *the heart of the childe*, *Prov.* 6. 22. and *tyed about the childes neck* by the Father, to lead him walking, to watch him ſleeping, and talke with him waking. 2. Every Maſter of a Family deſires bleſſing on himſelfe and all his; now this is entailed to godlineſſe, which hath the promiſe, and belongs to a Family ſo farre as thoſe that live in it, are godly; and is juſtly with-held from ſuch as are wicked; yea, if there be but one ſuch, often all things miſcarry; for, as for one *Joſeph* all *Potiphers* houſe was bleſſed, ſo for one *Hophni* and *Phinehas* an utter ruine may be brought on good *Eli* his houſe. 3. Where the feare of God is in a Maſter of Family, will it endure that houſe to be a conſpiracy of Atheiſts, where Gods worſhip is excluded, where ſwearing, lying, drinking, rioting are taken in? And why. 1.

in? no, ſuch a man cannot endure to live in theſe Suburbs of Hell. 4. A fruit of Faith is tender and Chriſtian compaſſion, to pluck all men, eſpecially ſuch as they ſtand charged with, out of the fire of hell. A godly man ſees the neceſſity of all his care; how naturall ignorance and atheiſme keeps the hold of their hearts; how little difference there is betweene their hearts and the rocke it ſelfe; how death hath ſeiſed on all their children and ſervants by ſinne; how all their actions and wayes tend to it. And therefore as naturall affection urgeth them to ſeeke to prevent, or recover them out of diſeaſes and death of body; ſo the ſame affection ſanctified will helpe them out of dangers and death of ſoul. He that hath received mercy, will expreſſe mercy; as a full Cloud will poure forth Raine.

Vſe 1. Sharp reproof to divers houſholders.

Which ſerves to reprove many Maſters and Parents. Some are without all ability to teach and informe, yea or to reforme their Familie; one candle can not light another, if it be out; if the Mountaines be darke, how can the Vallies be light? how can they traine up children in the information of the Lord, who themſelves in youth or age were never informed? Others are without care or affection, no will or deſire to inſtruct them; they ſend them perhaps to Church (yet many not that) but themſelves have no affection to their owne bowels, ſhew no love but hatred to the Guides and Teachers, never prepare them before, nor examine them after, nor whet the Word on them; and now all publike labour is loſt. Others ſo ſottiſh, they thinke they can never Pray well, unleſſe they can ſtumble into a Church, and there babble a few ſet words, and God wil hear them; whereas the Family, Morning and Evening, eſpecially ſhould be thy Church, in which thou ſhouldeſt uphold the worſhip of God. Some ſo carnall and Earthly, they are afraid their Children and Servants ſhould be preciſe, or get too much knowledge, for then they muſt needs ſee their looſeneſſe or unjuſtice, call their unlawfull commands into queſtion, and they will never be for their turne unleſſe they can lye, ſweare, and forſweare, be unjuſt, and Servants of their luſts: A wofull reward and recompenſe of their hard labour and apprentiſhip, and expenſe of their ſtrength and time, to make them loſe their Soules; never caring whether God or the Divel own them.

2. 3. 4.

5. Others hold not themſelves bound to this care, but put it off to the Miniſter; they provide them meat and drink, apparell and wages, and thinke they have done well. But firſt, what difference betweene theſe and Turkes, Heathens, Atheiſts, who provide all theſe for their Families? Secondly, what difference putteſt thou betweene thy Sonne and thy Horſe, thy Servant and thy Beaſt? thou provideſt Food for theſe, and ſtrengthneſt them for thy labour. O ſilly man, thy Children and Servants have precious Soules to ſave, which the Beaſt wants: and God hath therefore honoured thee, to make them thy Children and Servants, that thou ſhouldeſt make them his Children and Servants. Thirdly, what a miſery is it, to be Sonnes or Servants of ſuch as are no meanes to helpe them toward Salvation? Nay, that let them run or rather drive them to damnation? I would adviſe Servants when they chuſe, to make better choice for themſelves, and avoid ſuch places more then they would ſhun the Priſons. The ſin of Servants is to inquire who will give moſt wages, beſt dyet, and require leaſt work: but what Servant of a thouſand askes, Where ſhall I find a Maſter that will help to ſave my Soule?

Make thy houſe a little Church.

Vſe. 2. Let every Maſter of Family ſee to what he is called; namely, to make his houſe a little Church, to inſtruct every one of his Family in the feare of God, to containe every one of them under holy diſcipline, to pray with them, and for them: that there may be a draught or Modell of a Church in his Houſe.

Motives 1. Here conſider, 1. the honour God puts into thy hands, that thou mayeſt ſave thy Family if thou wilt; but thou wilfully caſteſt it out of thy hands; thou wouldeſt not wilfully let a Beaſt periſh, as thy Brother, thy bowels. 2. The account

count thou art to make for them; the ſame that *Ahab* for *Benhadad*, 1 *Kings* 20.29. keepe this man ſafe; if he be loſt, thy life ſhall goe for his life; thou ſhalt finde thou art thy Brothers keeper. 3. Thou canſt not better expreſſe thou tendereſt their good, then by bringing them to the knowledge and fruition of the chiefe good, that is, God in Chriſt; and to this thou art bound. Thou haſt helped thy Children into corruption, and into a curſed eſtate; thou muſt now helpe them out; let them not in Hell for ever cry out of thy cruelty for murdering their ſoules. 4. If thou tendereſt not Gods glory nor their good, yet tender thine owne good: for firſt, faile in this, and in vaine mayeſt thou looke for reverence and duty in thy Children, or obedience and faithfulneſſe in Servants. The way to frame thee a good Servant, is, to make him Gods ſervant. Wicked Children and Servants, what marvell if they be loyterers, and pickers, and very ſpendthrifts? Or what reaſon thou ſhouldeſt looke for better ſervice from them, then God their Creator? Secondly, what bleſſing canſt thou expect where God hath denounced a curſe? Hath not the Lord blaſted with a curſe whatſoever goeth through wicked mens hands? and doeſt not thou open the doores to Gods curſe, when thou entertaineſt an ungodly Crew, among whom Gods name is not heard but in oathes and vanity? How many men goe backe in their Eſtates, and marvell things thrive ſo ill, and ſee not this to be the cauſe; that ſuppoſe themſelves be not wicked, yet they ſuffer their Sonnes or Servants ſo to be, through whoſe hands the worke goeth, and all is in a wane and conſumption? Evill of negligence herein

Object. Oh but no man hath ſo lewd Sons or Servants as I; I know not what to doe with them; how ſhould I ſave them? *Anſw.* Bring them to the meanes and outward conformity, to ſubmit themſelves both to the publike worſhip of the Sabbath, and private duties in the Family; ſo was *Cain* himſelfe to long as in *Adams* houſe. Objections againſt diligence anſwerd

Object. But I cannot hold them in. *Anſw.* No: Who holds them in to their worke in the ſix dayes of their labour? If they ſtart aſide, you can make meanes to enforce them, or elſe they ſhall not ſtay within your doores. And ſo, if they will not be held in for Gods buſineſſe, give them liberty for altogether, let them not ſtay within thy Gates. For, if thou harboureſt a wicked, riotous, drunken, ſwearing Son or Servant, and letteſt him alone incorrigible in his ſin, he ſhall dye in his ſin, but his blood ſhall be required at thine hands. 2.

Object. But I have uſed all good meanes, and yet all in vaine. *Anſw.* Further then thou art in a neceſſity, caſt out theſe Bond children which will not keepe no not to outward conformity in Gods Ordinances. That which will dye, muſt dye; thou haſt done what thou couldeſt, to ſave them, but they have loſt themſelves. Yet for thoſe to whom thou art ſtraightlyer bound, as Wives, Children, Apprentices, thinke ſtill thou art behinde duty till thou haſt brought thy Wife to be Chriſts Spuſe, thy Children the ſons and daughters of God by adoption, thy Servants to the obedience of their heavenly Maſter. But if thou canſt not prevaile, the caſe is with thee as with *Noah*, who for all he was a Preacher of righteouſneſſe, was not beleeved of his owne Servants: He is ſaid to build an Arke to ſave his Houſe, though not one of his Houſe was ſaved. Build thou the Arke, follow the commandement, teach them, warne them; if they will not enter into the Arke, thou haſt done thy duty, and they ſhall finde time to repent. 3.

Object. 4. But I ſee none ſo ſtrict; and if I ſhould doe thus, I muſt doe my worke my ſelfe. *Anſw.* 1. Seeſt thou none? more is the pitty; no more did *Joſhua*; but this made his reſolution more glorious, that if all *Iſrael* go away, yet he will not follow them, but God. 2. Thou ſeeſt *Cornelius* fearing God, and all his *Houſhould* according to the *Jewiſh* Religion, moſt hatefull to the *Romans*, not without extreame danger of his Eſtate and Life. 3. Doth obedience to Gods commandement go with ſuch inconvenience, that a man that feares God, ſhall keepe no Servants? Had *Abraham* none? Did *David* his worke himſelfe?

ſelf? Had *Eſther* none, being a Queen? ſurely if ſo great families might be furniſhed, thine may. *Obiect.* Times were better then. *Anſw.* I thinke rather Maſters were better, who if they could not finde all ſo good, their care was to make them ſuch by bringing them to the knowledg of God. 4. This is the way indeed to be rid of a lewd Servant, whoſe roome is better then his company; but if any be Religious, this is the way to hold them; if indifferent, to win them; if backſliding, to recover & ſave them. One thing I know, thou wouldeſt not keep a Servant that ſhould deny to do thy work, and dareſt thou him that denyes to doe Gods? Many complaine of evil times, and generall corruption: and many talk of want of Diſcipline in the Church, and it were to be wiſhed, not too juſtly. But thou that art a careleſſe Maſter, the times are worſe for thee; and all diſcipline in the Church, or good Laws in a State, will not mend things till thou mend thy Family. If all Famlyes where reformation muſt begin, were brought in to this Diſcipline, ur eyes ſhould ſee an happy change.

Verſe 32. *And they Preached unto him the Word of the* LORD, *and to all that were in his Houſe.*

We have heard of the main queſtion of the Jaylor, and of *Paul's* anſwer; ſtanding on a commandement and a promiſe, or a Counſell and Conſequent. But the Apoſtle, not contented to tell him he muſt beleeve, uſeth further meanes of Faith, and teacheth him what and how to beleeve. Where is; 1. Their Action, *they Preached.* 2. The Object, or matter of their Doctrine, *the Word of the Lord.* 3. The Perſons to whom; *to him and all that were in his Houſe.*

Imitable vertues in theſe Apoſtles.

I. In that they Preached now unto him; note many excellent vertues in the Apoſtles, worthy imitation: as,

Firſt, in that they laid to heart the miſery of this man, and apply themſelves to helpe him out, they bewray a notable fruit of a true and ſound Faith in their owne hearts, of Faithfulneſſe to God, and love to the Saints. Wherein how lively do they reſemble their Lord and Maſter, who being in the Throne of high and Heavenly glory, ſet to his heart the miſery of mankinde, that he deſcended thence to releeve it? Yea, and when he was upon earth, how did he weepe for thoſe that could not weepe for themſelves? how groaned he in ſpirit, to ſee poore people as ſheep without Shepheards? Let miniſters of Chriſt hence learn to pitty the eſtate of their people, their want of knowledge, Faith, Love, Humility or the weakneſſe of theſe graces: put on bowels of compaſſion, and be not ſtraightned toward them. But what pitty and love in thoſe that feed not but famiſh the ſheepe of Chriſt, that paſſe by the Soules of their people, as the Prieſt and *Levite* did the man fallen among Theeves, as if their hearts were ſtone, and their bowels drawne out of Lead, taking no knowledge of their wants or miſery, but let them lye in their blood and wounds, that if the good *Samaritan* come not the ſooner, and be more mercifull, periſh they muſt, and dye, and be burned in Hell? But what may this *Prieſt* and *Levite* expect from this *Samaritan*, eſpecially if the *Samaritan* can prove that they joyned with the Theeves in robbing and wounding the poore Paſſengers? And private perſons muſt doe as *Aquila* and *Priſcilla*, who tooke *Apollos*, and expounded the way of God more perfectly unto him, *Act.* 18. 26. and every one converted, muſt ſtrengthen his Brethren; one candle may light another, and a little ſtick may kindle a great pile.

Secondly, note how they imitate their Lord and Maſter in ſeeking and ſaving this man, now loſt in his own ſence. They diſdaine not to preach to one houſe, one man, and he a perſecuting *Jaylor*: it was their glory and Crowne, to have a Soule. How deare unto a Paſtor ſhould every Soule be, committed to his charge? how rendy and joyfull to ſave any Soule never ſo meane, with whoſe converſion

converſion and ſalvation he ſtandeth charged? And howſoever we have unconſcionable men that neglect whole and populous Congregations, and ſeldom viſit them to feed them, but feed themſelves on them; yet the Apoſtles here neglect not one poor man: how did he elſwhere rejoyce of one runagate ſervant, converted and begotten in his bonds? Nay, of Angels in Heaven our Saviour ſaith, they rejoyce for one ſinner converted: and of Chriſt himſelf, Behold, here am I, and the children thou haſt given me; and ſuch as are in conformity with the great Shepheard, will readily *give their life for the Sheep*, John 10. 11. and with *Paul*, will be willingly *offered up upon the ſacrifice of their faith*, Phil. 2. 17. Luke 15.

Thirdly, note how they cheriſh beginnings of grace, and bring them forward in this man; ſeeing ſome good ſparks in him, they begin to blow them up by preaching the Word, which is fit not only to make a bad heart good, but a good heart better: they were not content he ſhould be brought to beleeve, but to ſome certainty and aſſurance in the faith; therefore they preach the Goſpel unto him, *whereby the righteouſneſſe of God is revealed from faith to faith*, Rom. 1. 17. and will adde that which is *wanting to his faith*, 1 Theſ. 3. 10. Thus did their Lord and ours; he never quenched ſmoaking flax, but approved the leaſt good, and was ſo far from extinguiſhing it, that he would clear it to encreaſe and brightneſſe: Thus ought we Miniſters and ordinary Chriſtians to be ever gathering with Chriſt, cheriſh godlineſſe in all; but wo to them that deſpiſe the day of ſmall things, that in their Pulpits and diſcourſes, open or ſecret, diſgrace the profeſſion of godlineſſe, diſcourage the good, nip and bark at the fear of God, and hearten, harden and encourage the wicked: It is the Dragon that watcheth the child of the Woman, to kill it; his brood cannot eſpye the leaſt ſpark of grace, but call for water and tumult againſt it, as if the Town or Pariſh were on fire.

Fourthly, note their diligence in preaching; for, when do they preach unto him? *at mid-night*, verſe 33. which might have been thought as unwiſe as unſeaſonable: for, would not the next day have ſerved? Beſides, themſelves were ſore with ſtripes, hungry with not feeding, overwatched for want of ſleep, having all the fore-part of the night ſung Pſalms; yet they forget themſelves, neglect their health, and fall to preaching at this time of night.

Reaſ. 1. It was their calling which makes them forget all, and themſelves too; they had a more neceſſary work in hand: and ſo was it with Chriſt himſelf, *John* 4. he was weary, hungry, thirſty; yet meeting with the woman of *Samaria*, to reveal to her the Well of life, he forgets himſelf; it was his *meat and drink to do his Father's will*. 2. It was their wiſdom to apprehend the opportunity offered; they ſee this man deſirous of the means, it is now good ſtriking while the iron is hot; now it may be wrought; it may preſently cool and ſtiffen: Thus wiſely *Paul* apprehends the opportunity, deſiring to gain *Agrippa*, Acts 26. 29. when he had wrought him to ſome deſire, *Thou haſt almoſt perſwaded me to be a Chriſtian*, &c. 3. They knew not whether the next day might afford them the like opportunity; for they were priſoners, and at command, and knew not how they ſhould be dealt withall, and therefore now will ſerve the providence of God.

Uſe 1. Miniſters muſt be excited to imitate this example, to be inſtant in ſeaſon, out of ſeaſon, watch opportunities, and ſlip no opportunities, which may be ſoon ſnatched from them, or they from them; account the ſalvation of men their meat and drink, eſteem it more true joy to gain one ſoul, then the gain of the world. 2. People muſt ſtir up themſelves to deſire the means, and God will ſupply them; as here, this man deſires means, and God moves the Apoſtles, though it may ſeem unſeaſonable, to ſupply them; for he hears the deſires of the poor, and addes bleſſing to the hunger and thirſt after righteouſneſſe.

II. The matter or object of their doctrine, *The Word of the Lord*. Now although no particular Doctrine be named expreſly, yet it is plain; 1, That they treated of God's free Covenant of grace; for he being out of covenant before, is now informed, What theſe Apoſtles preached.

formed, and entred into it, and deſires Baptiſm, the ſeal of the Covenant. 2. That it was ſuch a Word as might beget and confirm faith, to which he was formerly counſelled, and whereof he bewrays many fruits. 3. That it was a Word of comfort and glad tydings of ſalvation; for they ſend him away with great joy.

Preaching, the means to beget and confirm faith.

The firſt note; To beget and confirm faith, the preaching of the Word is the ordinary means, *Rom.* 10. 14, 17. faith is *by preaching of the Word*, 1 Cor. 4. 15. *through the Goſpel I have begotten you.*

Reaſ. 1. It is a powerfull means ſanctified by God to this end, called therefore the power of God to ſalvation, *Rom.* 1. 16. reſembling God himſelf, being of a mervailous powerfull and piercing nature, more hot then fire, more ſharp then a ſword, more profitable then rain, more comfortable then dew, able to make a blind man ſee, a bond-man free, a poor man rich, a ſick man ſound, a dead man to be alive again. 2. Faith in Chriſt had need of a ſtrong foundation, becauſe it bears up the whole frame of ſalvation, and that muſt be the Word of God; for the word of man is able to bear up nothing: naturall wiſdom, reaſon, gifts, are too weak to do any thing but make men inexcuſable; men of quickeſt ſight are blind as Moles in God's matters, and their wiſdom is in this buſineſſe but fooliſhneſſe, 1 *Cor.* 1. 21. The directions to true happineſſe are only contained in the Word, which this man deſiring, the Apoſtles preach the Word unto him.

Uſe 1. See what Teachers muſt preach, and hearers hearken unto, even the pure Word of God; only the Word of the Kingdom can bring and hold men ſubjects of Chriſt's Kingdom, as *David* of *Goliah's* ſword, there is none to that; ſo of the ſword of the Spirit: and as *Paul*, the weapons of our warfare are not carnal, but mighty through God; but mens words are carnal, worthleſſe, powerleſſe: Hence Miniſters are called (1 *Cor.* 4. 1.) *diſpoſers of God's ſecrets*; God's ſeedſ-men, and muſt ſowe pure ſeed out of the Lord's granary; Chriſt's ſubſtitutes, to bind and looſe on earth what Chriſt binds and looſeth in Heaven: Faithfull were the Apoſtles, 2 Cor. 4. 5. *We preach not our ſelves, but Jeſus Chriſt, and our ſelves your ſervants for his ſake.*

Uſe 2. Obſerve a great bleſſing from God on that people where the Word is purely preached; for there is the means of faith: What a ſpeciall bleſſing was it, *Acts* 18. 10. that when *Paul* was ready to go from *Corinth*, the Lord willed him to ſtay, becauſe he had much people in that City, and ſo he continued a yeer and ſix moneths longer, and preached the Word? When God had a purpoſe to ſave *Moſes* out of the water, he ſent *Pharaoh's* daughter to the Rivers ſide to take him up: So when God hath a purpoſe to ſave a people, he ſends means to pull them out of their naturall eſtate; contrarily, what a great curſe and famine were it to ſtay the rain, as in *Ahab's* time? Acknowledge this bleſſing with thanks; the greater the bleſſing, the more fearfull is the contempt.

Seaſonable Doctrine ſhould be delivered.

The ſecond note, The wiſdom and part of a faithfull Teacher, is, not only to deliver ſound and true Doctrine, but ſeaſonable, apt and fit to build up his Hearers; ſo do theſe, *Iſa.* 50. 4. The Lord hath given me the tongue of the learned, to ſpeak a word in ſeaſon to him that is weary: Now the ſame learned tongue of Chriſt, which was then in the mouths of his Prophets, was after him in the mouths of the Apoſtles and Paſtors of the Church to the end; unleſſe we will ſay, Chriſt had leſſe care of his Church after his comming, then before.

Qualification of an able Miniſter.

Uſe. The Miniſter muſt not only be a Teacher, as many are not, but *apt to teach*, that is, as God's ſteward, aptly and fitly to give every man his portion, 1 *Tim.* 3. There are two qualities required in every Miniſter; 1. He muſt be a *wiſe* ſervant; 2. *Faithfull*, Luke 12. 42. who is a wiſe and faithfull ſervant? His *faithfulneſſe* ſtands in delivering his Lord's allowance, and all his Lord's allowance; his *wiſdom* in diſpenſing his Maſter's goods, 1. In due ſort; courſer meat for ſervants then ſons;

ſtronger

ſtronger meat for men of yeers, then for children; conſidering both the age of men in Chriſt, and their eſtate of ſickneſſe or ſoundneſſe, to ſalve, heal and bind up. 2. In due meaſure; that every man according to his need, have a due portion for quantity and quality; ſome need a greater meaſure of comfort, ſome more threats. 3. In due ſeaſon; in ſeaſon, out of ſeaſon; inſtantly watching all good opportunities, not monthly or quarterly, but ſo inſtantly as his Maſter may find him wel doing, ſo long as the time of famine laſts, as good *Joſephs* they muſt open the granaries and ſtore-houſes.

III. To whom they preached; *To him and all his houſe.*

1. Note; God's Miniſters muſt have a care of young as well as old, of ſervants as well as Maſters; ſo had theſe Apoſtles: *Peter* muſt ſhew his love as well in feeding *the Lambs*, as the ſheep of Chriſt, *John* 21. 15. *Matth.* 18. 14. the heavenly Father would not have one of the little ones to periſh. *Reaſ.* 1. The leaſt is bought with no leſſe price then the greateſt. 2. God accepts not perſons, nor the man of God in God's place, but in Chriſt all are one, bond and free, *Gal.* 3. 27. 3. There is the ſame recompence of reward; poor in faith, and rich in faith, all are heirs, *Iames* 2. 5. He muſt care for young as well as old.

Uſe. We muſt not neglect the leaſt and loweſt member in the myſtical body of Chriſt, no more then we do any member in the natural body; and the labour is not loſt: if our hope were not much more in many young, then moſt old, we ſhould loſe much comfort of our labour.

2. Note: He brought all his houſe *at mid night* to hear the Word, though it might ſeem unſeaſonable: himſelf being in affliction, might have defired and intended it, yet he might have ſpared them; but he ſaw they were all in one eſtate of perdition, and one needed means of ſalvation as much as another.

Uſe. It were to be wiſhed, that many of our Hearers had learned ſo much in twenty or forty yeers, as this man in an hour or two; but we will ſcarce bring our ſervants at mid-day, and ſome ſo icked, as not to ſuffer them if they would: But ſuch as fear God, know, that your Wives, Children, Servants, have as much need as your ſelves: and therefore, though it might ſeem ſometimes inconvenient, bring them with you. Firſt, grace will digeſt and ſwallow ſmaller inconveniences in this buſineſſe. Secondly, if thou ſeekeſt the way thy ſelf aright, thou wilt have thy Family do ſo alſo. Thirdly, the happy fruit ſhould quicken this care; for what a great glory is it to God, when the moſt of the life is ſpent for God againſt ſin? what a beauty to himſelf, and profit to the Church, to be timely graced? Laſtly, how great ſhall be his after-peace, which others living longer in their ſins muſt needs want?

Verſe 33. *And he tooke them the ſame houre of the night, and waſhed their ſtripes, and was Baptized, he and all his ſtraightway.*

Here we ſee the wonderfull power of the Word upon the *Jaylor* and his Company, to whom the Apoſtles had preached it; they beleeved, were baptized, rejoyced in their new happineſſe, and ſhewed great curteſie to the Preachers, whom lately they had uſed very roughly: So did *Lydia*, *Acts* 16. 14, 15. and ſo thoſe in *chap.* 2. 37, 44, 45, 46, 47. and ſo did others, whom the Word wrought ſavingly upon.

Doctr. Great is the power of the Word upon the ſouls of God's Children, when once the time of their converſion is come: See this in *Acts* 8. 12, 13. & 19. 20. 1 *Cor.* 14. 24, 25. 2 *Cor.* 10. 4, 5, 6. *Rom.* 1. 16. & 2. 16. *Hebr.* 4. 12. Before the power of the Word fell, Paganiſm, Oracles ceaſed, Churches aroſe, Martyrs ſuffered by hundreds and thouſands, and Chriſt advanced his Kingdom far and neer. Word very powerfull on Converts.

Illuſtration of the point, take in theſe particulars.

Demonſtrated in five particulars.

1. The Word is powerfull to convert ſinners to God, even the worſt and greateſt, even perſecuters, blaſphemers, injurious, mad upon their wicked ways, dead in ſins and treſpaſſes; can make Saints of them, liberall, abſtemious, continent, humble, divers ways praiſ-worthy; can make them let go all for Chriſt, wealth, credit, friends, place, life it ſelf, let it all go for dung and droſſe: The Word convinceth them of the truth & goodneſſe of it ſelf, as the Sun makes himſelf known from all Stars; it throws down Dagon, idolatry, ſuperſtition, humane inventions, as beggarly elements; it brings in a new light, affection, force into the conſcience, and the will, to be now pliable to the will of God; it makes beloved ſins to be hated and caſt away, *Delilah*, *Herodias*, receit of Cuſtom, pleaſures and treaſures of ſin; it makes harſh duties to be conſcionably performed, and that in a lively manner; it makes the ſoul look to things afar off, things not ſeen, things within the vail, Promiſes, Chriſt, Heaven; it ſets one power of the ſoul againſt another, as namely, the judgement againſt the ſenſes and ſenſitive appetite, 2 *Cor.* 5. 7. it diſtinguiſheth of gifts in the ſoul, *common* from *ſpeciall* and ſanctifying; It diſtinguiſheth between graces & graces, whether it be the unfained faith of the Elect, or counterfeit; whether it be repentance to ſalvation, or not; whether it be obedience truly Evangelical, or formal and hypocritall: it diſtinguiſheth of companions, who are to be embraced, and who not, *Pſal.* 3. 4. & 101. 5, 6. & 119. 63, 79. It diſtinguiſheth of eſtates, a little of the righteous better then much of the wicked, 36. 16. *Heb.* 11. 24, 25. It diſcovers evil thoughts, and makes the Convert humble himſelf for them, 2 *Chron.* 32. 26. *Hezekiah* for the *pride of his heart*, *David* for cutting off the lap of *Saul's* garment, &c.

2. The Word is powerfull to confirm and feed God's Children, when once they be converted, ſincere milk, whereby they grow; able out of weakneſſe to make them ſtrong by beleeving, to make them fat and flouriſhing, and to bring forth fruit in age, to thirty, ſixty, an hundred fold; yea, againſt a world of impediments, diſcouragements, temptations, heavineſſe of fleſh, deadneſſe of ſpirit, and it diſcovers, confutes, ſhames cavillers, ſcoffers, carnal counſellours, friends, enemies, whoever they be, *Pſal.* 119. 98, 99, 100. *Thy Word hath made me wiſer then mine enemies, teachers, ancients.*

3. The Word is powerfull to comfort an afflicted conſcience, as here this *Jaylor*: A troubled ſpirit need not be ſwallowed up of deſpair, here is an emplaiſter for every ſore or wound, the multitude of ſins, magnitude, aggravation, relapſe: Chriſt is a Phyſitian, ſpecially deputed *to heal and revive* diſtreſſed ſouls, namely, by his Word and Spirit, *Iſa.* 57. 15, 16, 17, 18. The like of diſtreſſed conditions of life, whereinto God's children are caſt by his Providence; the Word is their *ſong in the houſe of their pilgrimage*, and were it not for the Word, they ſhould periſh in their troubles: It diſcovers a good hand, uſe and end of all afflictions, and faith, Health is not the beſt good, nor wealth, nor worldly peace, favour of men, or any outward thing; yea, the beſt is, to be diſſolved, and be with Jeſus Chriſt.

Pſal. 119.

4. The Word is powerfull to ſtrengthen the Chriſtian in every combate, the ſword of the Spirit to cut off the temptations of the Devil: we have divers extreams to conflict withall, and ſtill *approve* our ſelves unto God, 2 *Cor.* 6. 7. divers ſuggeſtions, accuſations, moleſtations, wiles, ſtratagems, all which the Word diſpelleth: we are apt to be ſecure after we came off well; here the Word ſaith, *watch*, and provide for another skirmiſh: we are apt to fall, yea fall quite away, if left to our ſelves; here the Word ſaith, *Stand faſt, acquit you like men*; or, repent, return, recover what ye have loſt; we are apt to be weary of good, but the Word ſaith, *Be* not weary of wel-doing, for in due time ye ſhall reap, if ye faint not, *Gal.* 6. 9.

1 Pet. 5. 8. 1 Cor. 16. 13.

5. The Word is powerfull to make us perſevere in the good wayes of God, being

being an *incorruptible ſeed*, whereof we are borne againe, 1 *Pet.*1,23. lively in it ſelfe, and enlivens a dead ſoule, revives, propoſeth the Promiſes and Chriſt, and fellow ſouldiers, who will ſtrive together, and helpe us in prayer, and unite forces againſt the Dragon and his Angels. Together with a prize and incorruptible crowne at the end of our warfare, where we ſhall ſee that we beat not the ayre, nor run at uncertainties.

Now whence hath the Word this great power? *Anſw.* Firſt, becauſe it is Gods Word: he is the living God, and his Word a lively Word. Where the Word of this King is, there is power. *Moſes* word was but a dead letter. Secondly, becauſe the Spirit goes along with the Word; who is the Spirit of life and power. It is the Miniſtery of the Spirit, and ſo powerfull. Thirdly, Gods way is to *ſpeake life* into his people: as the ſerpent ſpake death, *Hath God ſaid, ye ſhall not eat of the Tree?* I ſaid unto thee in thy blood, Live: and, Prophecie to theſe dead bones, and they lived and ſtood up, even a great Army. *Reaſ.* 1. Gen. 3. Ezek. 6 16. and 37. 7.

Object. There be many upon whom the Word hath no power at all.

Anſw. 1. It ſufficeth to our purpoſe, that it hath ſo great power on Gods Children, for whoſe ſake it is ſent; and ſo the power of it muſt not be eſteemed by the *multitude of the Converts*, but the *greatneſſe of the worke* of converſion in them that belong to the Lord. 2. Great is the power of the Word even in Reprobates: at leaſt to make them inexcuſable: but generally more, *v. c.* Word very powerfull even in Reprobates.

Firſt, to worke in them a reſpect to it ſelfe: that they ſhall *reverence* it and the Bringers, and heare gladly, *Mark.*6.20. yea, Apologize for it, as did *Alexander*, *Act.*19 33. yea, preach it, as the *Scribes* and *Phariſees*, and falſe Apoſtles, though of contention, and for corrupt ends, *Phil.* 1. 5. 16. *Eglon* roſe up when he heard of a meſſage from the Lord. *Pharaoh* bought not the Prieſts Land.

Secondly, to civilize them, and ſtirre them to doe ſome good, it may be much good which the Word requires to be done; inſtance in *almes, prayer and faſting*, *Mat.* 6. done with opinion of merit, or in vaine-glory. And much good fruit may be yeelded, till perſecution ariſe for the Word ſake, and then they are offended, and wither away.

Thirdly, the Word is of power to bring terrors into their conſcience for the evill they doe; that even *in laughter the heart is ſorrowfull*, *Prov.*14.13. and the wicked *fly when none purſueth*, c.28. 1. Hence came the frantick fits which *Saul* had at ſome times; and *Apoſtates* are not ſo quiet as we may thinke them, nor Perſecutors; the word leaves a gaſh in their conſciences, and ſometimes they ſin being *condemned of themſelves*. Tit. 3. 11.

Fourthly, the Word hath power to binde over the ſtubborneſt to anſwer it at the day of Judgement; a Bill of their condemnation, *Iob.* 3. 19. the ſavor of death unto death; yea, will be the Judge to ſit upon them, and caſt them, c. 12. 48.

So truly is the word of God called *a two edged Sword*, Heb.4. 12. If one ſide hit not, the other will. Thoſe that finde not the ſaving power of it, ſhall feele the confounding power.

Vſe 1. For inſtruction to all Hearers of the Word; ſtill in hearing ye ſhould labour to attaine the ſaving power of it. How to attain the ſaving power of the Word.

Queſt. How ſhould we ſo doe?

Anſw. Hereunto is required as a meanes.

1. Conſcience of our own inability, who are of no ſtrength in our ſelves, not able to thinke with one good thought, we muſt ſee the abſolute neceſſity of this power of God put forth in the Word for our converſion. Away with Free-will, and naturall inclinations and operations. All our ſtrength and glorying muſt be in the Lord, and in the power of his might. This power perfecteth weakneſſe, and he magnifies power in infirmity. We muſt ſay with *Paul*, I can doe all things through Chriſt that ſtrengthens me, *Phil.* 4.13.

2. Exciting

2. Exciting and quickning of Faith; for this gives power to the Word in the Soule. The word mingled with faith is a powerfull word, and otherwiſe is unprofitable, *Heb.* 4.2. Chriſt could not ſhew his power in his owne Country becauſe of their unbeliefe.

3. By Faith union with Chriſt, whoſe word it is. The nearer we are united to any thing, the more forcible we feele the power of it. Things laid by the Fire are warmed and heated by it, but caſt into the Fire are turned into Fire, or made red hot, or fiery as it is: So the nearer we can get to Chriſt, the more we feele the vertue and power of the Word, daily conforming us unto himſelfe. Oh, ſaith the Spouſe, It is the voice of my wel beloved, and preſently gets after him.

4. Prayer to God to open our eyes further, that we may ſee the exceeding greatneſſe of his power to us that thus beleeve, *Eph.* 1.19. and wait on the promiſe, that his grace and power ſhall be ſufficient for us.

Means of diſcerning this power of the Word.

Uſe 2. For examination; we ſhould obſerve the working of this power in our ſelves; for it is one thing to know this power, another to have it in our ſelves: And it is diſcerned where it is, by ſundry powerfull effects: as,

1. On every faculty of the Soule. It hath a powerfull effect on the underſtanding, to cauſe it to conceive, and convince it of the certainty of things ſo contrary to the apprehenſions of nature and ſenſe, as nothing can be more; cauſeth it to ſeeke and finde light in darkneſſe, life in death, love in ſmiting, victory in ſuffering. Againe, what a powerfull effect on the heart, to ſoften it, change it, purifie and eſtabliſh it, and force it for Chriſt and piety to goe through thick and thinne, Fire and Water, drops and drought, Sword and Bonds, as the Saints have done? Againe, what a mighty power hath it upon the crooked ſelfe-will of man, to make him deny himſelfe, his corrupt reaſon, wiſdome, will, ye liberty and life it ſelfe, to give up it ſelfe to Gods will in all things, whereto he was moſt contrary? And ſo in the other faculties, the affections, the conſcience, and the reſt.

2. Obſerve whether this be a Superior power, in the reſcuing thee from all the power contrary unto it: as firſt, from the power of Sin; that though it will dwell in the mortall Body, yet it reignes not as it did; there is ſtill the ſolicitation and moleſtation of ſin, but the commanding and domineering power is maſtered: God be thanked ye are not the Servants of Sin, *Rom.* 6.17. Now he ſerves another Maſter. Nay, Sinews and Throat of ſin is cut, though it ſtruggle in letting life goe. Try whether the Word be the arme of God, to pull thee out of the power of ſinne, out of the love and liking of it, from the purſuit and practiſe of it. Secondly, hath it reſcued thee out of the power of the Divell, at whoſe pleaſure thou waſt taken captive to performe his will and ſuggeſtions? If the ſame temptations to covetouſneſſe, intemperance, breach of Sabbaths, drunkenneſſe, neglect, contempt, or reſiſtance of the meanes of ſalvation ſtill prevaile; the ſtrong man keepes the hold, and a ſtronger is not yet come. But if the power of Chriſt be put forth in the Word, then is Satans power fallen like lightning from heaven; this powerfull Word hath ſaid, Come out of the man and enter in no more. Thirdly, hath this power of the Word prevailed in thee againſt the power of the World, that the world is crucified to thee and thou to the world, that thou wouldeſt not be Maſter of the leaſt part of it with the hazard of thy Soule; that all the profits, pleaſures and honors of it, never ſo lawfull and allowed, put in balance with the love of Chriſt and Religion, they would weigh light and be diſadvantage. Doth this power cauſe thee to eſteeme rebukes for Chriſt great riches, loſſes for Chriſt the cleareſt gaines, the croſſe of Chriſt the greateſt honour? here is a divine power put forth; finde this, and be happy in deſpight of the world.

Another meanes to diſcerne this power, is the chearfulneſſe and readineſſe in Chriſtian actions; when the whole man is bended and wrought unto the obedi-

ence

ence of God in all his Commandements, let them be never ſo difficult, coſtly or dangerous; as *Abraham* to leave his Countrey, to circumciſe his Family, to offer his *Iſaac*: and this obedience not forced or conſtrained, but willing and chearfull; and if any thing conſtraine it, it is the love of Chriſt that *conſtraineth*. And how can a Captive otherwiſe embrace ſuch a Prince, as ſhall redeeme him from helliſh thraldome unto an heavenly inheritance? Can any of his Commandements ſeeme grievous to him? Try thy ſelfe in the maine duties of Gods worſhip; Doe I worſhip God publikely, privately? Doe I come to Church becauſe Law compels me? Doe I heare or pray in publike for cuſtome, or in private for faſhion? Yea, doe I things commanded for feare of puniſhment, and not for love of God? Doe I Duties ſluggiſhly, careleſly, unconſcionably, not cheerfully or freely? Surely either the law of the members is powerfull in me, or thus far the mighty power of God is not manifeſt in me; for, where this power is, it makes a man run the way of Gods Commandements. 2 Cor. 5. 14.

Another meanes to diſcerne this power, is, to examine the ſtrength we have gotten by the Word in patient ſuffering, and perſeverance in obedience, notwithſtanding impediments; for a Chriſtian can doe all things, and ſuffer all things by the power of Chriſt ſuſtaining him: the cords that binde other men, ſhall be but as *Samſons* flax unto him. Where is this power in the man, who needs but the ſpeech of a Damoſell to deny his Lord and truth? when for a breath of reproach many will goe away? Where is this power, when every thirty pence, every trifling profit will cauſe men to breake the Sabbath, ſweare, lye, and deale unjuſtly? Where appeares this power in him, who on every ſlight occaſion forgets himſelfe and profeſſion by raging impatience, and diſtempered anger which interrupts all Gods worſhip; and as *Jonas*, be as angry as he can live? Where is this power, when a man ſuffers the ſmalleſt croſſes ſo to diſquiet him, as that he is ready to give up all, and waxe weary of all well doing? No, this power upholds the heart ſtable in well doing; the Word ſupplies a power that will endure in temptations: and will wreſtle as *Jacob* with God, till it have never a limbe left. It affords a powerfull fence againſt Gods keeneſt and moſt mortall weapons; yea, againſt death it ſelfe: if the Lord kill him, he will truſt ſtill. It makes every Chriſtian an Iſrael, or prevailer with God. It is a power whereby God ſuffers himſelfe to be overcome, as Chriſt was overcome with the power of the prayer of faith by the *Canaanite*. In one word, it is a power by which God preſerves his own to ſalvation, 1 *Pet.* 1. 5. 4.

Another meanes to diſcerne this power of the Word, is by the efficacy and worke of it ſelfe in thy whole man and converſation: as, whither this be a ſeed rooted in thy heart, or have been as graſſe on the Houſe-top, blaſted, withered, and come to nothing. Whether it dwell plenteouſly in thee, not as an Underling, but as a Commander and Ruler among thy luſts. Whether thou doeſt the good duties of piety publike or private, of juſtice in thy particular calling, of mercy and charity, by power of the Word. Whether thou avoideſt Sinnes and luſts, not by the power of the Fleſh, which for ſiniſter ends can reſtraine it ſelfe, but by the power and command of the word. Whether thou art faſhioned to the word, and formed by it, as thy life is the counterpane of it, and thy ſpeeches and actions favor of it, and reſemble it. Whether thou be perſwaded by it, to be not onely halfe a Chriſtian as *Agrippa*, but wholly a Chriſtian. Whether thou indeed liveſt unto God, or haſte onely a name that thou liveſt, but art dead. As thou findeſt this word in power or weakneſſe, ſuch ſhall be the ſtrength or weakneſſe of thy comfort, and hopes of Salvation. 5.

And now if any ſhall bark at this courſe as too ſtrict and curious, and as having found a nearer cut, and eaſier way to Heaven, let him bark againſt Heaven and God himſelfe who urgeth no leſſe, and accepts no leſſe change in all thoſe, to whom the Goſpel muſt be the power of God to Salvation.

Converſion, no eaſie matter.

Uſe 3. This ſhews the folly of ignorant perſons, who conceive converſion the

the eaſieſt thing in the world; to repent and beleeve, is nothing; whereas it requires a power above all the power in the world: A mighty divine power is put forth in all that beleeve, *Eph.* 1.19. Were faith ſuch a fancy, there needed no ſuch power to worke an imagination. Nay, the creating of us anew in Chriſt is a greater and more powerfull worke then that of giving us a naturall being in *Adam*; which will appeare if we conſider; firſt, the Eſtate from whence we are called, from a ſtate of death in treſpaſſes and ſinnes: now is that an Almighty power that can raiſe from naturall death, and is not that which raiſeth from ſpirituall and eternall? Nay ſecondly, if we caſtan eye upon thoſe ſtrong powers of Sin, Satan, our owne luſts, and all the corruption of the world, which would for ever hold us captive under this ſtate of death, we may conceive there muſt be a mightier power then of all theſe, that muſt looſe us. Thirdly, if we conſider the eſtate, to which by the power of the word of grace we are lifted, even to a life unutterably glorious, we muſt conceive it to be a worke of omnipotent power, no worke of eaſe or idleneſſe to be converted. It is no worke of eaſe, but of paine and hard travell, to be born into this world: and not leſſe painfull, to be born into a better world.

Arg. 1.

Converts called to thankfulneſſe.

Uſe 4. Haſt thou found the power of the Word working life and light, and grace in thee? Oh be thankfull to God for it. They who found Chriſts miraculous power by his Word caſting out their Divels, healing their Leproſies, Lunacies, Dropſies, reſtoring health, ſenſes, limbes, Oh how thankfull and joyfull did they ſhew themſelves! but the Word hath done that in a Convert, which anſwers to all theſe: many Divels are caſt out, a blinde man reſtored to his ſight, the deafe and dumbe ſpirit commanded away, a Leaper is healed, a dead Man raiſed; he that was bound upon his Bed and lame, hath vertue come into his ankle bones, and now he can take up his Bed and walke in the way of Gods Commandements. If one of theſe benefits were miraculouſly wrought on our bodies, would we not exceed our ſelves in thankfulneſſe? and ought we not much more, when they all are wrought upon a converted ſoul?

Why the Word is ſo oppoſed.

Uſe 5. See the reaſon why wicked and carnal men raiſe all their power againſt the VVord; namely, becauſe they finde the power of it gaſhing their conſciences as a ſword, pounding their bones as an hammer, piercing them as fire, killing them as with mortall wounds and weapons: and now all the quarrell is, VVhether the power of corruption, or the power of the VVord muſt prevaile; the VVord croſſes them, and they croſſe the VVord; Chriſt comes in his Goſpell and ſends a Sword, and now when it is lifted up, faine would carnall men avoid the ſtroke of it, and ſhift it off by any meanes, and ſtudy to put any cover or colour upon their pretences: while they are fiding and contending againſt the Word, they lay all the blame upon the VVord; We were quiet, we never had ſuch contention in the Pariſh before this Preacher and Preaching came in among us, and we were better before: whereas indeed never came the power of the VVord ſo neare them, to try maſtery with the power of their luſts. Doth any man anger a carnall man, and commit any fault againſt him? whoſoever makes the fault, the Preacher muſt make the amends: the revenge muſt be made upon him: and why ſo? what hath he done? he hath raiſed up the power of the Word againſt the power of the fleſh, and muſt looke to himſelfe; Chriſt his Lord hath ſent him to bring a fire, and now it is kindled, and no marvel if all the wicked men ſhift the ſcorching of it; and could they get water enough any where, or from any Sea, to quench the VVord, all were ſafe. Here is the proper and naked cauſe of contention of wicked men, againſt the VVord and miniſter, let them maske and apparell their malice with what other pretences they can.

Comfor to thoſe that will be ruled by the Word.

Uſe 6. A comfort to Saints, that there is ſuch a mighty power in the VVord: for it ſhall perfect the faith and Salvation of Beleevers: it is as ſtrong to finiſh, as to begin the worke of grace; and what God powerfully by his VVord beginneth, he powerfully perfecteth, *Phil.* 1.16. Here is a remaining Seed: and it muſt

muſt be a greater power then Gods, that can caſt downe what the power of the VVord hath ſet up.

Object. I know no power is able to do me ſo much miſchief, as the power of my own ſtrong and continued corruptions; and ſo the *Arminians*, that our ſelves may caſt out the powerfull grace of the Word. *Anſw.* But here is a power in the Word, that can dry up all theſe iſſues, and heal all infirmities, and maintain the life begun, which ſhall know no death or mortality; the voice hath been powerfull to call thee from the ſtate of death, it is as powerfull to preſerve thee from death, as to command death away at firſt.

And waſhed their ſtripes.]

Here is the firſt fruit of his converſion and repentance; he hath done wrong to the ſervants of God, and he will undo the wrong again if he can: which fact implieth an acknowledgement of his ſin, a grief for it, a ſhame of that he hath done, and a putting of himſelf to the reproach of waſhing thoſe wounds, which was his glory to inflict.

The waſhing of the blood and corruption of the wounds, argues, that theſe ſervants of God were not lightly whipped or beaten, but ſore wounded and martyred in their fleſh; where we might note, 1. The fury and rage of wicked men againſt the truth and ſervants of God, which argues our Religion to be of God, becauſe Satan and his inſtruments are ſo fierce againſt it. 2. That God ſometime delivers up his own ſervants in his own work, to ſuffer heavy things from the wicked, for the triall of their faith and patience, and for a teſtimony to the Truth; which every godly man muſt foreeaſt and make account of, as wiſe Builders caſt the coſts, and as wiſe Warriours try their ſtrength before they go into the Field: godly men may endure unjuſt ſtripes. 3. The ſtrength of faith and love to Jeſus Chriſt in the Saints, which is a flame that no water of affliction can quench; who are ready not to ſuffer bonds only, but ſtripes, and death too for the name of Chriſt: It is faint love that will not ſuffer ſcorns; what would it do to ſuffer ſtripes and wounds, yea the ſtroke of death for the name of Jeſus Chriſt? 1 Cor. 13. 7. *Love endureth all things.* Cant. 8. 6. *It is ſtrong as death, much water cannot quench it.* But obſerve two points. Three things noted by theſe ſtripes.

Doctr. Repentance and grace makes a man clean contrary to himſelf in that he hath done; how contrary is this *Jaylor* to that he was? he that was an *Æthiopian*, becomes white as ſnow: Grace makes the Prodigal Son, who is gone from his Father's houſe, return back firſt into himſelf, and then home to his Father: it makes *Paul* a Preacher of the Goſpel, which he had perſecuted; it makes *Oneſimus*, unprofitable once, now profitable, *Philemon* 11. Grace makes a man contrary to himſelf.

Reaſ. 1. Grace is flat contrary to ſin, changing and working not only a tranſmutation in thoughts and purpoſes, but a a reformation from evil to good, ſo as the members which were given up ſervants of uncleanneſſe and iniquity, to commit iniquity, are now given up ſervants unto righteouſneſſe in holineſſe, *Rom.* 6. 13. The power of grace, as it makes a man go wholly out of himſelf, and rely wholly and only on Chriſt for ſalvation, in matter of faith, ſo alſo makes him deny himſelf in matter of practice; that now he moves in Chriſt, in whom he lives, and makes of him that was a waſter and ſcatterer, a gatherer with and for Chriſt.

2, Repentance is an undoing of that which is done, a returning back the ſame way a man is gone, *Hoſ.* 6. 1. Come, let us return to the Lord: there is a renewing by repentance, *Heb.* 6. 6. when the old man is put off which is corrupt, *Eph.* 4. 22. and the new man put on, made according to God in righteouſneſſe and holineſſe; the terms of it are, not only a ceaſing to do evil, but a learning to do well; a ceaſing to ſerve Satan, and performing of ſervice to God; all contrary:

Grace makes a Bramble of the Forreſt a good tree, known by his burden of good Fruits.

3. Sins are not broken off but by righteouſneſſe, *Dan.* 4. 27. and errour is not healed but by contrary counſel, which a Convert is very deſirous to do; as *Zacheus*, having robbed many, being a chief receiver, and deceiver of the people, when Chriſt ſhewed him better wealth, he ſtood forth, and ſaid, Half my Goods I give to the Poor, and with the other he made a four-fold reſtitution, *Luke* 7. The poor woman that had abuſed her eyes and hair to lewd wantonneſſe, being converted, preſently uſed one as a baſin of water to waſh the feet of Chriſt, and the other as a towell to dry them: *Paul* did not ſo much thirſt for blood before his converſion, as after he thirſted after mens converſion and ſalvation; ſo earneſtly himſelf wiſhed to be ſeparated from Chriſt, that others might be ſaved.

Examination whether this work be done

Uſe 1. There is no true grace, where is either continuance, or excuſe, or defence of ſin; why? becauſe Grace changeth one into another man. Men by nature deſire to do by their actions, as by themſelves; though they be never ſo bad,

1. yet would ſeeme good, and ſo put cloaks and covers upon ſinne, as *Saul*; the people did it, or if he did it, it was to ſacrifice, and ſo will not be wicked with-

2. out reaſon. Others juſtifie and plead for ſin; what, I am not alone, I love not to be ſingular, I do but as others do, if I ſwear a little, or lye a little, and no man ſhall anſwer for my ſins but my ſelf; whereas Grace thinks nothing ſo hateſull, ſo contrary to him, as ſin, becauſe nothing is ſo contrary to God, and is never

3. at peace, but by being at war with his ſins. Others will bear out all they do, and it muſt be thought well done; for elſe they muſt be diſgraced if they undo any thing; they muſt be thought petty Popes, and cannot erre in any thing; and if they be engaged in any buſineſſe, whatever it is, be it againſt God, or his Word and Servants, their credit is to go through-ſtitch; whereas the way to get true credit before God and man, is, to undo what thou haſt ungodly done: never did the *Jaylor* get him more credit, then in waſhing the ſtripes he inflicted: and he is a mad man, who will rather hide a wound to feſter and gangrene, then be known to be wounded. Every ſin makes a wound, only Repentance heals the ſcar. Others can delight and ſport themſelves in the memory of hate-

4. full ſins, and boaſt of them, as cruelty, wantonneſſe, riots and exceſſes; which is, as if a Thief ſhould boaſt of his robberies, or a Rebell of his treaſons; which is not to be contrary, but to commit the ſame ſin over again; he wants nothing

5. but the ſame opportunity, there wants not the ſame affection. Others after ſin committed, turn to another thing, but not to the contrary: *Cain* inſtead of repenting, fals to building: *Saul* ſeeks firſt to the Witch, then to Muſick, then to his own Sword; whereas nothing can cure or comfort but the contrary practice.

A diſcovery of no true grace in many

Uſe 2. Try hereby the truth of Grace in thee; thou that haſt conceived great pleaſure in ſin, muſt exchange it with diſpleaſing thy ſelf; Ezek. 6. 9. *They ſhall be diſpleaſed in themſelves for all their abominations.* *Job* abhorred himſelf *in duſt and aſhes.* Let your laughter be *turned to weeping*, James 4. 9. that is, Let it be made the matter of your weeping; all that hony of abuſed pleaſures muſt be turned into gall; If thou haſt fed on the delicates of ſin, thou muſt come back to ſowr herbs: haſt thou been an unjuſt perſon, a deceiver and defrauder of others? thou muſt not only ceaſe thy injuſtice, but make reſtitution; all ſuch advantage muſt be loſſe. Grace is of power, not only to make thee ceaſe to be covetous, but to be merciſull and liberall: Haſt thou been a *Saul*, a Perſecuter, a Blaſphemer of the ways of God? if grace be come, thou art not only no ſuch man, but contrarily a Profeſſor, a Preacher, a maintainer and defender by word and deed, of the Truth, and Profeſſors; Grace makes thee not only not an enemy, but a friend; thou not only ceaſeſt to wrong them, but thou makeſt them amends, and art diligent to do them good. Thou that haſt ſcourged the Chil-

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dren of God with the laſhes of the tongne, and railed on them as ſilly, fooliſh, pure, curious; how haſt thou waſhed their ſtripes, ſpoken for them, defended them and their good ways? Haſt thou led aſide many to wickedneſſe? if Grace be come, and thou be converted, thou wilt ſtrengthen the Brethren, yea and be a leader in grace: as in the next point.

The other point obſervable is, in that he waſheth the ſtripes he inflicted: learn, He that is truly converted, were he never ſo hurtfull to men before, is now helpfull: Here is a bruitiſh, furious fellow changed into a kind and loving Chriſtian, one that hath changed his cruelty into charity; before he was in a rage againſt them, now he bewrayes his Religion. *Acts* 2. 37. The *Jewes* were barbarous in crucifying the Lord of Glory, and fierce againſt the Diſciples, when the Spirit came on them, charged them to be drunk with new Wine; but upon hearing the Word, were added to the Church, continued in the Doctrine of the Apoſtles, in the fellowſhip of the Faithfull, and to be helpfull to the Saints, communicated their Goods, ſold their Poſſeſſions, and diſtributed as every one had need.

Doctr. 2. A Convert, of hurtfull becomes helpful

Reaſ. 1. This was propheſied, *Iſa.* 11. 6. That the Lyon and Lamb ſhould feed together, and there ſhould be no hurt in all the mountain of the Lord's holineſſe: that is, Men of Wolviſh, Lyoniſh and Savage properties, ſhall become in Chriſts kingdome gentle, loving, courteus, kind, laying aſide all their cruell and bruitiſh naturall qualities: In this Kingdom, Swords and Spears, weapons of War, are turned into Sythes and Mattocks, inſtruments of peace for the common good, *Iſa.* 2.

Reaſ. 1. Note this Explanation

2. Grace of ſound converſion ſubdueth the rage and corruption of ſinfull nature, and brings inſtead of it the love of God for himſelf, and of men for his ſake: It ſhews God forgiving his Children for Chriſt's ſake, though he might take up many controverſies and quarrels againſt them, but he pardons and puts up all to give us example.

3. A Chriſtian partakes of Chriſt's anointing, who was meek and patient in himſelf, and an example of it beyond all example; whoſe whole life was ſpent in doing good to others, whoſe rule was rather to ſuffer two wrongs then offer one, and to receive two injuries then requite one, nay, to bleſſe being curſed, to ſhew our ſelvs ſons of Bleſſing, and do good for evil, to ſhew our ſelvs ſons of our heavenly Father, who ſuffers all theſe outward comforts to fall on his enemies.

Uſe 1. Examine the truth of thy converſion by this note; 1 *John* 3. 14. *By this we know we are tranſlated from death to life, if we love the Brethren.* Art thou as thou profeſſeſt, a Member of Chriſt? a Member muſt not be hurtfull, but helpfull to the Body; ſo muſt thou to Chriſt's Body: That which is one, cannot war or be contrary to it ſelf; but as all the Members are but one body, ſo we are all one in Chriſt: and as the ſame vitall Spirit is diſperſed into every Member, ſo the ſame Spirit of Love, Lenity and Mercy is in every Member of Chriſt's Body. Deceive not thy ſelf with an outward profeſſion of Chriſt and Religion, if thou liveſt in uncharitableneſſe or malice (as ſome do by yeers together) with their Neighbours, or with their Preachers: No, no, where Chriſt comes in truth, he caſteth down all partitions and wals of ſeparation. If thou expreſſeſt ſtill the bark of a Wolf, the paw and roaring of a Lyon, none but thy deluded ſelf can beleeve that thou art a Sheep of the fold of Chriſt; they are gentle, meek, tractable, profitable.

A note of converſion.

Object. But I come to Church, and hear, and pray, and frequent means of grace and holineſſe, and am at peace with God, though I may make men know they have wronged me.

Not ſufficient to obſerve outward exerciſes of religion.

Anſw. 1. God rejecteth all ſervices, prayers, ſacrifices, and is never reconciled to thee, till thou be reconciled to thy Brother: Matth. 5. 23, 24. *Leave thy gift at the Altar, firſt reconcile thy ſelf to thy Brother, then come and offer.* *Iſa.* 1. Bring

no more Oblations, for your *hands are full of blood.* 2. Thou must follow *Peace with Holinesse*, or never expect *to see God*, Heb. 12. 14. I wonder what shift they can make with the Lord's Prayer when they say, Forgive us *as we forgive*, when they are implacable, and never forgive nor forget that which they conceive an injury to themselves. *Object.* Yes, I forgive, but I cannot forget. *Ans.* O silly man, how trifleſt thou with God? wouldest thou have God to forgive thee, but not to forget thy wrongs to him? 3. What need of thy revenge? for by thy patience and meek putting up of wrongs, as did these Disciples; God will make the sinner revenge at length upon himself, as did the *Jaylor*.

Be diligent in works of love.

Use 2. Let it provoke to diligence in wel-doing, and duties of love to the Saints: To be without fruits of love, is to deny the Doctrine of Faith. Consider how thou hast lived in times past unprofitably to God, thy self and others; how thou hast been hurtfull to many, none of us so helpfull as we might and ought; and labour to see a change, and make amends: say to thy self, have I lived in beastly lusts, swearing, lying, injustice, in hatred, or malice, or envy, in resistance of the Word of grace, and the Ministers or Professors of grace? Oh how many have I cast back by my example! I must turn over a new leaf, and begin a new course, I must watch wherein I may do God most service, my Brethren the best example, and my self the best advantage.

FINIS.

The Famine of the Word.

A TREATISE,

Minding and exciting Gods people in this plenty of PREACHING, to love and improve this Mercy; ſo as the heavy Judgement here denounced may be prevented.

Seaſonable for theſe Times, wherein ſuch a *Nauſea* and wantonneſſe under the Ordinance, hath ſeiſed on Porfeſſors of the *Goſpel* in many places.

By Dr. THOMAS TAYLOR.

2 TIM. 4. 3.

The time will come, that they will not ſuffer wholeſome Doctrine, but having itching eares, ſhall after their owne luſts get them an heape of Teachers.

LONDON:
Printed for *John Bartlet*, dwelling at the ſign of the guilt Cup under St. *Auſtins* Gate, 1653.

The 13th and part of the 14th Chapter of Isaiah, foretels the destruction of Babylon by the Medes and Persians and was delivered about 200 years before the completion of it. The Jews were not made captive by the Babylonians till about 130 years after this prophecy — Babylon was a regular square, 45 miles in extent and enclosed by a wall of 200 foot high, and 50 broad, in which were 100 gates of brass.

God is that Spring of Good, Supreme and best.
We, made to serve, and in that Service blest;
If so, some Rules of Worship must be given;
Distributed alike to all by heaven:

This General Worship is to Praise and pray,
One part to borrow Blessings, one to pay;
And when frail Nature falls into Offence:
The sacrifice for crimes is penitence, Pope.

The Famine of the Word.

A Treatiſe, minding and exciting Gods people, in this plenty of PREACHING, to love and improve this Mercy, ſo as the heavy judgement here denounced may be prevented.

AMOS 8.11,12. *Behold, the dayes come, ſaith the Lord God, that I will ſend a Famine in the Land; not a Famine of Bread, nor a thirſt for Water, but of hearing the Word of the Lord.*

And they ſhall wander from Sea to Sea, and from the North even to the Eaſt, ſhall they run to and fro, to ſeeke the Word of the Lord, and ſhall not finde it.

IN theſe two *Verſes* are three things:

1. A Preface; For, *Behold, the dayes come, ſaith the Lord God.*
2. A Denuntiation of judgement; *I will ſend a Famine.*
3. The miſerable effect of it; *They ſhall wander from Sea to Sea.*

In the *Preface* are likewiſe three things:

1. A note of attention, in this word, *Behold.*
2. A circumſtance of evill time predicted; *The dayes come.*
3. The Author of this Prophecy; *ſaith the Lord God.*

The word *Behold*, in the prediction noteth, firſt the Certainty of the accompliſhment. Secondly, the *Rarity*, pointing to ſome rare and ſingular event to be attended unto; by both, ſtirring up both attention and affection in the Hearer and Reader.

Let the prefixing of it to this Prophecy, which we have to handle, ſtirre up in

in us our beſt attentions and affections to thoſe ſingular inſtructions contained in this Text; Seeing it is as an *O yes* of the Spirit of God, to the words not of Man but of God; and if God ſpeake, woe be to him that doth not heare, ſaith *Auguſtine*. God will be beheld of us two wayes, *partly* by his *Word*, which every way reſembleth his moſt holy and divine nature, and moſt gloriouſly expreſſeth him, and *partly* in his *works* in which the Particle bids us here behold him.

Gods workes in the World to be wiſely conſidered. Rom. 1. 20. And his works in the Church

The workes of God to be beheld, are either in the *World* or in the *Church*. All the workes in the VVorld both of Creation and Providence muſt be wiſely beheld and attended. For firſt, in wiſdome he made them all: Secondly, in them the VViſdome, Power, Mercy and Juſtice of the Creator ſhineth. Thirdly, a day in ſeaven is appointed to be ſpent, partly in the beholding of them. But eſpecially we muſt behold and conſider his VVorkes in his Church: For here, firſt, his grace and glory ſhineth much more brightly. Secondly, he reveales himſelfe after a more ſpeciall manner then to the VVorld. Thirdly, he hath given the Scriptures to the Church of all Ages, in which the memorable workes of God to his Church from firſt to laſt are regiſtred and preſerved for the daily inſtruction of Gods people.

Theſe works of God towards his Church, are either works of { Mercy, or, Justice.

VVorkes of Mercy muſt not be paſſed over careleſly, but we muſt ſeriouſly be-
1. Mercies behold them to miniſter matter to us of perpetuall praiſe to God, conſtant rejoycing in God, and incouragement in goodneſſe.

2. Judgements. But of all his workes, the workes of Juſtice may not be ſlighted; for theſe are intended for more ſpeciall inſtruction, when workes of mercy lull even members of the Church in ſecurity. Vocall warnings will not ſerve even good men often; and then correction is a reall inſtruction to open the eare which was ſealed, and forcibly to pull him, whom intreaty could not perſwade.

Eſpecially ſpiritual judgments. But of all workes of Judgement in the Church, Spirituall Judgments muſt be moſt intentively beheld: becauſe firſt, they are more ſecret, and flye as arrowes in the darke: ſecondly, they ſmite deeper, not into the bones and marrow, but into the ſoule and ſpirit. Thirdly, men are more ſenſeleſſe of them, and ſo they are more deadly. Fourthly, theſe are alwayes more ſure arguments, yea and executioners of Gods heavieſt diſpleaſure, when the other may be fruits of his love; but here is no ſenſe but of wrath and bitterneſſe.

Moſt of all the Famine of the Soule. But of all ſpirituall judgements, the Famine of the Soule is moſt remarkable, and muſt be beheld as the moſt dangerous of all, and as the band and knot of all judgements. Ignorance, blindneſſe, hardneſſe of heart, impenitency and infidelity, are lamentable plagues and dolefull judgements; but by the Preaching of the Word they may be removed, or ſubdued: but where Viſion failes, People muſt periſh; for the abſence of the Word locks and revitts men into their ſinnes, and into the judgements of them.

Vſe 1. Reproofe to them that minde them not. See how willingly men are deceived in their judgements, in judging amiſſe of Gods judgements. Outward judgements affright men, as Sword, Plague, Fire, Famine, and the like: theſe terrifie men; and the mention of them afar off is dreadfull; if they can eſcape theſe, all is well. In the meane time they ſee not the Sword which pierceth the ſoule; nor the Famine that brings leanneſſe into the ſoule; the ſpirituall Plague of ſinne unrepented of, that lies as a poyſon gnawing upon their hearts; the flame and fire of luſt and wrath, that frets and burnes within them. Thus *Solomon* ſaith, the wicked feare where no feare is, in compariſon; but where true and juſt cauſe of feare is, are feareleſſe and ſenſeleſſe. A generall madneſſe it is of moſt men more to feare him that can kill the Body, then him that can caſt both Soul and Body into Hell; as fondly to feare the crack of a Gunne more then the Bullet, or the noiſe of Thunder more then the

the Bolt; one of which is harmeleſſe, the other moſt mortall and deadly.

Secondly, Miniſters had need raiſe and rouſe up mens minds to the beholding of theſe more deadly Plagues, which the leſſe they are diſcerned, the more deepe and deadly they be. They can ſee the other of themſelves, and be wiſe to prevent them. Let a man cry fire fire and every man will beſtirre himſelfe; but let us tell men of the fire of Gods wrath kindled againſt ſinne, and ſeizing on their owne Soules, and of the fire of Hell already faſtned on themſelves, no man is afraid. *Vſe* 2. Miniſters muſt warne their people hereof.

The Miniſters muſt forewarne the people of theſe evils. Firſt, becauſe a Miniſter is a watchman ſet upon his Tower to foreſee and forewarne ſuch dangers which men eaſily ſee not themſelves; and therefore in the Prophets time they were called *Seers*, and now *Biſhops*. *Motive* 1.

Secondly, though he be reſiſted, blaſphemed, and men will take no warning, yet he ſaves his owne Soule by it, and layes the blood of Sinners upon their own heads. *Eſeck.* 3. 19. The practiſe we ſee in *Paul*, *Act.* 18. 5, 6. and the comfort of it, *Act.* 20. 26, 27. Little ſhall be their comfort in their reckoning, who in their watch-towers ſing ſweet ſongs to ſinners, and flatter them in knowne evils, that ſuffer them in their ſwearing, in their gaming, abetting them in their Uſury, in their Sabbath breaking, in their prophane contempt of the Doctrine and Teachers of grace, warning them of nothing ſo much as of their being too preciſe, too forward and too religious, as the greateſt danger and extremity they can run into. Such Watchmen are Traytors to the Church of God and ſouls of men, and no ſort of men are more ſerviceable to the Divell then they.

abetting. i.e. encouraging

Note this

Thirdly, Hearers of Gods word muſt be content, yea, and deſirous to liſten after ſuch Doctrine, as may helpe them to diſcerne their owne danger, that they may timely prevent it; it is for the moſt part a thankleſſe office, and men turn the deafe ſide to ſuch meſſages; and whereas they ſhould turne their diſpleaſure againſt their ſinnes, none is reputed ſuch an Enemy as he that tels them the truth. *Lot* ſhall be as a mocker amongſt his owne kinſmen. *Jeremy* for ſpeaking of the captivity ſhall be caſt into a Dungeon. *Micaiah* fed with the bread of affliction, and *Amos* here as courſly entertained; All the uſe was to riſe up againſt him: Nay, if our Lord Jeſus himſelfe in never ſuch divine and wiſe manner ſhall foretell the *Jews* overthrow, and the deſtruction of the Temple, it ſhall coſt him deare; ſo loth are men to be acquainted with themſelves, and their owne danger. But as *Pharaoh* highly honoured *Joſeph*, and ſet him next him in the Kingdome, ſaying, where ſhall we find ſuch man in whom the ſpirit of God is: becauſe he foretold of a temporall Famine before hand; ſo ſhould we honour and reſpect ſuch as will forewarne and furniſh us againſt a ſpirituall Famine ready to overtake us, *Gen.* 41. 38. *Vſe* 3. Be willing to heare of theſe Judgements.

Fourthly, ſee we or heare we of a Famine of the Word towards, let us behold it, and in it the extremity, and outſide of Gods wrath towards a People. It is the greateſt plague that God can inflict in this life; howſoever not one of a thouſand eſteemes it ſo, yet it is no leſſe Plague then if God ſhould take the Sun out of Heaven at noone day, *verſe* 9. Nay, it is a thouſand times more deadly to want the Sun of the Church, then the Sun of the World; for outward darkneſſe is nothing to inward. *Vſe* 4. Foreſee and feare the Famine of the Word.

The ſecond is the circumſtance of time, *The dayes come*,

The Rebellion of this People was great, their ſecurity ſetled, their ſinnes full, their wickedneſſe ripe, their evils crying, themſelves threatned, their puniſhment reſolved, and yet the Lord takes further day with them, ſtill the day of viſitation is comming; a man would have thought the Lord ſhould preſently have executed his vengeance upon ſo wicked a Nation. *Doctr.* God is patient toward his People: yea defers his Enemies.

The Doctrine raiſed from hence is this. *That the Lord is exceeding patient and full of forbearance not to his Children only, but even to his very Enemies*, Pſal. 99. 8. and *Gen.* 6. 3.

120 years
400 years
40 years

defers the fierceneſſe of his wrath after ſentence a hundred and twenty years. And *Gen.* 15. 16. he tolerates the ungracious *Amorites* foure hundred yeares till their ſins were ripe. *Mat.* 23. 37. Oh *Jeruſalem Jeruſalem* how often would I have gathered thy Children together, as the Henne gathereth her Chickens under her Wings, and ye would not! And foretels a deſtruction forty yeares before hand. *Rom.* 2. 4, 5. The riches of his patience and long ſuffering even to ſuch as deſpiſe it.

Reaſ. 1. As God is a God of patience, *Rom.* 15. 5. ſo the thoughts of the Lord are thoughts of peace, and not of trouble, *Jeremy* 29. 10, 11. And ſo though his divine juſtice muſt needes revenge Sin; yet his mercy doth long keepe back and refraine his wrath before he ſmite. Hence ſome places tell us that he ſmiteth after a ſort unwillingly; ſome that in ſmiting he doth a ſtrange worke which is after a ſort not ſo properly his, as to ſpare; Some that in Judgement he remembers mercy; and all, that he uſeth to threaten before he puniſheth as in this place, to the end that he may not puniſh, but if it be poſſible may be prevented.

Secondly, the Lord ſtill taketh dayes with evill men, that he may give ſinners ſpace to repent; as *Jezabel* as wicked as ſhe was, I *gave her a ſpace* to *repent in*, ſaith the Lord, *Rev.* 2. 21. And all this while by his Servants inviteth them to Repentance, and waiteth for the ſubmiſſion, and converſion of Sinners. How did the Lord give *Nineveh* a ſpace of forty dayes to repent in? and when *Jonas* threatned yet forty dayes, what was it but an invitation to repentance? and what was this Prediction of ſo ſevere a judgement in our Text, but a Sermon of Repentance and of prevention had it been poſſible?

Thirdly, the Lord uſeth theſe delayes and patience with evill men to free his judgements from all exceptions and cavils of evill men, in that he paſſeth them ſo ſlowly. He is not Tyrannicall, not raſh, nor haſty in ſmiting, but with paüſing and deliberation, with advice and judgement, whence they receive the name of judgements. Nay, ſuch is his patience as he ſtrikes not, but where he is forced; and ſtriketh gently at firſt; ſtill intending that the execution of one judgment ſhould be the prevention, of another.

Fourthly, hereby the Lord leaveth the obſtinate Sinner without all excuſe, who hath ſo long deſpiſed the patience and lenity of God. Warned men we ſay may live; but theſe have beene warned of the danger, and intreated to repent, and returne; but thruſting away mercy and all offers of grace, are juſtly at length wrapped up in wrath, and overwhelmed in the Judgement; and no wrath is ſo furious, as that which riſeth out of goodneſſe abuſed.

Patientia læſa fit furor.
Note.

Uſe 1. Take notice of this patience of God.

To acknowledge this glorious attribute of God towards our ſelves; firſt, in our own Nation, which had ſunk into a ſea of Plagues, were there not in the Lord a ſea of Patience; never did the Lord ſo empty his treaſury of Grace and Mercy to any Nation that ever the Sun looked upon, no not to his own People; the Sun of the Goſpel is ſeven times bigger then ever it was; and it may be ſaid of our day as of the day of *Joſhuah*, There hath been no ſuch day ever before. Our peace is envied of all Nations, and Neighbour-Countries now tyred with bloody Wars, and bedewed with the blood of the Inhabitants; we have not had the fiftieth yeer a *Jubile*, but a *Jubile* of fifty and half fifty yeers; our plenty of all things is to admiration, almoſt to our own repining and complaint of it, our Government honourable, juſt, ſtable, happy, and O happy Nation if the happineſſe made us not unhappy.

Were the ſins of *Sodom* ſo foul, or ſo many as ours? were the cry of them ſo loud as is the cry of ours? did they deſpiſe ſuch warnings as we have from God's Servants, yea from God himſelf? had they ſo many Miniſters? ſo many corrections? ſo many warnings? ſo many deliverances, and ſo ſtrange, as in 1588. and in 1605. from the Gun-powder-Treaſon? were they ſo proud in all vain colours and faſhions? were they ſo generally drunk with Wine and Weeds, in Pots and Pipes? did they maintain Sabbath-breaking, entertain Papiſts as the

beſt

beſt Subjects? did they ſeek to hunt out the name and mention of ſound Piety, under the titles of Puritaniſm and Hereſie? did they caſt out ſo many godly Miniſters, as unworthy of common favours of Subjects? and this after fourſcore yeers preaching and reformation? and doth God wink at theſe things, as not regarding evils done upon earth? No, no, but with unheard of patience, ſtill waits when we will put an end to theſe things, and ſave him a labour, elſe we ſhall ſhortly know his patience hath not eaten up all his juſtice. 80 years

Secondly, for our particulars, which of us have not experience of this patience of God; how patient was he all the while we ran on unconverted, a long time walking after the Devil's will, and running after all luſts? and ſince that time, how many ſins have we provoked him withall, even againſt knowledge? yet hath he not been extream: How hath he allured us, as a loving Father ungracious Children, admoniſhing, ſeaſonably correcting, uſing ſometime Fatherly connivance, ſupplying us with neceſſaries, ſtill beſtowing all favours upon us, hoping at length to draw us with cords of love, and to overcome us with kindneſſe? and ſhall this patience make us ſtill wax bold, fearleſſe and contemptuous?

To imitate this vertue, and exerciſe it to others, as God to us; and firſt, the Miniſter ought to ſuffer evil men patiently, as 2 *Tim.* 2. 29. but with theſe two cautions: firſt, if there be hope that patience will do them good; ſecondly, except lenity and patience hurt them, if they be Dogs and Swine, he muſt beat them off with a rod or a ſtone. *Uſe* 2. Imitate the Patience of God.

Secondly, every Chriſtian muſt put on meekneſſe, long-ſuffering, forbearance, &c. *Col.* 3. 12. he muſt not be hot or raſh in caſting off men; but if they be wicked, hope for their converſion; if godly, expect patiently a reformation of their infirmities, in the mean time love and admoniſh them: the contrary hereunto is grief, and envy, and anger at the proſperity and peace of evil men; alas, if God be patient to them whom they daily provoke, and whoſe glory they wound, why ſhould not we?

If God's judgements be ſo mingled with mercy to his enemies, if his juſtice be ſo full of compaſſion towards his adverſaries, how ſweet are his mercies to his Servants? Oh get part in them, for they are a great deep, and to all eternity. *Uſe* 3. Get part in the ſweet mercies of God.

Firſt therefore, pray unto him out of the depth of miſery, for he is very mercifull, *Pſal.* 51. 1.

Secondly, turn to the Lord betime, for he is very mercifull, { *Joel* 2. 13. / *Rom.* 12. 1.

Thirdly, wait for a good iſſue in all thy troubles, 2 *Sam.* 24. 14. let us fall into the hands of God, for he is mercifull.

Fourthly, magnifie this Mercy, *Luke* 1. 50. *My ſoul doth magnifie the Lord, for his mercy is in all ages on them that fear him.*

The dayes come.] This People were now ſecure, ſafe, and at eaſe; for this Propheſie was uttered in the days of *Uzziah* King of *Judah*, and of *Jeroboam* ſon of *Joas* King of *Iſrael*, Amos 1. 1. both theſe Kings enjoyed much temporall felicity, eſpecially *Iſrael* under *Jeroboam*, who atchieved many glorious Victories, and enlarged the borders of his Country, to the great glory of his name and People, as 2 *Kings* 14. 25, 28. This King ruling them peaceably, and in honour, one and forty yeers, they were grown rich, proud and ſecure, for they caſt themſelves upon their Ivory Beds of eaſe, whereon they ſtretched themſelves, *chap.* 6. 4. and baking themſelves in all fleſhly delights, they put the evil day far from them; inſomuch, as when *Amos* comes to ſhake them out of their eaſe, they ſtorm againſt him, and tell the King, that the Land is not able to bear all his words: yet now muſt *Amos* come to denounce theſe heavy times, and though his Meſſage and Miniſtery be never ſo unwelcome, yet this is the time to conſider of miſerable days coming on them. 2. *Note.* 41 years

Doctr. Security a ſigne of evill dayes.

Whence we learn, That it is a note of bad and evil times at hand, when ſecurity ſteals on men, and luls them on an eaſie bed, whether in people or particular perſons.

Examples.

As for example; firſt, in the world in generall, ſecurity is an immediate forerunner of the generall judgement, *Luke* 21. 34. *That day ſhall come as a ſnare, and take the world unawares, when moſt mens minds ſhall be oppreſſed with ſurfeiting, drunkenneſſe, and cares of this life.* Whence Chriſt compareth his coming to a Thief in the night, when all is ſilent and ſtill; the world is aſleep, at eaſe, and leaſt looketh for him: We ſee the ſame in *Noah's* time, how the wicked men of his time were noted, that they eate, drank, and married, and bought, and ſold, and knew nothing, till the flood came and took them all away, *Mat.*24.39.

Object. Why, was not *Noah* a Preacher of righteouſneſſe, or elſe did he conceale the judgments? Did not he warne them really, by building the Arke?

Anſw. Yes: but they acknowledged nothing, ſome beleeved not, others mocked, others ſwallowed up of pleaſure and profit, would not give him the hearing, ſo as they were willingly and wilfully ignorant.

Secondly, becauſe there is the ſame reaſon of ſpeciall judgements with generall; ſee it in Nationall evils attending ſecurely. In this People, *Amos* 6.3. it is ſaid, they put farre from them the evil day; and here the evil day is upon their necks. Our Saviour points us to the *Sodomites*, *Luke* 17.28. eaten up with ſecurity, and then with flames of luſt, and then with flames from heaven.

Take here the *Philiſtimes*, *Judges* 16.25. what triumphing over *Sampſon* in the Banqueting houſe of *Dagon*; minded nothing but eating and drinking, and ſporting, and merriments, not conſidering that the emeny was within, were ſuddenly preſſed to death, and their Banqueting houſe made the houſe of death and buriall: ſo ſuddenly deſtruction of ſecure people cometh as a whirlewinde, the pillars of his houſe is ſhaken down, and he in his jollity is torne in pieces.

Thirdly, in perſonall judgements, ſee Security the harbinger of them both in good, and evill men: for the former, when *Jonah* was neereſt danger, he ſleepeth moſt ſoundly. The Lord purſued him with Hue and Cry, as a fugitive; the winde moved, the waves raged reſtleſſ, but *Jonah* is at reſt. All the creatures, as Gods officers watch to take him; the Marriners, the Sea, the Whale; onely *Jonah* is aſleepe, and much adoe there was to wake him.

For the latter, when was *Baltazer* ſurprized by the *Perſians*, but among his Cups and drinkings. When was *Agag* hewen in piecs, but when he ſaid, *The bitterneſſe of Death is paſt*, 1 *Sam.*15.32. When is the evill ſervant taken, but when he ſaith, *My Maſter deferreth his comming*. And when doth ſudden deſtruction come on men, as the travell of a woman, but when they cry, Peace, peace, as 1 *Theſſalonians* 5. 3.

Now for the proofe of the Point.

Reaſon 1. Security is a life led, *ſine cura*; it abandoneth the feare of God, and contemneth the threatnings; and the feare of God being ſhaken out of the heart, no bones is made of any ſin, *Gen.* 20. 11. So as the ſecure perſon is like that Drunkard, *Prov.* 23. 34. which ſleepeth on both ſides, even on the top of the Maſt, neereſt to extreame danger.

Reaſon 2. Secondly, this ſin chaſeth away Faith; it will not let a man be at leiſure to hear often; it will not let a man beleeve it till he feel it; and when Faith is abſent, which is the godly mans ſhield, what is there that God can reſpect, or what can fence off his judgments.

Reaſon 3. Miſchiefe of ſecurity. Thirdly, Haſtning and ripening of ſin, muſt needs haſten and ripen judgements; but ſecurity ripeneth iniquity apace, and fitteth men for Gods ſmiting hand; it filleth up the meaſure of ſin apace, and that by foure meanes eſpecially. Firſt, it will hold ſin for the preſent and for the future ſmart, it will take order well enough, 1 *Cor.* 15. 32. *Let us eat and drinke, for to morrow we ſhall dye*: that is, Let us alone for the preſent in our pleaſurable and profitable ſins; let death

death come to morrow if it will. Secondly, it willingly ſleepeth in ſin, and will not be awakened; and the conſcience caſt aſleepe and not doing her office, wickedneſſe cometh on a pace; and as ſleepe helpeth to digeſt Meat quickly, ſo this ſecure ſleepe in ſin digeſteth ſin a pace, and this ſoule is like a greedy ſtomacke, greedy of ſin. Thirdly, it bleſſeth it ſelfe in iniquity, and ſaith, he ſhall have peace, though he walke ſtubbornly in ſin, *Deutr.* 29. 19. Now muſt the curſe needs be neer ſuch a one, that he may know *There is no peace to the wicked, verſe* 20. but every curſe muſt light upon him. Fourthly, it ſhutteth out all meanes of amendement, and ſo haſteneth deſtruction; as firſt, the Word, a meanes to diſcover and draw out of Sinne, it will be ready to draw poyſon out of every word of God, as the Spider out of the ſweeteſt Hearb. What is not God mercifull? and are not the beſt men Sinners? Did not *David* commit Adultery? Was not *Noah* drunke? Did not *Peter* curſe, and ſweare and lye? and where Sinne aboundeth there grace doth abound much more. Thus a corrupt conſcience is like a corrupt ſtomack, it turneth all into his owne ſowerneſſe and filthineſſe. Secondly, threatnings, nor executions, the ſhaking nor darting of Speares can make theſe *Levyathans* ſtirre, they ſcorne the keene weapons drawne againſt them as ſtraw, they have made a league with death, and a compact with Hell. It ſhutteth out profiting by all the Judgements of God, and muſt needs haſten one that ſhall pay for all, for onely the godly ſeeth the Sword a drawing, and hideth himſelfe. Thirdly, mercies ſhould leade them to Repentance, but they make them worſe; all the wages they take from God, doth but incourage them to the Divels works, Job. 21. 8. *Their ſeed is eſtabliſhed, their houſes peaceable without feare, &c.* Now where is their amendement? verſe 14. They ſay unto God, *depart from us, for we have no deſire to know thy waies.* That is the third Reaſon.

Meanes of amendment fruſtrated by it.

Fourthly, ſecure Perſons that feſter in their Sinne muſt needes be neare judgment, becauſe every thing in them and from them provoketh God; not their ſinnes onely, but their Prayers, faſting, Almes, hearing, and their beſt workes. If I delight in Sinne God wil not heare my voice, ſaith *David*, all his Sacrifice is abomination; ſinne hedgeth up his Way, he hath no acceſſe to God, *Pſal.* 66. 18. *Reaſ.* 4.

5. Fiftly, ſecurity is ſuch a Sinne, as for the moſt part hath the nature of a puniſhment of Sinne; ſo that in it is a giving up of a man in love with Sinne to walke after his own counſels, *Pſal.* 81. 11. *Iſrael* would not hear nor adhere to the Lord, therefore the Lord gave them up to their owne counſels, and *Rom.* 1. 26. becauſe the Heathens turned the truth of God into a lye, God gave them up to vile affections to fit them for the recompence of their Error. Thus this Sinne is a puniſhment of Sinne, an Harbinger for judgement, making way for revenge from God when men are at worſt. *Reaſ.* 5.

And that theſe perſons are not only left by God, but given into the Hand and power of the Divell; for whom they have ſwept and trimmed their hearts and houſes, and invited him for an inmate, *Mat* 12. 44. The wicked Spirit ſaith, *I will return into mine houſe from whence I came, &c.*

To ſhake us out of our ſecurity, let us labour to ſee the danger of our Eſtate, both of our Kingdome and our ſelves in particular. If we caſt our eyes about us as the Angell did, *Zach.* 1. 11. we ſhall ſee the whole Earth ſitting ſtill, and at reſt. For howſoever other Churches and Countries are ſhaken, and diſtreſſed; yet we in this Nation, by reaſon of peace at home, and concord with neighbour Countries abroad are as the Inhabitants of *Lachiſh* that dwelt ſecurely. For our peace hath made us wanton, our abundance hath made us proud; proud in our ſelves, proud againſt God, and his Word; The ſincere preaching whereof is not any where indured; the Land is not able to beare *Amos* his words. And Gods word being caſt aſide, how doe moſt men glut themſelves with the pleaſures of Sinne? How ripe and white are our ſinnes to the Harveſt; that ſurely in ſo full an Harveſt of Sinne Gods ſickle cannot be farre off. *Uſe.* Awaken out of ſecurity

Now

Now is the time for *Amos*, if ever, to threaten evil dayes hasting apace: For, where is the power of godlineſſe upheld by any Miniſtery, but Satan hath ſhifts and inſtruments enough to diſgrace or unſettle it? Where can a man ſhew life of Grace, and not be made weary of his life? What generall ſcorns and wrongs do all good men endure for the Words ſake? What uſe have we made of God's works of mercy or judgement, who are ſtill fighting againſt God and his Servants, under fleſhly colours for Popery and Prophaneneſſe? What a horrible confuſion of luſts and ſins have overſpread the face of our Country? They ſay a yeer is too little to read the Bils, and a great part of an hour too little to name the Vices; and wiſe men can ſcarce tell where to begin to reform.

Oh that God's Miniſters would now hold it a fit time to put the Land in mind of that that it is loth to hear; which is, That evil dayes muſt needs overtake ſo generall a ſecurity.

Object. But we have peace and the Goſpel, and plenty, and gracious Government.

Anſw. So had *Iſrael* at this time, as proſperous an outward eſtate as we, and they as little as we, ſaw what days were coming.

Secondly, for particulars to apply this to our ſelves; Oh that this City were not neer ſome great judgement for our ſecurity. There be ſome Painters or Drawers ſo artificiall, as they can make a Picture ſeem far off, when it is even on the Table; and ſome Apothecaries that can confect a poyſon to make men dye laughing: and ſuch are they that would lull you in your ſleep of ſecurity. Oh ſuch is the glory and purity of the Church, ſo famous Miniſtry, as never ſince the Apoſtles days, and never ſo groſſe ſecurity.

Security in ſome that fear God.

For firſt, there be amongſt us ſome that fear God, in whom much carnall ſecurity ſheweth it ſelf, ſome that have the fear of God and ſome grace, but weak and cold in compariſon, deaded by the times and worldly proſperity, as *David*, Pſal. 30. 6. *In my proſperity I ſaid, I ſhall never be moved*: Even you are to be admoniſhed to awaken your ſelves to ſeek after the Lord, to paſſe your time in fear and trembling, to work in your ſelves watchfulneſſe from the generall ſecurity of others, rather then learn of them that you may be hid in the day of wrath, *Zeph.* 2. 3.

Secondly, in generall, Security reigneth amongſt the multitude:

Firſt, God's Word prevails not for reformation of publick abuſes, nay, things by the power of the Word well reformed are fallen back again, and old ſuperſtitions and profaneneſſe revoked.

Secondly, be there not members to whom means of reformation are accurſed? for after twenty yeers hearing are never bettered, but more hardned and wilfull in evil, bring forth nothing but Thorns and Bryars; and are not theſe neer the curſe? *Heb.* 6.

Thirdly, do not many think becauſe God holdeth his peace, that he is like themſelves, and loveth ſin as they do? *Pſal.* 50. 21. and becauſe the Viſion is prolonged, it is therefore failed? as *Ezek.* 12. 27. & 2 *Pet.* 3. 2. and as *Solomon*, *Becauſe ſentence is not ſpeedily executed, are not their hearts fully ſet upon evil?* Eccleſ. 8. 11.

Fourthly, who are moſt hated among us, but ſuch as give warning of ſin and judgement? *Amos* 5. 10. *They hate him that rebuketh in the gate, and ſpeaketh uprightly.* Will not the Devil ſpeak better of God's Miniſters then many do now adayes? *Acts* 16. 17. Theſe are the ſervants of the high God that ſhew unto us the way of ſalvation: Oh no, theſe are turbulent fellows, factious, ſeditious, troublers of *Iſrael*; who made you judges over your Brethren? and ſuch ſevere cenſurers, uncharitable preaching, nothing but damnation.

Fifthly, how many that will ſuffer no concluſion to faſten on him for his good, ſome premiſſes he will and muſt grant; no Drunkard, Whoremonger or Swearer ſhall come into Heaven; he denieth it not: But you are a Drunkard, Whoremonger and Swearer; this he cannot deny. *Concluſion*: Therefore you

ſhall

ſhall not come into Heaven. Now he defieth him that ſaith he ſhall be damned, which muſt as neceſſarily follow, as light and day doth the Sun; nay, he can conclude againſt the premiſſes.

Sixthly, how many caſt away all warnings, till they be caſt away of God? as Elye his ſons, 1 *Sam.* 2. 24. becauſe God would deſtroy them: Many lewd fellows are warned by their companions hanged, ſlain, and come to untimely ends, but take no example till the miſchief take them, and make them examples too. Many are warned by themſelves; ſome Drunkards caſt into a ditch off an Horſe, and broken their face, or a limb, might have broken their necks; others dead drunk, might never have come to themſelves again, and yet do ſtill remain the ſame.

Now to ſhake us out of ſo groſſe ſecurity, conſider,

Firſt, our whole life is a temptation, a walking on ſnares; and can a Lamb be ſafe among Wolves? ſo are we; and may we be ſecure?

Secondly, a godly man is never without a treaſure, and a thief to ſteal it: If the good man of the houſe knew when a Thief would come, would he not watch?

Thirdly, the place admitteth no ſecurity: Heaven caſt out Angels, Paradiſe *Adam*, Chriſts Family *Judas*.

Fourthly, the further a Diſeaſe goeth, the more incurable it is; the further a fire ſpeadeth, the more it conſumeth; the further ſin goeth, the more deadly it is.

Fifthly, no wiſe man contenteth himſelf with preſent eaſe, nor liveth by things preſent, but providently forecaſteth for after times: Let Beaſts live for the preſent, and content themſelves with preſent fodder and proviſion; let Epicures do ſo: but let wiſe Chriſtians provide in Peace for War, in the ſhine for a ſtorme; provide for a rainy day, that whatſoever the generall ſecurity may bring forth, thou mayeſt be warned and armed; if any thing ſave thee from evil days, it muſt be fear of evil days, and providing for them.

Saith the Lord God.] The third thing in the Preface, is, the Author of the Propheſie.

Firſt, God uſeth to ſpeak either by his own voice immediately, and this is either a lively ſounding voice, as to *Adam*, and the Patriarchs till *Moſes*, and after in the Oracle till the *Jewes* deſtruction and captivity; or a more ſilent written Voice in the Scriptures, to which a voice is aſcribed, *Rom.* 10. 11. *Rom.* 9. 27. Noting, that God in the Scriptures ſpeaketh plainly, loud and earneſtly to us.

Secondly, or by aſſiſtance in his Miniſters, *Acts* 17. 30. now he exhorteth all men to come to repentance; that is, by his Apoſtles and Teachers, *Epheſ.* 5. 14. he ſaith in our Miniſtery, *Awake thou that ſleepeſt*, &c.

In this place the Lord ſpeaketh this ſecond way, not by his own voice immediately, but by the Miniſtery of *Amos*; yet it was ordinary with *Amos*, and all the Prophets, to uſe the Propheticall form and phraſe, *Thus ſaith the Lord*; not, *I from the Lord*. Reaſon of this form of ſpeech

Firſt, to diſclaim their own affections, paſſions, deſires, and as their faithfulneſſe required, to ſtick cloſe to their Commiſſion; as *Jeremiah* 17. 16, muſt propheſie the day of Deſolation, yet he proteſted he deſired it not.

Secondly, to win reverence, attention, and faith to the Word, ſo as it might be powerfull on their Conſciences: for no word of any creature is of power to bind the Conſcience, nor can be the true object of Faith, but only the Word of God.

Thirdly, to aſſure the People to whom they were ſent, that they had not now to do with Man, but with God, who only could raiſe Prophets.

For

For { 1. Who could foretell things to come infallibly but he?
2. Who can cõmand things that are not to be but he, whether for { Mercy, or, Iudgment
3. Who is of power to effect and perform things fore-told, but he?

Fourthly, to gain authority to their Meſſage, that the things they delivered were beyond all exception, ſeeing *Iehovah* ſpeaketh;

Who is { 1. *Omniſcient*, who cannot deceive, nor be deceived, *Tit.* 1.
2. *Omnipotent*, whoſe Word cannot be hindered by Men nor Angels.
3. *Iehovah*, having being of himſelf, and giving being to all Creatures, as alſo to all his Words, whether threatnings or promiſes.

Doctr. Miniſtry of the Word is God's own Voice.

In that the Prophet ſaith, *Thus ſaith the Lord God*, when it was not immediately pronounced by God, but by himſelfe. Hence we learne that the faithfull Miniſtery of the Word of God is God's own Voice.

First, for the Miniſtry of the Prophets, That that was the Voice of God, appeareth, *Hebr.* 1. 1. *In old time God ſpake by his Prophets.* Luke 1. 70. *As he ſpake by the mouth of his holy Prophets, which were ſince the world began,* 2 Pet. 1. 21. *Prophecy came not of old time by private motion, but holy Men ſpake as they were moved by the holy Ghoſt.*

Secondly, for the Miniſtry of the Apoſtles, our Saviour ſaith, *Luke* 10. 16. *He that heareth you, heareth me; and he that heareth not you, heareth not me.*

Obiect. We know that the voice of the Prophets and Apoſtles is God's voice; *Paul* we know, *Iſaiah*, we know; but who are ye?

Sol. On two conditions. Even the Doctrine of the ordinary Paſtor is God's voice on two conditions. First, if he be ſent from God, *Iohn* 13. 20. *If I ſend any man, he that receiveth him, receiveth me.* But God aſcending, raiſed and ſent Paſtors, *Epheſ.* 4. 10. Secondly, ſo long as he keepeth himſelf cloſe to the Doctrine of the Prophets and Apoſtles; for ſo long he is ſure he delivereth nothing but inſpired Doctrine, which all confeſſe to be the voice of God.

The Lawyer reporting the Law out of the great Charter or Statutes enacted, it was never held the voice of the perſon, but of the Law. The Embaſſadour holding him to his inſtructions in his Commiſſion, his words were never thought his own, but his Princes voice: and ſo is it here.

Reaſon 1. The faithfull in all Ages ever eſteemed the Miniſtry of the Word even as the voice of God himſelf, *Iſa.* 2. 3. *Let us go to the houſe of God, and he ſhall teach us in his wayes.* Acts 10. 33. *We are ready to hear all things that are commanded thee of God.* 1 Theſ. 2. 13. *Ye received of us the Word, not as the word of Man, but as it is indeed the Word of GOD.*

Divine properties of the Word ſpoken by Miniſters. Secondly, how can our word be any but the Word of God, whom it expreſly reſembleth in many divine Properties, not agreeing to any word of Man or Angel. As,

First, in Majeſty and Soveraign Command; for our Miniſtry having no humane help of power or eloquence, but delivered in the plaineſt and loweſt ſtile, ſo as its own evidence may appear, it is of ſuch Majeſty and power, as it bindeth every ſoul, Prince and People, rich and poor, and ſpeaketh to them in like manner, without any difference or reſpect of perſon; abſolutely commanding or forbidding under promiſe of eternall life, or threat of eternall death; which only he can pronounce and perform, who himſelf is eternall and everlaſting; and whatſoever we bind and looſe in Earth, is bound and looſed in Heaven.

Secondly, in Divinity; even our Word ſheweth it ſelf to be Divine, and from God: firſt, from the matter of it, no part of which can be reached by humane reaſon, but the Angels themſelves ſtill deſire to pry into them; the myſtery of the Trinity, the myſtery of God's Incarnation, of our whole Redemption; all which the naturall man without the Spirit cannot conceive nor perceive, before he be taught, 1 *Cor.* 2. 14. Secondly, from the purity of it; no part of our word

word ſavoureth of any ſin in any perſon whatſoever, no more then God himſelf doth; Our word is as pure as the Sun, which diſcovereth all filthineſſe, but contracteth none, ſavoureth none; Our word alloweth not any either to conſent to, or conceive the leaſt ſin. Again, no part of our word ſavoureth of earth or earthlineſſe, but al of Heaven, whence it is; nay, it is all clean contrary to earthly deſires, affections and practices, ſtill lifting our heavy mouls Heaven-ward: if we were of the World, we ſhould ſpeak of the World, and for the World; but being ſet directly againſt the World, our Doctrine cannot be from the World, 1 *Iohn* 4.

Thirdly, the Divinity of our Word is manifeſt in that, as God himſelf, it ſearcheth the Heart, and penetrateth into the very Secrets and Bowels of the ſoul, *Hebr.* 4. 12. *It is ſharper then a two edged Sword, a diſcerner of the thoughts*, &c. If our word were from Man, it could only bind and direct the outward Man, as the words of Princes do, and could go no further: But when by our Miniſtry the ſecrets of Mans heart is laid open, and men fall on their Faces, and worſhip God, and ſay plainly, *God is in you indeed*, 1 *Cor.* 14. 25. who cannot conclude our word to be ſpirituall and Divine, as God himſelf is? When a poor man, a ſtranger to thy perſon, or to thy ſins and ſecret thoughts, ſhall by the Word walk along in thy houſe, and tell thee thy thoughts, and point thee to thy ſecret ſin, and that which no creature knoweth but God and thy Conſcience, canſt thou ſay, This is any other Word but God's, who only knoweth the Heart, &c.

Fourthly, the Divinity of our Word appeareth in the Divine end, all of it is for God, and all of it is from God; all of it ſpeaketh or ought to ſpeak for God, for the upholding of his Glory, his Law, his right, his Grace, and his Image. When we read of the Pen men of the Scriptures, that they in writing were ſo ſet for God, as they ſet againſt themſelves, and blazed their own ſin and ſhame to all Poſterity, that God might be glorified; for ſo did *Moſes*, *David*, *Paul* and the reſt, every man will ſay ſurely fleſh and blood ſet them not on worke, for then they would have ſpared themſelves, and their credits. So if Preachers preach not for ambition, preferment, oſtentation; but regard neither friend nor foe, nor themſelves, but hazzard, and looſe their Friends, Means, reputation of learning, & all to deliver plainly the Word of God, to the upholding of Gods glory and true worſhip, and to thruſt downe all in his way that is contrary, who cannot ſay ſurely this is of God, the voice and worke of God, for reaſon, and humane wiſdome would make this man take another courſe if a Superior power overruled him not.

Thirdly, That the Word of ordinary Paſtors and Teachers called by God, is the Word of God, is proved by divine effects, wherein it carrieth Gods mighty power with it. This power of the Word which we preach, is partly within us, and partly without us. *Reaſ.* 3. Divine effects of the Word ſpoken by Miniſters.

Firſt, within men the notes of divine power in our word is, firſt, in that flat contrary to naturall wiſdome, and reaſon; it ſecretly boweth mens hearts to the obedience of it; pulling downe the ſtrong holds which Satan reareth to hinder the obedience of it. Yea, that Doctrine which ſeemeth moſt fooliſh and abſurd to reaſon, doth powerfully ſubdue the thoughts and conſcience contrary unto it, to the willing obedience of it; that as the Apoſtles ſaid of their Miniſtry, we may by Gods bleſſing ſay of ours, 2 *Cor.* 10. 50. our weapons are mighty through God to caſt downe ſtrong holds, and Turrets, which all the Canons of all the Princes on Earth cannot demoliſh. 1. Within men.

Tell me thou Chriſtian, what power but Gods hath perſwaded thee to deny thy ſelfe, to take up thy croſſe, and follow Chriſt, to deny thy own beſt workes, and worthineſſe, to eſteeme the Croſſe the way to the Crowne, and all things in the World droſſe and traſh in compariſon of Chriſt and his merits; is not this a powerfull voice of God that can draw contraries out of contraries.

Secondly, muſt not that be a Word of God that muſt draw life out of death, and quicken a dead Soule? but ſuch is our word in every mans converſion, and regeneration. It is the voice of the Sonne of God that muſt ſay *Lazarus* come forth, and he commeth forth; all that are in the graves muſt heare his voice and none but his, whether in grave of SINNE, or, MORTALITY.

Thirdly, muſt there not be a divine power in that word that can command light into darkneſſe. It muſt be a creating word that can ſay, Let there be light in ſuch a cave of darkneſſe as mans minde by nature is, and there is light. It muſt be a potent word of the God of truth that can lead a man into all truth; but how many under our miniſtery may ſay with the blind man; *one thing I know, that I was blinde*, I am ſure *now I ſee*: and then I muſt conclude as the ſame blind man againſt the *Jews*; have we opened thy blind eyes, and knoweſt thou not whence we are; a wonderfull blindneſſe: can any open the eyes of him that is borne blind but God? So our word is the Word of God.

The change of the heart by the word in foure things.

Fourthly, it muſt be a word of omnipotent power that can change the heart of man, but ſo doth our Word in this miniſtry, and ſo it is the word of God, and not of man. Now the change of the heart is manifeſt in four things.

Firſt, whereas every mans heart is a moſt filthy Cage or Stye of all uncleanneſſe; fit for nothing but Luſts and Divels to dwell in: by this powerfull word in our Miniſtery many ſuch foule hearts are wrought to holineſſe. By this Miniſtery God now ſanctifyeth his Elect according to our Saviours prayer, Joh. 17. 17. *ſanctifie them in thy truth*. Can a word of a weake man worke this change, to fit ſo foule an heart for a cleane Temple of the holy Ghoſt, or is it not the ſame mighty voice which with one *fiat* made all things of nothing, which is now put forth in our Miniſtery.

Secondly, whereas every mans heart by nature is as hard as an Adamant, and of the nature of a Rock, ſtout againſt God, and his grace, what voice of fleſh can alter this diſpoſition of the heart, to make it melt with voluntary griefe for ſin, into many ſalt and ſad teares, which nothing in the World but ſight of ſinne could wring from them, *Pſal.* 29. It is the voice of the Lord which muſt breake ſuch Rocks, and make the Mountaines to tremble; and this great worke is dayly done in our Miniſtery, both in the convincing of ſome, and converting others.

Thirdly, whereas every heart by nature is full of ſelfe love and ſelf reſpect, is in love and league with this world, minding only earthly things, and wedded to the World, as to the firſt wife; an happy change is made by this voice in our weake miniſtery, that a converted heart can judg it ſelf, condemne it ſelf, mortifie it ſelf; yea, and ſacrifice it ſelfe up to God and his ſervice, *Rom.* 15. 16. that the offering up of the *Gentiles* might be acceptable, being ſanctified by the holy Ghoſt. And by this ſame voice the ſame heart is pulled from off the cares and deſires of the World; now it is crucified to the World, and the World unto it; now profeſſing more enmity then ever it did amity unto it. Say now if God hath not ſpoken to this changed heart.

Fourthly, whereas every heart naturally never hated any thing more then the Word of God, being as contrary to corruption of nature as light is to darkneſſe. By the efficacy and power of this voice, that heart is ſweetly drawne to love the Word above thouſands of Gold and Silver; yea, as his owne life; it loveth not now any ſupport or ſweet helpe of nature comparable to the Word of God. Nay, it loveth not the owne life to the death in compariſon of one line of this ſweet word, which formerly it ſlighted, and deadly hated. No man ever findeth this change of heart by our Miniſtry, but he will be ready to ſay to us, as Chriſt to his Diſciples. *Mat.* 16. 20. It is not you that ſpeake, but the ſpirit of your Father that ſpeaketh in you.

Now

Now the powerfull effects of this Word in our Miniſtry without men, arguing it to be divine; are, 2. Without Men.

Firſt, the calling of the Church; firſt, to Grace: What can gather a Church to Chriſt, but the voyce of Chriſt? It is not the ſound of a Trumpet blowne by a Princes command, as the *Browniſts*, but the golden and Evangelical Trumpet, and in which the voyce of Chriſt is heard and obeyed. Secondly, to Glory; a powerfull and divine Word muſt that be that can worke out ſo miſerable a lump as man is to happineſſe, which can bring heaven into earth here below, and at length earth into heaven hereafter. But this doth the Goſpell in our Miniſtry, and ſo we conclude of it in our Miniſtry, as the Apoſtle in his, *Rom.* 1. 16. *It is the power of God to ſalvation.*

Secondly, it muſt be a powerfull voyce and perſwaſion above mans, that can excite the whole man to ready and chearfull obedience, in moſt difficult dangers and coſtly Commandements. But ſo doth our word in the Miniſtry; It maketh the Convert ready with *Abraham* to forſake his Country, to offer up his Son *Iſaac*, to circumciſe his houſe, to be diligent in goodneſſe, when it bringeth nothing to his outward eſtate but diſgrace and loſſe; to ſwallow reproaches, contemne the contempt of the world, and to reſiſt even to blood, ſtriving againſt ſinne; and this is the voyce of him that called; no word of fleſh would or can perſwade it: this maketh nothing of thick and thin, fire and water.

Thirdly, it muſt be the voyce of God in a meane man that is too ſtrong for all enemies that riſe up againſt it. Firſt, Temporall. This word in our mouthes bindeth Kings in chaines, and Nobles in fetters of iron, *Pſal.* 149. 8. A mighty voyce, which the proudeſt Tyrant or Atheiſt dareth not whiſper againſt, though they would gladly caſt off the yoake of it. Secondly, Spirituall. It muſt be a powerfull word that can uphold the Heart againſt the moſt helliſh and deadly aſſaults and temptations, and to wraſtle untill he have never a limbe left, and to truſt even when God ſeemeth to kill him. *Job*

What word but Gods can overcome the wicked one? 1 *John* 2 14. *the Word abideth in you, and ye have overcome the wicked one.* It was the mighty word of Chriſt that commanded a legion of Divels to come out, and they came out. This ſame word of Chriſt in our mouthes caſteth out Divels daily out of mens hearts, as then out of their bodies. Thirdly, Both Spirituall and Temporall. This word of ours hath blaſted and conſumed Antichriſt within theſe laſt two hundred yeares, more then many millions of armed men could doe, and ſhall not leave him till he hath quite ſlain and deſtroyed him. 2 *The.* 2. Who is he now, that ſeeing theſe mighty effects of our Miniſtry, dares ſay, that it is not the voyce and mighty word of God?

Fourthly, the revenge of God upon contemners, and haters of our word, argueth it plainly to be his own, *Iſa.* 44. 26. He *confirmeth the word of his ſervants, and performeth the counſell of his Meſſengers*; as with his Prophet *Samuel*, ſo he watcheth that *none of* our *words fall to the ground*, 1 *Sam.* 3. 19. he never manifeſted himſelf more clearly againſt *Pharaoh*, *Saul* and *Julian*, then he doth againſt open Blaſphemers, Drunkards and Scorners, ſtriking them according to his word in our mouthes, with horrible plagues ſpiritual, which though they are moſt ſenſeleſſe of, yet are muſt deadly. And Temporall, in themſelves, in their families, in their names, eſtates, friends, but all prepare them to further wrath. A plaine demonſtration that this is Gods word and truth, which he ſo fully accompliſheth.

Firſt, Miniſters muſt ſpeake as the word of God, 1 *Pet.* 4. 11. *If any man ſpeake, let him talke as the words of God*: ſo to ſpeake as becomes the Miniſters of Chriſt, *Coloſ.* 3. 4. *Uſe* 1. Preach as become the Word of God.

Queſt. How may a Miniſter doe this?

Anſw. He muſt be carefull both for the Matter delivered, and the Manner of the delivery.

Firſt, for the Matter, three rules are to be obſerved: firſt, he muſt goe to God himſelf 1. For matter?

himſelfe by prayer for direction and choice. Secondly, he muſt goe to the booke of God, by ſtudy and meditation; he muſt hold to that, and he ſhall be ſure to ſpeake what God would ſpeake, not ſaying, Thus ſaith this Father or this Fable, but thus ſaith the Lord God.

Thirdly, he muſt be ſure that the whole matter be for God, and for the Salvation of the People of God. The Prophet, *Ezek.* 13. 3, 4, 5. giveth markes of falſe Teachers and fooliſh Prophets; firſt they ſpeake things they never learned out of the Word, they follow their owne hearts, prophecy out of their owne Spirits, and have ſeen nothing. Secondly, if they ſpeake one word for God, they ſpeak two for themſelves; they are hungry Foxes, that lye in wait for the prey, ſet upon covetouſneſſe; will tranſgreſſe for a piece of Bread, and love the wages of unrighteouſneſſe. Thirdly, they are careleſſe of their Peoples good, they goe not to the breach, nor make up the hedge of the City or Vineyard of God, they let the Enemy ſpoyle and the Beaſt root up; they pray not for their People nor conſcionably exhort, rebuke, nor threaten, but proclame peace, and give way to every one to doe as he liſt, ſo they may ſit at peace.

2. For manner. Secondly for the manner; the Miniſter muſt labour to ſpeake as God would ſpeake; Firſt wiſely, diſtinguiſhing Perſons: God appointeth milke for Babes, and ſtronger meat for ſtronger men, and it was the wiſdome of Chriſt *Mark*, 4. 35. to teach as they were able to bear away; to feed Children with bones or cruſts were great folly.

Another point of Gods wiſedome is, that he ever ſpeaketh to the comfort of the Godly, and incouragement of weake grace; but he feedeth the Sinner with judgement, and ſharpeneth his ſpeech againſt evill men: And it is not the voice of God that diſcourageth godlineſſe, diſcountenanceth piety, and ſtrengthneth looſe and Libertine Perſons.

Another point of Gods mercy in carrying reproofes is, he temporeth them according to the perſons and ſinnes; he is not ſo eager againſt a weake Chriſtian as a ſtrong. What need a man take a Hatchet to break an Egge; Men are not ſo heavy in correction to an Infant, as to a ſtripling; A wiſe Miniſter will not rip up every weakneſſe in Chriſtians and men fearing God, and be more ſharp in them then in the raging Sins of prophane Perſons. The Lords voice never quencheth ſmoaking flax, never deſpiſeth beginnings or ſhews of Grace.

Secondly, he ſpeaketh unpartially, diſtinguiſhing, but not reſpecting Perſons. Gods voice ſetteth it ſelfe againſt the ſinnes of all Perſons high and low; as God doth not, no more doth his Word, no more muſt his Miniſters reſpect Perſons; but rather oppoſe exemplary ſinnes in great Ones, which doe greateſt hurt, and ſhew his love in reproving Sins moſt in his neareſt Friends, *Act.* 5.

Thirdly, God uſeth to ſpeake boldly, and freely againſt all ſin, ſparing none; for all are alike hatefull to him; Gods Word is a word of power, and Gods voice was with Authority. It is powerfull and zealous preaching that is Gods Word: That men may ſay of our Miniſtry, as they did of Gods owne, never man ſpake ſo; and yet with his free rebukes of his Children he mingleth love; ſo his Miniſters muſt rebuke all with patience, but Gods children as Parents, as Fathers of them, and as tender Nurſes, 1 *Theſ.* 2. 7, 12.

Fourthly, God ſpeaketh alwayes holily, he ſpeaketh not one thing and doth another; So the Miniſter muſt utter Gods voice in all unblameable converſation, 1 *Theſ.* 2. 11. walke in holy examples, as types unto the Flock; he muſt not direct men one way, and himſelf either ſtand ſtill as a ſtake in the way, or walk another; God doth not ſo. Thou that teacheſt another not to be proud, covetuous, riotous, &c. art thou ſo? &c.

Vſe 2. Hear it as the word of God. Secondly, Hearers muſt heare and receive our word in the Miniſtry as the word of God, and not of man, 1 *Theſ.* 2. 13. for the ſame reverend diſpoſition is due unto this Word, as if God from Heaven ſpake by himſelfe unto us.

Queſt. How may we doe ſo?

Firſt

Firſt, with acknowledging the voice of God, *Cant.*2.8. The Chuch joyfully acknowledgeth the voice of her wel-beloved, the firſt and moſt neceſſary rule on which the reſt doe depend, and the learning of which would helpe men out of foure great Errors, which hinder the property of the word in their hearts; for men moſt commonly to their owne great prejudice miſtake us in four things: *Anſw. Rule.* 1.

Miniſters miſtaken foure wayes.

1. In our Perſons.
2. In our Office.
3. In the manner of performing.
4. In the Fruit of it.

Firſt, the Divell hath taught the World a trick to deſpiſe our Perſons as baſe and abject, that the word in our mouthes might be as baſe in their eyes as our Perſons be. For ſuppoſe our Perſons baſer then they be, and that for outward reſpects of Parentage, Education, and meanes, we were not able to compare with ordinary men, as ſome of us might; yet God hath choſen us, and not them to be Veſſels to put his name in, and hath betruſted us, and not them with an excellent calling, to be the very voice of God to his People; yea, he hath put his Spirit in our mouthes, and not theirs, which ſpirit no man is able to reſiſt, as *David* to *Michal* 2 *Sam.* 6. 21.

Secondly the Divels ſubtilty is great, in turning mens eyes upon our Perſons from our Office; they thinke they may ſafely contemne our Perſons, unleſſe they had God himſelfe in Perſon to ſpeake to them. But our Lord, *Iob.*13.20. ſheweth plainely, that the contempt of Chriſt himſelfe our Lord is the cauſe they contemne us his Servants; and *Marke* 12.5,7. the Husbandmen that beat, and ſlew the Servants, they ſlew alſo the Sonne himſelfe afterward; and *Act.* 7. 52. *which of the Prophets have not your Fathers ſlaine? and now you have ſlaine him whom they foretold.* Thou haſt contemned Chriſt before us. Let men ſo thinke of us as the Miniſters of Chriſt, or never ſay they would heare the voice of Chriſt.

Secondly, Men not acknowledging the voice of God miſtake our office, and can deſpiſe the calling too, whereof we need not be aſhamed. *Rom.*1.16. *It is the power of God to Salvation.* They hold our words Wind, whereas being Gods voice it muſt be infallible and irreſiſtible in the powerfull effect of it, whether in mercy or juſtice, *Mat.* 18. 18. *Look what we bind on Earth is bound in Heaven.* And *Iob.*20.25. whoſe Sinnes we remit they are remitted, and whom we bind over to death, and Judgement, God in Heaven doth it. Let not thy conceit thinke to fruſtrate the voice of God.

Thirdly, not acknowledging this voice, men miſtake us in the manner of performing our office; if we be bold and plain in our meſſage we are thought proud, preſumptuous, malepart, yea mad men, as *Zachariah* was by *Joaſh* and the Princes, 2. *Chron.*24. 20. and *Paul* by *Feſtus*, and *Moſes* and *Aaron* charged to take too much upon them. Whereas if we hold our ſelves to our Commiſſion we may be bold and juſt, for ſo *God* may be; and to checke the boldneſſe of a Miniſter in reproving Sin, is to ſay God himſelfe is too bold with your ſins, and taketh too much upon him.

Fourthly, in the Fruit of our Miniſtry men miſtake, not acknowledging Gods voyce, and place their Faith in the wiſedome, learning, paines and grace of men, and not in the power of God, contrary to 1 *Cor.* 2. 4.

If in the Miniſtry thou art converted, directed, thy heart humbled or comforted, give God the praiſe of his grace: Let the glory be his whoſe powerfull voyce it is that hath faſhioned thee by grace unto glory. This light alone could ſet light in the middeſt of thy darkneſſe, and being dead in ſin could quicken thee to the life of grace and glory.

Secondly, acknowledging of Gods voyce will make men prepare to heare; When *Moſes* came to heare God ſpeake to him, he muſt put off his Shooes, *Exod.* 3. 5. So comming to hear God ſpeake, thou muſt put off all uncleane unreverent and Worldly thoughts and deſires which clogge and hinder thee; Oh how *Rule* 2.

feare-

fearfully do men ſin againſt this rule, not conſidering before hand before whom they come, from whom the Voyce is, of whom, and for what end?

If we came to heare an idle ſong, a fooliſh ſtory, or an old wives tale, we might come unſanctified, and unprepared as moſt of us do. How many comes hither as to his Market or to his play, his heart, and mouth full of the world or worſe; from ſwearing lying, couzening, railing, putting no difference betweene this and any other prophane exerciſe, and ſo offer no other then the ſacrifice of fooles, conſidering neither Perſon, place, nor voyce; but let every godly man ſay, Speak Lord, thy Servant heareth. 1 *Sam.*3.

Rule 3. Thirdly, with faith and aſſurance, reſting upon the truth and ſtedfaſtneſſe of it, being the voyce of him that cannot deceive nor be deceived. The cauſe why the Word is ſo unprofitable is becauſe men mingle it not with Faith, an dbecauſe they acknowledge it not Gods voice. If the Word ſpeake comfort to mourners, we muſt leane upon the comfort of it, as if the Lord from Heaven ſhould ſpeake comfortably unto us; if it denounce threatning againſt our ſins while we are impenitent, we ſhould be no leſſe terrified, then if the Lord by his owne voyce ſhould thunder from Heaven a mighty voyce againſt us; if it direct us to any duty, we muſt conceive the voyce of Jeſus Chriſt, ſaying, *This is the way, walk in it.*

Rule 4. Fourthly, with ſubjection of our will, reaſon, and conſcience unto it without queſtioning or diſputing. To Gods voyce belongeth ſimple and abſolute obedience; and no other but Gods voyce hath this ſoveraingty in the conſcience. And this ſubjection of the whole Inner man to the Word will be diſcerned by two markes; firſt, if we glorifie the word of the Lord as the *Gentiles* did when they heard it, *Acts* 13.48. To glorifie the Word is when we eſteeme it more highly then all the words of men, and preferre it before the words of the greateſt men, or Proclamations of Princes, to which onely belongeth abſolute ſubjection. Secondly, if we ſet it up in us as a ſole Commander. For as the Word of God is ſo pure, as it never mingleth it ſelfe with ſinne or earthlineſſe; ſo we muſt not mingle it with earthly cares and luſts, much leſſe thruſt downe with earthly cares, courſes, and common faſhions of men. Shall Gods voyce be drowned by every call of ſinne, of luſt, of the World? or canſt thou ſerve two Maſters of ſuch contrary commands?

Rule 5. Fifthly, with reſolute purpoſe to obey the voice of God as the voyce of God; this is the chiefe end of hearing.

Reaſon 1. Firſt, All People walke in the voyce of their God, *Micah.*4.5. *and we will walke in the name of the Lord, &c.*

Reaſon 2. Secondly, The diſſembling *Jew* will ſay, All that the Lord commandeth we will doe, *Deut.*5.27. we muſt goe beyond them.

Reaſon 3. Thirdly, Not Hearers but Doers are bleſſed, *Jam.*1.25. *Yea, more bleſſed are they that bear the Word of God and keepe it, then the Wombe that bare Chriſt, or the Papps that gave him ſucke*, Luk.11.28.

Now the manner of obeying muſt be as to Gods Voyce, and that in foure things.

Firſt, Joyfully; for,
1. The bad Ground can doe ſo, much more good Men.
2. This Voyce ever ſpeaketh ſweet and Joyfull things.
3. There is a Commandement to draw with joy Waters out of theſe Wels of Salvation, *Iſ.*12.3

Secondly, Conſtantly; for,
1. Gods Voyce being of eternall truth, requireth perpetuall obedience.
2. Elſe our righteouſneſſe is as the Morning Dew, *Hoſ.*6.4.
3. A tryall of good Ground] is bringing fruit with perſeverance; and a friend loveth at all times.

Thirdly,

Thirdly, Patiently with affliction, though obedience to this voyce coſt them much paines, many croſſes, reproaches and diſgraces, 2 *Theſ.* 1.5. For firſt, it is the choyſe of the beſt part: ſecondly, it is the choyſe of the beſt perſons; *Moſes* chooſed to ſuffer, becauſe Gods voyce called him to it. Nay, all the obedience of Jeſus Chriſt was but a patient paſſion, looſing his life and glory, becauſe he would not looſe his obedience.

Fourthly, Fruitfully, with much encreaſe, as having the beſt Teacher; ſuch as have God himſelfe to teach them, may quickly come to a treaſury and full ſtore-houſe of wiſdome and graces: oh the plague of barrenneſſe in the middeſt of ſuch meanes.

Three ſorts of offenders here-in.

Now amongſt many great Offenders, I will onely note three for the preſent.

Firſt, careleſſe and ſecure perſons, who are careleſſe to hear Gods voyce, and wil not ſtep out of doores to heare the voyce of their God; they are careleſſe in hearing, and reſt in the act done. They have heard a ſound of words, but they have not conſidered neither what they are, nor from whom they come; they are careleſſe after hearing to remember or practiſe it. Were ever the Heathens ſo reſpectleſſe of the voyce of their Oracles, as we are of the voyce of our God. What Subject dareth forget the ſpeciall commandements ſpoken from the Princes mouth? and how dare we let the word of God himſelfe run out, Heb. 2.2. *ſeeing he will ſurely require it of us.*

Secondly, looſe and libertine Profeſſors, who by their careleſſe and neglected lives, bring this precious Word into diſgrace. Dareſt thou make Gods word a by-word? Doeſt thou give occaſion to lewd perſons to jeſt at Religion, and ſpeake ill of the wayes of godlineſſe? Oh, theſe be they that run after, and heare ſo many Sermons, ſee their fruits, ſome of them will be ordinarily drunke, ſome will raile and revile; ſuch and ſuch are ſlippery in their promiſes, and they are all alike, &c. they will talke of Scripture, but as bad as the worſt. Oh, better a Milſtone were hanged about thy necke, and thou caſt into the Sea, then to make Gods voyce and bleſſed Word a ſcorne to profane perſons.

Let wiſe Chriſtians conſider:

1. The requeſt of *David*, Let none be reproached becauſe of me, much leſſe all.

2. How hatefull it was to God, that his People ſhould by ſuch careleſneſſe pollute his name among the Heathen, *Ezek.* 36. 20. Oh, theſe be they that come out of the Lords Land, and of Gods teaching.

3 If thou wert as deare unto God as *David* himſelfe, if by ſinne thou makeſt the enemies of God to Blaſpheme, he will pay thee once for all, 2 *Sam.* 1. he will make thee and them know, his Voyce teacheth thee no ſuch behaviour.

Let this Voyce of God, crying, Woe on them by whom ſuch offences come, make thee to cry, Woe on thy ſelfe, and on thy ſinne and ſcandall in the profeſſion; that all that have ſeen thy ſinne may ſee thy ſorrow, thy humility, thy ſhame; O thy feare, elſe never dare to take the name of God into thy mouth, if thou hateſt to be reformed, *Pſal.* 10.

Thirdly, the third ſort of Offenders are ſuch as are Reſiſters, and Scorners of Gods Word in our Miniſtry; ſuch as having heard their ſinnes reproved, can jeſt on our perſons and Sermons: But let theſe remember; firſt, how bootleſſe it

it is, *Act.*6.10. they could not reſiſt the ſpirit. Secondly, thou canſt not make God a lyar, nor never alter the thing which is gone out of his mouth. That he hath written, he hath written, Heaven and Earth way paſſe, but not one Word of his.

Thirdly, he is a happy man that can tremble at the word, becauſe all the threats of it muſt be accompliſhed.

Then let the Adulterer tremble, ſeeing Gods own voyce hath uttered, That Whoremongers and Adulterers God will judge.

Let Uſurers tremble, ſeeing Gods owne voyce hath ſaid, There is no roome in Heaven for them.

Let Swearers and Theeves tremble, becauſe of that flying Booke full of curſes.

Let proud Perſons tremble, ſeeing he will viſit them that wear ſtrange Apparell, *Zeph.*1.8. and that after an eſpeciall manner he reſiſteth the Proud.

Let Contemners of the word tremble, when they heare that God will come in flaming fire rendring vengeance to all that obey not, 2 *Theſ.*1.6.

And let Drunkards tremble, ſeeing in the hand of the Lord is a Cup and the Wine is red, and they ſhall drinke the dregs of it, *Pſal.*75.8.

That I will ſend a Famine into the Land.] Having ſpoken of the Preface, we come to the denuntiation it ſelfe, in which are three things to be conſidered:

1. The Author of the judgement, *I will ſend.*
2. The kind of judgment; *a Famine, not of Bread or Water, but* of the *Word.*
3. The place whither; *into the Land.*

Doctr. It is God that ſendeth all afflictions.

I will ſend.] Whence we learne, that all afflictions and evils of puniſhment are from the Lord God, *Amos* 6.3. *Is there any evil in the City, and the Lord hath not done it*; by evill he meaneth publicke calamities, as the Sword, Famine, Plague, &c. not *malum culpæ*, but *pœnæ*. *Iſay* 42.29. Who gave *Jacob* for a ſpoyle; did not the Lord? Iſaiah 45.7. *I forme light, and create darkeneſſe: I make peace, and create evill*; evill is not there oppoſed to good or right; that evill God createth not, but oppoſed to peace and proſperity, evill of affliction, as Warre, trouble, moleſtation, &c. *Hoſea* 6.1.

Reaſ. 1. He is *Jehovah adoni* ſaith our text, *Jehovah* that giveth being to all things, actions, and motions, both in the decreeing of them, and in their actuall exiſtence. Firſt, he giveth them being in his decree; for as all executions that come downe into the Country are decreed above in the higheſt Court; ſo all actions, and afflictions below, are decreed above in Heaven. Secondly, he giveth to all beings and motions a preſent exiſtence according to his decree, for elſe his decree ſhould be fruſtrate, and ſomething ſhould have a being out of the chiefe being, he either not knowing it, and ſo ſhould not be *omniſcient*; or not willing it, and ſo ſhould not be *omnipotent*; or not caring whether it be or no, and ſo ſhould not be *omniprovident*.

Secondly, he is *Adoni*, that is, the great Ruler of the whole Earth, as *Zach.*4.14. who wiſely ordereth this great houſe of his, partly by his directions, and partly by his corrections, when the former are neglected. This *Adoni* rained Fire and Brimſtone from *Jehovah* on *Sodom* and *Gomorah*, *Gen.*19.24. This great Ruler ſlew all the Firſt-borne, both of man and beaſt, *Exod.*12.12,29. The ſonne of God is that man clad with Linnen Garments, that filleth his hands with Coales of fire, and ſcattereth them over the City *Jeruſalem* to burne it, *Ezek.*10.2.

Reaſ. 2. Secondly, whatſoever Inſtrument or Secondary cauſe be uſed, the afflicting hand is Gods ſtill; for firſt, all power is his to command the Creatures; Angels move not but at his word. The wicked ſpirits muſt have leave from him to deceive *Ahab*, to aſſault the Swine; wicked men ſpoyle not but by him. *Chaldeans* and *Sabeans* robbing *Job*, he ſaith, the Lord tooke away his Goods. *Shimei* could not raile on *David* if the Lord had not bid him.

The Beaſt ſhall teare or ſpare as he pleaſeth, as in *Daniel*. The Fire ſhall burne

burne or not burne at his command, as in the three Children, &c. *Fire, Haile and Snow, and all Creatures fulfill onely his Word,* Pſal. 148.8. Secondly all puniſhment whatſoever is an execution of Juſtice, and ſo the proper worke of the ſupreame Judge of all the World, what Executioner ſoever he appointeth; For as all Magiſtracy is derived into moſt Inferior Officers, from the Fountaine of all power in the King, the head of the Common-wealth; ſo all execution of juſtice is from Gods ſoveraigne power. And as it is no diſgrace to the courſe of juſtice, if the Executioner or Hangman be never ſo vile and hatefull; ſo it is no diſparagement to Gods juſtice while in his courſe and proceedings he uſeth the baſeſt and vileſt Executioners, whether Divels in nature or Divels incarnate.

Thirdly, although the puniſhment and affliction of Sinne be by ſin it ſelfe; yet God doth righteouſly and actually inflict it, *Exod.* 9. 21. *I will harden the heart of Pharaoh,* 2 *Chron.* 11.4. The rebellion of the ten Tribes came of God, and was his worke, 2 *Sam.* 16. God bad *Shemei* curſe *David,* 1 *Kings* 22.22. The Lord ſendeth evill ſpirits, charging them to deceive *Ahab.* 2 *Theſ.* 2.11. God ſendeth ſtrong deluſions that men ſhould beleeve lyes. *Herod, Pilate* and the *Jewes* did nothing againſt Chriſt, but by the determinate counſell of God, *Acts* 4. 28. yet it was the greateſt ſinne that ever was. *Reaſ.* 3.

Object. How can God then but be the author of ſinne?

Anſw. The chiefe good cannot be the Author of the chiefe evill, which is ſinne, whatſoever he doe or doe not; for then he ſhould be contrary to himſelfe, and ſo ceaſe to be a pure ſimple divine nature, yea, ceaſe to be God. Nay, he cannot but be a great enemy to all ſinne:

1. Hating all,
2. Forbidding all,
3. Revenging all,

} as moſt contrary to his moſt holy nature.

But though no evill of ſinne can be good, yet it is good there ſhould be evill of ſinne; *Mala fieri bonum eſt.* And ſo,

Firſt, God hindereth not the being of ſinne. *Object.* Is not he guilty of ſinne that hindereth it not when he may. *Anſw.* In Men, being bound, it is, but not in God, who is not bound by any Law, but his own righteous will.

Secondly, God willeth the being of ſinne, *ſub ratione boni*; for he knoweth how to turne it unto good, and to his greateſt glory in the manifeſtation of his Mercy and Juſtice; and if ſinne ſhould no way ſtand with the will of God, there ſhould be no ſin in the world; for againſt his will can nothing be done or ſuffered.

Secondly, God willeth ſinne not as ſinne, but as a puniſhment; as he let *Pharaohs* heart be hardned, *Shimei* rayle, as a puniſhment of ſinne in *Pharaoh* and *David,* which ſtandeth with juſtice.

Object. But how can that be ſinne which God willeth, ſeeing his will is the rule of righteouſneſſe?

Sol. In Gods will is a diſtinction; his will is of Approbation, or Providence. By the will of approbation he never willeth ſinne to approve or abbet it any way. But by his will of Providence he knoweth how to fetch good out of it, and ſo willeth the being of it, and ordereth it for the beſt.

Queſt. I can ſee better how to puniſh ſinne with ſinne, is a fruit of juſtice, then how it can ſtand with the holineſſe of God.

Anſw. Yea, this notably ſetteth forth the holineſſe of God, and wiſedome, who can worke in ſinne without ſinne; his nature is a thouſand times purer then the Sun. A skillfull workman can uſe a bad toole well; and let the Inſtrument uſed by God be never ſo crooked or wicked, the Lord is free from all the crooked and bad diſpoſition of it, he leaveth all that to the wicked Inſtrument, and abideth an holy and juſt Agent in whatſoever, by whomſoever, whenſoever, and howſoever he worketh.

Secondly, in ſuch Actions as theſe where are both fault and puniſhment, all the evill of the fault commeth from Satan, and our owne corruptions, and all

the evil of punishment from God. Thus God, Man, and Satan is said to harden the heart, and to blind the mind; Satan as the chiefe worker and efficient, *incitando, infundendo malitiam, duritiem.* Man is an Instrument blinding himselfe *meritorie*, by his owne desert rejecting means. God *tantum puniendo*, as the Judge of all; so *Augustine*, *Deus induravit* Pharaonem *per justum judicium*, Pharaoh *seipsum per liberum arbitrium*; *Deus immisit pœnam*, Pharaoh *commisit culpam.* So God appointed *Shimei's* tongue to be a whip to lash *David* with justly. *Shime* himselfe with a wicked and contrary both affection an end.

Thirdly, in all actions which have obliquity and crookednesse in them, we must discerne that which is Gods, from that which is not his. The action, motion and generall power of every action, *quatenus actio*, is good and from God; but the depraved quality in that action or motion from the agent. Whence had *Cain* the power, strength and motion by which he slew *Abel*, but from God, *in whom we live, move, and have our being?* and whence was the abuse of that motion, but from himselfe? for God had expresly foretold him, that all power of all actions must be from God, who leaveth all the evilnesse of them to the wicked workers. As the Rider is the cause of the Horses motion, but his halting is from his owne lamenesse. The Musitian the cause of the sound of the Lute, but the discord of the sound is from the Lute it selfe, being out of tune. Whence have we power to eat, drinke and speake, but from God? yet to surfeit, be drunke, and lye, is of our selves.

Reason 4. Fourthly, in punishments of sinne by sinne, God is an efficient cause of the one, but rather a deficient cause of the other. As in hardning, in blinding, in giving up to strong delusions, God inflicteth the punishment, but infuseth no sinne; he inflicteth the punishment, *non infundendo malitiam, sed non impartiendo gratiam*, saith *Augustine*. Thus he hardneth by denying or withdrawing his softning grace, *Indurat quos non emollit.* As the Sunne is said to freeze water, not by adding coldnesse, but by staying backe his heat. And when he leaveth the soule, and depriveth it of necessary grace, and of the strength and rule of the Spirit, it must needs fall into foule sinnes, as the staffe set upright, when the hand is removed. Thus he leadeth into temptation, by leaving the party to entertaine temptation, both in consent of will and practise of life. Neither let any quarrell with God for withdrawing his grace. For first, his Judgements are often secret, alwayes just. Secondly, so just as that *non derelinquit nisi derelictus*, saith Saint *Augustine*. Thirdly, most just to deliver them to lusts to be led, and by the Divel, that have refused to be led by God; they enjoy their choyce, and are pleased.

Fourthly, not onely all affliction, and punishment is from him; but all the circumstances are disposed by him; as first, the time; he allotteth an hour for the power of darknesse to worke. Such a time shall be Haile, Blood, Frogs, &c. As in *Exod.* Secondly, Place, the House, the Field, the Wildernesse, Paradise. Thirdly, measure and quantity; it shall not exceed the strength of his Children, much lesse overthrow the Elect. The Bush of the Church may he burned, but not wasted, *Exod.* 3.3. but shall be too strong for her Enemies. Fourthly, the End, the tryall of his Church shall be the consumption of his Adversaries.

In every affliction looke to the hand of God.

Use 1. If all afflictions be from God, then in all afflictions and punishments we must cast an eye upon the hand of God, *Job* 19.21. *The hand of God hath touched me*, Ruth. 1.13. *The hand of the Lord is gone out against me.*

Reason 1. It is the property of evill men to looke every way in their sufferings, but upward, as if misery came out of the dust, sometimes they blame chance and fortune the blind Gods of the Heathen; sometimes they accuse their owne improvidence and over sight; sometimes they flye upon the Instrument and second causes, had it not been for such and such they had done well enough, as the foolish Dog gnaweth the stone thrown at him, but looketh not at the hand; sometimes they suspect the Witch or evil Tongues; sometimes they let flye against the godly, as if they were the Authors and causes of all stirs and troubles, 2 *King.* 6. 31.

There

There was a Famine that Women eat their own Children, and the King ſweareth *Eliſha's* head ſhall ſtand no longer upon his ſhoulders: ſo if *Ahab* can get no Rain, *Elias* muſt dye. *Auguſtine* reporteth, in *Lib. de Civitate Dei*, That the Wiſe men and Idolaters cry out of the Chriſtians for the impairing of the *Roman* Empire, becauſe that old Idol-worſhip ceaſed, and Chriſt, a new God was received; and now the Goſpel (ſay ſome) maketh things dear, which in time of Popery were cheap: and according to Satan's old ſubtilty, where lyeth the imputation of Faction and troubleſomneſſe but upon faithfull Teachers and Profeſſors? theſe only trouble *Iſrael*: if we had another *Gun-powder-Treaſon*, it ſhould be laid upon them with as much reaſon. But we are otherwiſe taught by our Text, then to ſtand in ſuſpence, as the *Philiſtines* did, 1 *Sam.* 6. 7. whether God's hand ſtrike us, or Chance: and although we ſee none but men moleſting us, yet it is in our wreſtling with affliction, as with *Jacob* in his; he ſaw none but a man, and yet he wreſtled with none but God; and though men be the inſtruments, we may ſay of them as Chriſt our head, *Matth.* 26. *Thou couldeſt have no power over me, if it were not given from above*: Who in his own Example teacheth us not to look ſo much at the rod, as at the hand, as himſelf to the Cup of his Father, and not to thoſe that mingled it, *Iohn* 18. 11.

Secondly, great is the uſe, and an happy thing for our ſelves to ſee God, as in every thing elſe, ſo eſpecially in our corrections: For, Benefit of looking to God in affliction.

Firſt, this will work the heart to ſome humiliation, and make us humble our ſelves under the mighty hand of God; if we ſee God's hand ſmiting, it will force us to fall down before him in confeſſion of ſin, *Pſal.* 31. 4. *For thy hand was heavy upon me.*

Secondly, it will be a ſtrong means to quiet and ſilence the heart in God's ſtrokes; art thou under a painfull ſickneſs and mournfull eſtate, or any of thine? caſt thine eye towards God, and thou ſhalt be able to ſay, *Pſal.* 39. *I held my tongue and ſaid nothing, becauſe thou Lord dideſt it. Hezekiah*, what ſhall I ſay? thou haſt done it: Art thou wronged by men in high manner? the ſence of God's doing will content thy heart, as *Joſeph*, Gen. 45. *you ſent me not hither, but God ſent me before you.* Art thou reviled and ſlandered with evil tongues, as what good man is not? thou ſhalt contentedly bear it, if thou ſeeſt God in it, as *David*, *God hath bidden* Shimei *rail.* Do men bring unjuſt loſſes into thy eſtate, and take away thy goods, and under colours, rob thee of thy outward Comforts? Do but ſee Gods hand, and thou ſhalt with *Iob*, look beyond *Chaldeans* and *Sabeans*, and ſay, *The Lord hath given, and the Lord hath taken, bleſſed be the Name of the Lord.* Art thou perſecuted for well-doing? this will content thy heart, as Chriſt himſelf ſaith, *Shall not I drink the cup my Father hath given me?*

Thirdly, it will be a means to drive us to make our peace with God by true ſubmiſſion, and to run under his hand; for this breaketh the violence of the ſtroke, and to ſeek to him for releaſe, ſo doth the Church, *Hoſ.* 6. 1. *Let us turn to the Lord, for he hath ſmitten, and he will heal.* Fortune and chance rule not Gods rods; no humane help can remove the hand of God, Phyſick, Muſick, gaming, Charming, are oftentimes remedies that enlarge the Diſeaſe; but go to God by Prayer and repentance, as *Iſrael* under bondage ſighed to the Lord. To ſeek for eaſe from ſecondary cauſes, it is as if a Malefactor ſhould ſeek to the Executioner for pardon, and not to the Judge, in whoſe hand it is: If a Clock be out of order, ſtir a little wheel, and ye do nothing, but go to the great wheel, and you ſtay all the motion.

Fourthly, this will be a ſpeciall means to allay our impatient heat and vehemency, which we kindle and blow up exceſſively againſt the ſecond cauſes that God uſeth in the afflicting of us; *Iudges* 15. 6. When *Sampſon* had burned up the *Philiſtines* Corn, they ask, Who hath done this? So when we are wronged, let us make enquiry, not into the lower cauſes (as they did) but into the higher, and we ſhall conclude as *Naomi*, Ruth 1. 20, 21. *The Almighty hath given me much*

bitterneſſe. Iſa. 42. 24. *Who gave* Jacob *for a ſpoil?* Moſt men have wit to complain of ſuch and ſuch perſons that have ſpoiled them; ſuch a Neighbour, Servant or wicked man hath ſpoiled me in my goods, good name, &c. but few go higher, to enquire who gave them to be ſpoiled, robbed or wronged; which if they ſee, it will quiet them, and meeken them towards the inſtruments, as *Ioſeph*, *David*, *Iob*, &c. either to put up the wrong, or right it with Chriſtian moderation, and calm affections.

Uſe 2. In every correction look we to our ſelves.

If all afflictions and judgements be from God, then in all of them we muſt come to our ſelves, ſeeing they are all juſt, and all of them convince us of ſin: for firſt, whatſoever the Lord willeth or doth, muſt needs be juſt, becauſe he doth and willeth it, his Will being the rule of all Juſtice: In us things muſt, firſt, be juſt and good, and then we muſt do them; but in God it is contrary, becauſe he willeth and doth it, it muſt needs be juſt and right. Secondly, the juſt Judge of all the World could not afflict us, were there no cauſe; his juſtice cannot puniſh the guiltleſſe, *Gen.* 18. 25. *Far be it from thee to do after this manner, to ſlay the righteous with the wicked.* Job 4. 7. *Who ever periſhed, being an innocent? but they that plough iniquity*, &c. Thirdly, God cannot be diſpleaſed with his own Workmanſhip, which he hath made, and ſo could not afflict the perſon and ſubſtance of man, were it not for ſin, which he only and properly hateth. And ſo wrath in God conceived or executed, ever ſuppoſeth tranſgreſſion in the reaſonable creature,

{ MAN, or, ANGEL.

So as we may neceſſarily conclude from a puniſhment to a ſin; God puniſheth me, becauſe ſomething is amiſſe in me: the hand of God hath ſure found me in ſome harm, he hath found me in ſome way, or by-lane or other, wherein he would have me go no further, and ſo he hath ſet this affliction as a hedge of Thorns to keep me in. *Hoſ.* 2. 6.

Object. But ſome afflictions are not for ſin, as *Iohn* 9. 3. *Neither this man nor his Parents have ſinned.* And *Iob's* affliction was not for ſin, but for triall.

Sol. Firſt, no affliction but is firſt merited by ſin, *Lam.* 3. 39. *Man ſuffereth for ſin.*

Secondly, the poſition of one cauſe, is not the removing of another, where many concur; neither the affirming of the principall cauſe, denieth the leſſe principall; God principally intended his own glory in this judgement, and not principally the ſin of the party or Parents.

Thirdly, whatever God principally intendeth, we muſt alwayes acknowledge our ſins the cauſe; firſt, to humble our ſelves, as the Thief, *We are righteouſly here*: ſecondly, to juſtifie and cleer God in his judgement; accuſe thy ſelf, not the Judge, ſaith *Auguſtine*. Luke 23.

Object. But God's Children are righteous in Chriſt, and their ſins pardoned, ſo that it were not juſt they ſhould be puniſhed or afflicted for ſin.

Sol. They have no ſin to be ſatisfied for by their own ſufferings, for they are ſatisfactorily puniſhed in Chriſt, and they ſhall not be puniſhed again: but they have ſin to be aboliſhed in their nature, in their hands they have actuall ſins to be chaſtiſed, they have ſinfull inclinations, and ſo ſins to be prevented, much folly bound up in their hearts, and the rod of loving and fatherly correction muſt drive it out.

Object. But Chriſt was extreamly puniſhed, who had no ſin, and ſo there may be afflictions without ſin.

Sol. Chriſt was the ſpotleſſe Lamb of God, and had no ſin in him, but he had ſin upon him; he had none inherent, but he had imputed; he had none of his own, but an infinite burden of other mens: 2 *Cor.* 5. 21. *He hath made him to be ſin for us, which knew no ſin, that we might be the righteouſneſſe of God in him.* Seeſt thou any generall judgement on the Land? the ſin of the Land is the cauſe; *Micah* 1. 5. *For*

the

the wickednesse of Jacob, *and for* Israels *sin is all this.* Is any speciall judgement seized on thy self? why, thou needst not look beyond thy self to find the cause.

And the rather must we be brought to the right cause, for two reasons: First, because good and bad are more skilfull to see what is done, and who hath done it, then why it is done; and would find some cause without themselves: *Ionas* is willing enough to fall asleep in a Tempest, of which himself was the cause. And so *Balaam* when his foot was dasht to the wall, beat his Asse, but had no wit to discern the cause in himself, so as the poor Asse pointeth him to God's hand, saying, *Have not I been thy Asse so many yeers, & did I ever so before?* why then seest thou not an higher hand stretched against thy self? Whence is it that so many men prosper not in their Callings, labour almost without wages, toil in your Trades, and for the most part live upon losse? that many of you complain, your labour is no lesse, your skill and diligence more, and yet your Trading faileth, your Estate goeth back? who is he now that seeketh not the cause without himself? want of Money at home, want of Peace abroad, cunning of Merchants imposts on your Commodities, and who can deny these to be hinderances? But would you hear the voice of your Callings and Labours, they would lead you home to your selves: I have been thy Calling so many yeers, and maintained thee well, and made thee a great gainer, much Profit have I brought thee in, and did I ever serve thee so before? why then doest thou not see a speciall hand of God against thy self and thy own sins, some of which you have been pointed to, and yet have not repented nor reformed? Is it not just for your setting of Racks and Fats on the Sabbath day, for the oppression of many poor Servants, for Deceit, Swearing? &c. Get to the right cause of affliction. 2. Benefits.

Secondly, the going to the right cause, will lead to the only right way to cease the judgement, and that is to cease our sin: We fondly look that judgements should cease of themselves, and never remove the cause; as if we should look that fire should dye in fuell, and never stir hand to quench it: when a Town is on fire, every man will carry away all such things as would feed the fire, as dry Wood and Straw, especially Pitch, Oyle and Gun-powder: So when God's fire of Wrath is kindled, let us remove our sin, the stubble and fuell on which Gods displeasure feedeth. God hath deceived me, if you in this Town would throughly set to sound Reformation of things amisse, in publick and private, in Town and Houses, but God would answer you with speedy comfort and blessing on your Labours and Callings: This is the Way, walk in it so many as mean to meet with blessing and prosperity; *If we repent of our evil which we have done, God will repent of his evil which we suffer*, Jer. 18. 8.

See the surpassing wisdom and holinesse of God, who can so many ways work in sin without all sin; none is so holy as the Lord, we cannot touch Pitch but we shall be defiled with it, nay, we can do no holy thing without some stain or sin. *Use 3.*

But God doth not only barely decree and permit the being of evil, but also operatively and workingly doth permit it: for when he saith, I will harden, I will send strong delusions; it is a weak exposition to say, I will suffer him to be hardned, or to be deluded; for God might then as well say, I will steal, or I will kill, &c. because he also permitteth this. But most holily and justly the Spirit of God ascribeth the action of hardning and seducing to the Lord himself, which is beyond permission, as saith *Aquinas*: For first, as a Creator he willeth every work, but not the iniquity of any; he workingly permitteth the action, which is sin, but not the sin of the action; and every power to work or move is from the Creator; but as that power or motion is defective, it is from the Creature; being good, first, from the common principle, which is God, from whom it is; secondly, from the common nature of it; for all infection is from the particular respect of the Creature, so far as it is corrupt: thirdly, good in the subject of the action, which is a motion according to nature, whence every sin is said to be

be good *ſubjectivè*, it being but the abuſe of a good action or motion, and *omne malum eſt in aliquo bono*, and *poteſtas mali à deo eſt.*

Secondly, as a free Agent, he both withdraweth his grace, and offereth occaſions by which evill men produce their owne corruptions. Now theſe being in their nature good or indifferent; if they fall on ſanctified hearts they produce notable effects and actions; but if they fall into wicked and perverſe hearts, they make the evill within them boyle over; as for example:

It is good the word ſhould be preached, the Law expounded, and the Scriptures read, but evill men take occaſion thereby to pervert the Scriptures to their owne hurt, 2 *Pet.* 3.16. And ſinne taketh occaſion by the commandement. *Pharaoh* by occaſion of the Word and workes of God taketh occaſion more to harden his heart. And is God to be blamed for ſending his word?

So riches are things indifferent; good men doe good with them, but evill men uſe them as occaſions to make them forget God, *Prov.* 30. *Give me not riches:* is God an Agent in their ſin, becauſe he giveth them wealth. The Sun ſhineth and deſtroyeth the ſight in tender eyes; Doth God ill to let the Sun ſhine? is the fault in the Sun or in thoſe eye. Impediments laid to hinder the violence of a ſtreame, rather increaſeth the violence, then any way ſtoppeth the paſſage; and ſo is it here in the ſtreame of our corruption, and he is to blame that layeth the Impediment: Thus occaſionally but holily the Lord ſeduceth *Ahab*, ſending an Army of falſe Prophets againſt him, and ſendeth ſtrong deluſions upon the World by Anti-Chriſt and his Agents, furniſhed with all Art and skill to deceive. The occaſions which God miniſtreth, are good, but evill men abuſe them.

Thirdly, not onely as a juſt judge he puniſheth ſin with ſinne as before, but as a provident God he apparently worketh the diſpoſition both before the Sinne be commited, and after. Before the Sinne he diſpoſeth all hearts to his owne ends, and purpoſes; He diſpoſed *Pharaoh's* heart to be hardned, that he might ſhew his power on him, not infuſing hardneſſe, but inclined and turned it to his owne end, *Aquin.* in 9. *Rom.* God doth *inclinare malas voluntates non ſolum permittendo, ſed poſitivè*; that is, not ſuffering only, but by working, *Pſ.* 105.25. God diſpoſed the *Egyptians* hearts to hate *Iſrael. Non cor malum faciendo, ſed populo ſuo benefaciendo, Auguſtine.* Gods eye was good, and theirs was evil. *Auguſtine in cap.* 10. *de libr. arbit.* ſpeaking of *Shimei*, ſaith, *Deus voluntatem ejus proprio ſuo vitio malum, in hoc peccatum juſto ſuo judicio & occulto inclinavit*, he ſaith not *permiſit.* After the ſin, he diſpoſeth and ordereth the ſinne done to his owne juſt and holy ends; So of *Joſephs* ſelling, to the good of the Church, and the advancement of *Joſeph.* Of *Judas* treachery and Chriſts crucifying to his greateſt glory, and the Salvation of his whole Church. And thus out of the wicked, crooked and corrupt wils of men, God produceth his juſt and righteous will. So he diſpoſed of the falſe Prophets, *non ad ſcelus perpetrandum, ſed ad judicium exercendum.* And ſo he diſpoſeth ſins of evil men, after they are done to manifeſt his judgement and juſtice upon them.

Object. But are they to be blamed that execute the will and decree of God.

Anſw. Yes, for they doe of a wicked and evil intent what God moſt juſtly and holily decreeth to convert to good; his end being holy and pure, theirs contrary his affection juſt and good like himſelf; theirs unjuſt and evill like themſelves; as; *Herod*, the *Jews*, *Pilat* and *Judas*, were not excuſed in proceeding againſt Chriſt, although he was delivered by the determinate Counſell of God. Here is the purity, wiſedome and juſtice of God exalted above all, that where all other workes are wrought ſinfully, wickedly and corruptly, he onely worketh apparantly but juſtly, holily, wiſely and purely.

Uſe 4. All afflictions are both juſt and good.

If all afflictions and puniſhments be from God, then are they not juſt only, but good alſo. Now we may not conceive them good: 1. In their nature, for ſo they are the want of that is good in peace and proſperity, and the puniſhments of ſinne: 2. Nor morally good as preſcribed by the Law moral: 3. Nor e-

ver

ver good to wicked men, but beginnings of Hell, flashes of eternall wrath: 4. Nor sensibly good to any. *Heb.*12. No affliction is pleasant for the present;

But good: 1. In their efficient, as from the chiefe good, from whom nothing that is simply evill can come; and were they so, the Son of God would not have borne such a burthen of them. 2. Good to good men. It is good in the Father to correct his Children. 3. Good, not naturally but accidentally; first, as they are sanctified and changed by Gods suffring from curses to crosses. Secondly, as they are over-ruled and mastered by Gods power and wisdome to become good, that is, commodious and usefull to the godly. And how.

Seeing then they are good not in themselves, but unto the godly; and not in our suffring them, but in Gods turning them to our good; yea, to the best; Let us in all afflictions labour to finde and sucke out that good that God intendeth in them: As, Drawgood out of them, and how.

First, to awaken us out of sinne, and soundly to humble us for the same, the taste of which is so bitter and tart. *Gen.*42. when the Brethren of *Joseph* were roughly dealt with in *Egypt*, the sinne they had layne in foureteen years came to their remembrance. Doth not affliction open the eare that was sealed? There was no way to bring *Manasses* to see his sinne, but by bands and captivity. *Jonas* himselfe will sleepe and not be awaked till the Sea be troubled; the Prodigall in misery thinketh of returning to his Fathers house. *Joseph's Brethren lain 14 Years in their sinne.*

Secondly, labour to finde affliction as the Lords Plow to kill the Weeds, and Harrow to breake the hard clods; his drawing Plasters to draw out the core of corruption; his pruning knife, to cut away ranke boughs which make fruitlesse; his Potion prescribed by the wise Physician of soules, to rid thee of peccant humors; his Sope to wash his foule Linnen: so Crosses are the best Commentaries of the Scripture.

Thirdly, let them drive thee to God: 1. To the knowledge of his will, *Psa.* 119.17. It is good, &c. *Psal.*94.12. Blessed are they whom thou chastisest and teachest in thy Law; *Schola crucis, schola lucis.* 2. To obedience of his will in doing and in suffering; Christ learned obedience being the Son; the wicked are as oakes, but the godly are bended by them as reeds. 3. In Invocation and Prayer, *Isay* 16.16. Lord, in trouble have they visited thee: they poured out a prayer when thy chastning was upon them. *Judges* 10.16. Deliver us this day. *Hosea* 5.15. In their affliction they will seeke me, saith the Lord. The prick of the flesh made *Paul* pray thrice, and *Pharaoh* himselfe must beg Prayers of *Moses*, when he cannot pray for himselfe. 4. Let them worke Conversion and amendment; shew the fruit of righteousnesse, *Heb.*12.11. in hating sinne, and washing and purifying it, as fire doth the drosse; in shewing forth shining graces, which as Stars may shine brightest in the darkest night of affliction, 1 *Pet.*1.7. A chiefe end of affliction, is to partake of his holinesse, *Heb.*12.10. *Isay* 26. *Psa.*66.10.

There is great comfort in afflictions, seeing they come from God. First, it is the hand of a friend and Father, not of a destroyer and revenger, not out of rigor but of love. *Vse* 5. Comfort of afflictions being of God.

Secondly, it is the same hand upon us that is under our head, *Cant.*2.6. and is not lesse stretched out to save, then it is to smite. *Isay* 59.1.

Thirdly, it is the hand that afflicteth in measure; the godly according to the measure of their strength, the wicked according to the measure of their sinnes: he smiteth the proud waves, and saith, hither shall ye come; which Satan and the wicked would have immeasurable, as our sinnes and deserts have bin beyond all measure, *Isa.*69.9, 12. *Hab.*3.2.

Fourthly, the hand that limiteth, not the weight onely, but durance and continuance. *Psa.*105.19. *Joseph* was in irons and hard durance till the time came: the Lord setteth a short time, *Psa.*30.5. a moment, hideth his face, *Isay* 54.8.

Fifthly, he will end them not only seasonably but happily; what ever wicked rod this hand useth, it casteth it into the fire at last, and turneth all to the best,

so

ſo as the godly heart ſhall ſay Happy be that time that ever ſo good a hand tooke me in hand to correct me in the World, leaſt I ſhould have periſhed with the World.

Vſe 6. Wait on God for a releaſe.

If all afflictions be from God, then let us in all of them wait upon the Lord till he worke our releaſe.

This duty is commended unto us; Firſt, by precept, *Pſal.* 37. 34. *Waite on the Lord and keep his way.*

Secondly, by example, *Pſal.* 40. 1. *David* ſaith *I waited patiently*, and *Jacob.* Gen. 49. 18. *I have waited for thy Salvation.*

Thirdly, from the utility, Lament. 3. 26. *It is good to wait.*

Fourthly, from the happy iſſue, *Prov.* 10. 28. *The patient abiding of the juſt ſhall be gladneſſe.*

Fifthly, from the equity; God waiteth on us to ſee us fit for mercy, *Iſa.* 30. 18. great reaſon then that we ſhould wait to receive his mercy. And this waiting muſt be attended with four things: Firſt, with Prayer, *Iſa.* 33. 2. *O Lord, have mercy upon us, for we have waited upon thee, &c.* Secondly, with Faith, *Micah.* 7. 7. *I will wait for God my Saviour, my God will hear me.* Thirdly, with patience, called *the patient abiding of the Juſt.* Fourthly, with obedience and keeping in the right way of deliverance, *Pſal.* 37. 34. *Waite on the Lord and keep his way.*

Four companions of that waiting.

I will ſend a Famine.] Having ſpoken of the Author, now of the kind of judgment, the miſery of which is amplified by compariſon, riſing from the leſſe to greater. It is a *Famine*, but denyed to be a Famine of the Body, or a want of bread and water for the Body; for that were a light judgement, and a ſmall matter to this; but a Famine of hearing the Word of the Lord, which dryeth up the Soule, and bringeth with it eternall death.

Firſt, of the kind. Secondly, of the compariſon.

In the former, the Queſtion is; Why the want of preaching Gods word is called a *Famine*, and wherein it reſembleth it.

Want of the Word reſembled by Famine in five reſpects.

Anſw. Firſt, becauſe Man as he conſiſteth of two parts, Soul and Body; ſo he liveth a twofold life: { 1. Spirituall. 2. Naturall.

And becauſe all life is preſerved by nouriſhment proper unto it; The natural life being a life periſhing, is preſerved by Bread which periſheth; and the Spirituall life in the Soule, by ſpirituall meanes, even the Bread that abideth for ever, which is Chriſt himſelfe manifeſted in the Goſpell.

Now as want of Corne and Bread bringeth a Famine upon the Body; ſo the want of Bread of life bringeth a Famine upon the Soule.

Secondly, Temporall Famine is ever joyned with a ſpeciall curſe of God, which increaſeth the plague, that the more men want, the more inſatiable they be, and a greater curſe then the curſe is, to eat, and not be ſatisfied, *Micah* 6. 14. *Hoſea.* 4. 10. For this ſeemeth to be a branch of that curſe, *Lev.* 26. 26. when God ſhall breake the Staff of Bread in time of ſcarcity, they ſhall eat and not be ſatisfied. And experience ſheweth, that in time of dearth and Famine, though men eat abundantly, they feed and are never the fatter; like the ſeaven leane Kine of *Pharaoh's* dreame, which eat up the ſeven fat Kine and were never the fatter. Even ſo, where the want of the Word is, the Lord addeth a more ſecret and ſevere Plague, by which men themſelves make the croſſe heavier, and increaſe their want, in that they feele not their want, nor deſire ſupply, nor ſeeke to remove the Plague, but every way caſt it heavier upon themſelves. And as when God will plagues with Famine, it is not preſence of Food and proviſion that ſhall repell it; for though bread be preſent, yet the ſtaff of Bread is wanting; To ſhew that man liveth not by bread only, and that our ſociety and refreſhing commeth not from the plenty of food, but from Gods bleſſing; and where this Famine is, it is as ſharp and ſtinging a curſe as the other. So is it a heavy plague to have the Word preſent, but the bleſſing and ſucceſſe of it to be wanting; ſo as it is with-

without ſtrength and power to change the heart and life. And this is the caſe and curſe of many of our Hearers that live under the Word, being as the *Iſraelites* in the Wilderneſſe; they have Manna and Quails in abundance, but a ſecret curſe of God in the uſe; it rotteth between their teeth, worketh no heavenly life, motions, ſtrength or deſires in them.

But let them look to it, that come and hear often, and ſeem to feed, but eat not as *Boaz*, whoſe heart was cheared after his eating; but as far are their hearts from chearfulneſſe and ſatiety, as *Nabal's* was after his Feaſt, which was as heavy and dead as a ſtone within him, 1 *Sam.* 25. 37. And they that hear, and read, and pray, and receive the Sacraments, but the more they hear, the leſſe they thrive in grace, as if the Vail were over their hearts; no ſoundneſſe, no reformation, no joy in any good thing, no change from any evil that any body can diſcern.

Thirdly, bodily famine bringeth paleneſſe into the face, leanneſſe into the Body, and conſumption into all parts; even ſo the want of Gods Word bringeth leanneſſe into the ſoul, a pining away, and falling backward more and more, yea, a conſumption and waſting of all the graces that ſeemed formerly to appear, 2 *Chron.* 24. 2. *Joaſh did uprightly all the dayes of Iehoiadah*; but 8. 17. *after his death, left the houſe of God*: and chap. 26. 5. *Uzziah ſought God in the dayes of Zachariah*; but verſe 16. *his heart was lift up*, &c. Look into Congregations where the Word is removed, and ſee the miſerable change both of men and manners.

Fourthly, temporall famine is ever joyned with many other Diſeaſes, as Botches, Ulcers, yea, and is often the ground of Leproſie it ſelf: yea, the Proverb is for moſt part true, *After Famine commeth the Peſtilence*; for Famine by conſuming naturall heat, and eating up the beſt humours, prepareth unto it; hence are they ſet together, 1 *King.* 8. 37. & *Mat.* 24. 7.

So where the want of the Word is, what fearful Botches and ſores of the ſoul? what a foul Leproſie followeth? what breakings out of immundable ſins and luſts, againſt both Tables, ſuch as Ignorance, Atheiſm, Blaſphemy, Sabbath-breaking, Drunkenneſſe, Railing, Oppreſſion, Adultery, Idolatry, and what not? What a fearfull brood of ſins beſpred the Land in that Age when *Eli* lived? and to what cauſe can we fitter apply it, then this? recorded 1 Sam. 3. 1. *The Word of the Lord was precious in thoſe dayes, and there was no manifeſt viſion*: And how is the whole Land grown ſo diſeaſed in all parts, that from top to toe nothing is ſound, but wounds, and ſwellings, and ſores full of corruption, *Iſa.* 1. 6. but becauſe Gods Word hath been ſo bound up, and brought into high contempt with the godly Preachers of it?

Fifthly, temporall Famine bringeth bodily death after much miſery ſuſtained; and the Famine of the Word bringeth certain death of body and ſoul, after a moſt miſerable life led in ſin. *Prov.* 29. 18. *Where viſion faileth, People periſh.* Hoſ. 4. 6. *My People periſh for want of Knowledge.* And as our Saviour ſaith, *Life eternall ſtandeth in the knowledge of God*, John 17. 3. and *only they ſhall be ſaved that come to the knowledge of the Truth.* 1 Tim. 2. 4.

Doctr. God's Word the Food of the ſoul.

In that the want of the Word is called a Famine, hence we learn how to conceive of the Word preached; namely, our Food, and Gods liberall proviſion to maintain us in ſpirituall Life and ſtrength. *Prov.* 9. 1. *Wiſdom hath killed her Vitals, drawn her Wine, and prepared her Table.* That is, the Son of God in the Miniſtery of the Goſpel, provideth plentifully for the feeding and refreſhing of all Believers, the Sons and Children of Wiſdom. *Mat.* 22. 1.

The Goſpel preached is called a *great Feaſt*, in which every godly man is feaſted and cheared moſt liberally. 1. A *Feaſt* in which is all joy and chearfulneſſe: 2. A *Kings Feaſt*, Royall and liberall; here is nothing but glory and bounty: 3. A Kings Feaſt, not for a Friend or Favourite, but *for his Sons Marriage*, in which God the Father poureth out himſelf in plenty and joy above all other ſeaſons and occaſions: Hence our Saviour ordinarily called Preaching a

feeding of his Sheep, and Preachers are called *Paſtors* and Feeders; and a moſt expreſſe Symbole of this bountifull Feaſt, we have in the Sacrament of the Lords Supper.

Reaſ. 1. Firſt, as Food refreſheth the faint Body, and reneweth the decayes of Nature, ſo the Word refreſheth the afflicted and fainting ſoul, the weary and troubled Conſcience, *Pſal.* 119. *Had not thy Word been my comfort, I had periſhed,* &c. Hence it is called a *quickning* Word, *Pſal.* 119. 50.

Secondly, as Food ſtrengthneth the heart, and Water cooleth inward heat, and ſo addeth chearfulneſſe and courage; ſo the Word is the only ſtrength of the heart, which ſatisfieth the ſoul *as with marrow and fatneſſe,* Pſal. 63. 5. and the ſame Word is the *Water of Life,* quenching and allaying the heat of ſin and luſts, and is like the *Manna* which ſuſtained *Iſrael* in all their journey through the Wilderneſſe; and as the Water that *Sampſon* drank out of the Cheek-tooth, by which his ſpirit *came again,* and he was revived, *Iudges* 15. 19.

Thirdly, as Food enableth a man to the actions of life, and the duties of his ſpeciall Calling, ſo the Word only upholdeth a man to the duties of his generall Calling, partly by *directing,* and partly by *exciting* the motion, and partly by *encouraging* againſt all the difficulties meeting him in the way to hinder his obedience.

Fourthly, as Food preventeth Conſumptions and Diſeaſes, which would overthrow the health and Life of the Body; ſo the Word of God only preventeth many fearfull ſins, as ſo many deadly Diſeaſes in the ſoul, which threaten the death and deſtruction of it, *Pſal.* 119. 11. *I have hid thy Word in my heart, that I might not ſin againſt thee.* If any man keep the Word, it ſhall keep him; and ſo when Satan would draw a man to ſin, he firſt ſeeketh to ſhake the Word out of his heart, as in *Eva.*

Uſe 1. Reproof to them that neglect this Heavenly Food. Firſt, this may ſerve for reproof of thoſe that in ſuch means ſit ſtill, and wilfully ſtarve and famiſh themſelves, that remain ſtill without knowledge, without Faith, without fruits of Grace; their damnation is juſt as being ſelf-ſlayers, and to them I may ſay as *Jacob* to his Sons, *Gen.* 42. 1. *Why gaze ye on one another? I have heard there is Food in* Egypt; *get ye down and buy, that we may live, and not dye.*

Luke 15. Did they once ſee their eſtates, they would ſay as the Prodigal, *In my Father's houſe there is Bread enough, and I ſtarve here.*

Secondly, ſuch alſo as refuſe the Lords liberall Proviſion, to eat huſks and ſwill with Swine; a fearfull ſin it is to neglect ſo great ſalvation; but to thruſt away the offers of Grace, and to reſiſt proffers of ſalvation, is more damnable, as do two ſorts of men, bad chooſers for themſelves.

Firſt, Popiſh-minded perſons, that refuſe Knowledge to live in Ignorance; they ſhut their eyes, and ſtop their ears, and are taught ſo to do; that as Hawks which are hooded, they may be gently carried any whither: they refuſe Prayers in the known Tongue, to babble they know not what to a god that underſtandeth nothing but Latine, and heareth no Prayers but ſuch as are made without underſtanding: that refuſe the merits of Chriſt, and his al-ſufficient Sacrifice, to buy merits at the common Mart, and ſecond hand, and purchaſe propitiatory Sacrifices of ſome greaſie Prieſt, or Pardons from the Pope at a great rate, who exchange the Word with ſwill, and draught, and huſks, for the richeſt Revenues and Treaſures: That refuſe the Mediation and Interceſſion of Chriſt, and ſtand to the mediation and interceſſion of Men and Angels, as more mannerly, more hopefull: That will not go ſo far as to the God of Heaven for help, but muſt have a little round god in a box to adore, and pray unto for help in time of need. Now how juſt is it with God to give over theſe ſlaves of Antichriſt to ſuch ſtrength of deluſion, to be fed with ſuch gobbets of Gall and Poyſon, that refuſe his ſweete and gracious Proviſion in his owne Houſe?

The ſecond ſort of men are common and formall Proteſtants, on whom the ſcorn

ſcorn caſt on *Iſrael* is light, 2 *Kings* 27. for inſtead of Gods Dainties, they eat their *own Doung*; they live ſoberly, civilly, juſtly, neighbourly, yea more, they will ſpeak well of ſome Miniſters, hear ſome Sermons, talk of them, and commend them; but here is all their Religion: as for the efficacy of Faith in the Son of God, and the power of Godlineſſe in the fruits of Faith, they never look after it; guilded Hypocrites are they, and painted Sepulchers, for there is nothing but doung and rottenneſſe within. The Apoſtle *Paul*, *Phillip.* 3. eſteemed all his righteouſneſſe, civility, naturall parts, morall vertues, and all priviledges, *droſſe and doung* in compariſon of Chriſt: and he that ſtandeth to theſe, and looketh not after the life of Faith, may be truly ſaid to eat his *owne doung*.

Secondly, come deſirouſly to this Feaſt of the King, come as to a Feaſt with a hungring and large deſire, with earneſt appetite, provide a good ſtomack; for what ſhould he do at a Feaſt that hath no ſtomack, to whom the ſweeteſt Hony-comb, or Doctrine of Gods Word would be bitter? *David* deſired the Word above his daily food: as alſo *Iob*, ch.23.12. *Vſe* 2. Come deſirouſly to this food of the ſoul.

How may I attain this deſire? *Queſt.*

A deſire of any thing is kindled by the high conceit of it: labour to eſteem this Food thy beſt fare, and prefer it before all the proviſion of this life; let others ſeek Corn, and Wine, and Oyle, ſeek thou the light of Gods Countenance; let others, with *Martha*, diſtract themſelves about *many things*, chuſe thou the better part, and the one thing neceſſary, firſt ſeek the Kingdom of Heaven. *Anſw.* Pſal.4.6. Luke 10.41.

By what means may I help forward this right eſtimation of the Word? *Queſt.*

By comparing it a little with our bodily food. *Anſw.*

Firſt, all other food and proviſion is for the Body, for the Belly, and help only againſt hunger and thirſt after corruptible things; but this food is for the ſoul, yea, and the body too; not to prevent temporall hunger only, but to procure whatſoever elſe might concern the happineſſe of the whole man, whether inward or outward.

Secondly, no other food can give life, bnt only ſuſtain naturall life for a ſmall time, only for a piece of a day, not many hours; but this not only ſuſtaineth life, but giveth life, and preſerveth that life once given, for ever. Our Saviour in this compariſon wiſheth us not to labour for *periſhing* Bread, but for that which abideth to eternall life, of which Bread whoſoever eateth, ſhall never hunger more: that is, *miſerably* to periſh by hunger, *Iohn* 6. 27.

Thirdly, all other food cannot prevent death, but may procure it by ſurfet and exceſſe, and the more dainty and abundant the food is, the more dangerous it is; but here is no ſurfeit, no danger, no death enſuing. The *Iſraelites* did eat Manna, and did dye; but he that taſteth of this Manna ſhall not dye, not ſpiritually nor eternally.

Alas, I am not worthy to taſte of theſe dainties, what am I to ſit at the Lords Table? *Obiect.*

Firſt, God ſendeth out his Servants to invite thee, to fill up his room; and ſuch as make excuſes or delayes, ſhall never taſte the Supper. Secondly, God as a great Houſ-keeper, keepeth open houſe, and excludeth none, whoſe unworthineſſe and unfaithfulneſſe exclude not themſelves; he careth not how poor, mean or baſe his Gueſts be, ſo they be godly; he upbraideth none, caſteth none in the teeth for their often comming, but the oftner thou commeſt, if in faith and humility, the better welcome. Thirdly, his Liberality will have thee eat of free coſt, *Come without Money to buy Milk*, Iſa. 55. Here is no buying of Oyl, no merits to pay, nothing but thankfull acceptance of the Grace offered; it were againſt the bounty of great Princes, to require any ſhot after a Feaſt; find no worthineſſe in thy ſelf, and thy faith will find a worthineſſe. *Sol.*

Thirdly, eat not this Bread *alone*, *Job* 33. but break it to the *hungry*, *Iſay* 58. *Vſe* 3.

He that hath meat let him *give to him that hath not*, *Luke* 3. eſpecially provide for thy owne Family, communicate to them fruit in ſeaſon, or elſe thou art worſe then an Infidell.

A Famine not of Bread nor a thirſt of water.] Having ſpoken of the kinde of judgment, now of the compariſon: in which, firſt, becauſe he mentioneth a Famine of Bread and Water; ſee what kinde of Judgement it is, which is made ſo light in compariſon of the other: ſecondly, becauſe he aggravateth this far above the other; let us ſee wherein it is more grievous and miſerable.

Famine a grevious plague of God.

Firſt, although our Prophet in this compariſon accounteth temporall Famine a light judgement, yet if we looke into it, we ſhall finde it in it ſelfe a moſt ſevere and heavie Plague, *Ezek.* 5. 16. when the Lord will pitch a Battle againſt the unthankfull *Jewes*, his firſt weapon is the arrow of *Famine*, an evill and dangerous arrow ſhot out of the Lords bow bent to deſtroy them, ſet before evill Beaſts, Peſtilence, Sword, or any other, *Deut.* 22, 23, 24. yea, bodily Famine is *durum telum*, ſo ſharpe a Dart as *David* chooſeth the Peſtilence before it, 2 *Sam.* 24. 14.

Twomiſchiefs in Famine.

Secondly, as Famine is a deadly weapon, ſtriking through the heart as a Dart, ſo it holdeth a man lingring in certaine death a long time, and layeth open the perſon to two great diſadvantages. The firſt is in regard of rebellious nature, which is moſt impatient of a lingring death and not ſtrongly ſupported, wil ſhew all the wickedneſſe within to avoid it. The ſecond is in regard of Satans temptations; for continuance of paines in time of death giveth ſtrength and ſharpneſſe to Satans darts, who then in his laſt act is moſt buſie to draw the miſerable man to revolt or deſpair. In which regard the Church (*Lament.* 4. 9.) ſaith that they are better that dye of the Sword, then they that are killed with hunger, for they fade away, and hence was the Proverbe: The moſt miſerable death is to dye by Famine, which is true of either ſpirituall or temporall.

Job. 2.

Thirdly, bodily Famine of all other wants is hardlieſt endured, for no other wants ſtrike ſo directly at the life as this; and the ſpeech is true, *Skin for ſkin and all that a man hath, he will give for his life*, we may ſee it in the *Egyptians*, *Gen.* 47. who in that ſeven years of Famine: 1. Parted with all their mony they had for food, and yet loved it well: 2. When that was gone, they exchanged all their Cattell for food: 3. When they were gone, they parted with all their Land for Corn: 4. When all that was gone, and they had nothing leſt without them; now they offer themſelves and Bodies to become ſlaves to *Pharaoh* to ſave their lives. Here we ſee Mony, and Goods, and Lands, and Liberty, and all are made away, and the want of them nothing to the want of Food.

Fourthly, bodily Famine is attended with infinite miſeries, ſuch as are both unſeemely, unnaturall and ungodly; men have beene conſtrained to eat Rats, Mice, and Vermine; nay, to *imbrace the dung*, 2 *Kin.* 6. *The fourth part of a Cab of Doves dung was at five pieces of Silver, the head of an Aſſe at fourſcore pieces*; yea more, in the ſame *Chapter* and the 28. *verſe*. the Women eate the *fruit of their owne Wombs*, and *Lament.* 4. 10. the hands of the pittifull Women *ſod their owne Children*. The like in the deſolation of *Jeruſalem* afterwards, in the ſiedge of *Titus* and *Veſpaſian*. Yea, ſenſe of hunger is ſo ſtrong an appetite, as it will force a man to any deſperate accompt, it will breake ſtone Wals, and often practiſe any injuſtice, it will make a man eate his owne fleſh. Satan thought if any thing would, hunger would force Chriſt to turne ſtones into Bread, *Mat.* 4.

Uſe 1. In plenty acknowled Gods mercy.

The more miſerable Plague Famine is, the greater mercy is plenty and ſtore, and to be acknowledged as from Gods good hand of bleſſing, *Lev.* 26. 9, 10. After the Lord had promiſed to the *Jewes* obſerving his Covenant, encreaſe in the fruit of their Bodies, becauſe the more populous a People are, if without food, they are the more miſerable, ſo to increaſe of people he will adde increaſe of food, *yee ſhall eat up the old ſtore and carry out the old, becauſe of new*. Oh how much are we bound to God, who hath opened his hand and filled us, yea *laded* us with his bleſſings?

Pſal. 68.

bleſſings? Happy were it for us if we had hearts opened and inlarged in the ſenſe of this bleſſing and plenty of theſe things we enjoy; if our mouthes were opened to fill Heaven and Earth with bleſſings; if our lives and actions were ordered to uſe it to the praiſe of the Governor; who can deny but we ought to praiſe God according to his bleſſing? If God be not ſparing, but abundant in bleſſings, we ſhould not be ſparing, but abundant in thankfulneſſe; if we receive ſo much, ſhall we returne ſo little: the ſenſeleſſe Earth for much Seed and labour, returneth abundant retribution, unleſſe it be a barren Heath neere unto a curſe. How then ſhall we be able to anſwer our repining at Gods bounty and our plenty? time was, and will be againe, we know not how ſoone, that men could not live becauſe of the ſcarcity of things; now many complaine they cannot live things are ſo cheap. It is pitty but he ſhould feele pain that complaineth of eaſe. How can we anſwer the abuſe of our plenty in gluttony and drunkenneſſe, waſting and conſuming the good creatures not to content, but to corrupt our ſelves and others; when a wretched beaſt ſhall ſpend more to make a man drunk, then he would beſtow on a dozen poore folke! a lamentable curſe in the middeſt of bleſſings, when a mans table is a ſnare, and himſelf caſting poyſon into the Lords full cup of bleſſing to deſtroy himſelfe.

Vſe 2. Compaſſionate them that want

Secondly, if Bodily Famine be in it ſelfe ſo great a miſery, let us learne to feele the miſery of hunger in others, to move and ſtir our bowels to refreſh their bowels and bellies that ſtand in need of our food. *Job* would not eat his Morſels alone. The Commandement is to *breake our bread to the hungry*, Iſa. 58. and let him that hath bread give to him that hath none, *Luk.* 3. How equall is it when God hath opened his hand, and filled us with food, that we ſhould open our hands to our poore brethren to fill their hearts and mouthes with bleſſings? No man that conſidereth the ſharpeneſſe of the dart of neceſſity, can ſend away the poore and the needy with churliſh anſwers, as *Naball* did to *Davids* Servants, who out of hand was ſtript of all; and how juſt is it that he that will have no ſenſe of the miſery of another, ſhould have ſenſe of it himſelfe, according to that of the Apoſtle, *Judgement mercileſſe belongeth to him that will ſhew no mercy*? 1 Sam. 25. Jam. 2. 13.

Spirituall Famine farre worſe then other.

The ſecond Point, is the greatneſſe of this Famine, compared with the other. Firſt, becauſe all Spirituall Plagues ſtrike deeper and ſtay, though more inſenſibly, yet moſt certainly. Spirituall blindneſſe is farre more dangerous then bodily. This onely hindereth the ſight of naturall and externall objects; but that depriveth us of the ſight of God in Jeſus Chriſt, and of all heavenly and ſpirituall objects. So, who ſeeth not the ſtone in the heart far more perillous then the ſtone in the bladder? This every man crieth out of, and applyeth the remedies of eaſe or prevention; but that killeth inſenſibly, and ſuffereth the ſinner to goe on unto death. If a man were ſtrucke dumbe or deafe, that he could not ſpeake to men, nor heare them ſpeake to him, it were a wofull judgement; but to be ſtrucke with ſpirituall dumbneſſe or deafeneſſe, not to be able to ſpeake to God, or heare God ſpeake to the ſoule, is ten thouſand times more heavy and deadly; for looke how far the ſoule is more excellent then the body, the ſpirit then the fleſh, ſo far the plague of the ſoule is more grievous then any of the body, and by conſequence emptineſſe and leanneſſe in the ſoule is more deadly then any Famine, that can but pine the body.

Secondly, Spirituall Famine is ſuch a Plague, as both argueth an extraordinary wrath in God for the preſent, and alſo prepareth men to further wrath. For firſt, if the Word be gone, all ſignes of Gods favour are gone with it. As when the Arke was gone, the *glory was* gone from *Iſrael*, 1 *Sam.* 4. 21. For ſo long as God pleaſeth to vouchſafe his Word unto a People, it is a ſigne he hath not utterly caſt them off, nor ſhut up his mercy quite from them; for the ſame mercy that ſtill admoniſheth them, ſtill ſeeketh them, ſtill waiteth for their repentance, and ſtill patiently endureth them, may at laſt prevaile with them and allure them to obedience. But if once he ſend out this Famine of the Word, his day

day of grace is ſhut in, his mercy is expired; neither wealth, nor peace, nor plenty, nor honour, nor any earthly advancement which men are ſo inamored of, can be tokens of favour, if his lightſome countenance and preſence be removed. Secondly, ſuch a People as lye under this Plague, can doe nothing but fit themſelves for the ſeverity of Gods Juſtice; for what is now left among that People that can either reſtraine them from ſinne, or with-hold Gods judgements from them? And what more ordinary obſervation through the Scriptures, then that the Famine and removing of the Word uſually hath fore-run immediate deſtruction? If *Lot* be gone out of *Sodome*, the next expectation is of fire and brimſtone from heaven, *Ezek.*26.27. calamity is threatned upon calamity, rumour upon rumour; then ſhall they ſeeke a Viſion from the Prophet, but the Law ſhall periſh from the Prieſt, and the Counſell from the Ancient.

Thirdly, Bodily Famine may be a means to bring men to God, as all other externall Judgements may, by bringing in a ſight of ſin, by exciting to repentance, quickning faith and bettering obedience; as in the Prodigall and others. But this Plague muſt needs thruſt men further from God; for when the ordinary meanes of Converſion are cut off, and Gods voyce and threatnings are not heard, he that is filthy muſt *be filthy ſtill*; he that was impenitent, prophane, ſcornfull, or uncleane in any kinde, muſt be ſo ſtill, yea, and grow worſe into the extremities of ſinne, for evill men muſt grow worſe and worſe.

Rev. 22.11.

Fourthly, a man by bodily Famine may dye the child of God as did *Lazarus*, but not ſo by the Famine of the Word of God, and this addeth weight to this judgement in the laſt verſe of this eighth of *Amos*, that they that fall by this Famine ſhall *never riſe againe*.

Uſe.

The Uſe of this Point is twofold, the firſt concerneth Miniſters, the ſecond Hearers and People.

Miniſters ſhould feed with all carefulneſſe.

How they may ſo doe?

Firſt, Miniſters they muſt eſteeme this Famine the greateſt Plague, and in pitie and compaſſion breake this Bread to the hungry, as becometh diligent Paſtors and feeders of Gods People. For which end they muſt, firſt, labour for ſtore of Proviſion, that their lips may preſerve knowledge; for who would commit his Childe to a Nurſe of dry Breaſts that can doe nothing but ſtarve it, and much leſſe our heavenly Father. The Miniſter muſt by Study, Prayer and Meditation ſtore himſelf with things new and old, for a veſſell muſt receive in before it powreth out. And ſecondly, as a good Steward of Gods Houſhold, he muſt diſtribute the ſame to the neceſſity of all in the Houſe; for it is all one for People, which People periſh for want of knowledge, becauſe the Miniſters cannot, or becauſe they are idle and will not teach them.

Motives ſo to doe.

But conſider theſe weighty Motives: Firſt, the Commandement, *Acts* 20.28. *Take heed to your ſelves, and the flocke, to feed the Church of God, purchaſed with his owne blood.* 1 *Pet.*5.2. *Feed the Flocke of Chriſt which dependeth on you; not by conſtraint, but willingly; not for filthy lucre, but with a ready minde.* Were this well thought of, there would be fewer ſpirituall Monopoliſts or ingroſſers of theſe ſpirituall commodities, who having gathered great ſtore, will not utter them, but at exceſſive rates. Oh how the Church laboureth under this burden, never was any Monopoly ſo miſchievous, never any called lowder for reformation.

Secondly, there is no other ſervice of a Miniſter will ſtand in his account, but this of feeding. *Hoc ago*, feed Babes with Milke, 1 *Pet.* 2.2. and thoſe with ſtrong meate that are paſt children, *Heb.*5.12.14. The Miniſters office is not to incumber himſelfe with Civill buſineſſes, but as the Lords Steward to give every one his food in due ſeaſon. A Shepheard to feed the flocke. It will not ſerve a Miniſter to live peaceably, juſtly, liberally, neighbourly and unblameably (for theſe are duties belonging unto all Chriſtians) unleſſe he follow his Plow, and feed in ſeaſon and out of ſeaſon.

Thirdly, the danger of not feeding the Flocke, *Prov.*11.26. He that withdraweth Corne in time of Famine, *People ſhall curſe him.* What then ſhall he expect that with-

withholdeth this ſpirituall Manna, the food of their Soules, not People onely but God alſo ſhall curſe him; if woe ſhall be to him that doth this worke *negligently*, much more to him that doth it not at all, *Jer.*23.15. Woe be to thoſe Paſtors that feed themſelves and ſtarve their Flocks; the Lord threatneth to feed them with Wormewood and with water of Gall and Poyſon.

Fourthly, no way canſt thou better expreſſe thy love to God, but by this, *Joh.* 21.15. hath Chriſt dearly loved us above others, and accounted us faithfull to put us in his ſervice, and ſhall not we expreſſe our love to him?

Fifthly, look on the recompence of reward, *Mat.*24.25. the faithful Steward that delivereth his Maſters Food in due ſeaſon, ſhall be bleſſed, and be made heire of all his Maſters riches: ſee alſo *Dan.*12.3.

Firſt, If this Famine be ſo miſerable a Plague, then what a griefe is it for Congregations to want able Miniſters? Thoſe People lye under a Plague, to which no bodily Famine can be comparable. A dolefull caſe which drew teares from our Lord Jeſus, to ſee People ſcattered as Sheepe without Shepheards; he more yearned in Spirit for the *Jewes* to ſee their want of Preachers, then when he ſaw them in bondage under the *Romans*. A Church without a Preacher, ſaith *Baſil*, is as a Ship ſailing in the darke night on a rough Sea without any Pilot. Such a People cannot be called by the Goſpell, who want the Goſpell; and none can come in to the Supper of the King, but by the calling of the ſervants, *Mat.* 22.1,3. And much leſſe can attaine Faith and Juſtification, becauſe this is ordinarily by the Word Preached, *Rom.*10.14. If it be the *Word of Faith*, as *Verſ.*8. and the Miniſters thoſe *by whom we beleeve*, how vaine a thing it is to thinke there can be Faith in Gods ordinary courſe, when the Word is not ordinarily Preached? And becauſe Sanctification dependeth on Juſtification, and Salvation is the fulneſſe of ſanctification, and aſcribed to the Word Preached, 1 *Tim.*4.16. in ſo doing thou ſhalt *ſave thy ſelfe and others*. So the abſence and want of the Word implyeth the want of Regeneration and Salvation; ſuch a People are without God and without hope: and it is the ſtate of many in our Land, whom we muſt lament and pray for, that they may be brought within the Net and Voyce of God for their converſion and ſalvation. Note here two Corollaries. Mat. 9.

Secondly, what a griefe is it alſo to ſee good and able Miniſters hindred, deprived, and their mouthes ſtopped, ſeeing this bringeth in the Famine where God hath afforded meanes to prevent it? Suppoſe a whole Towne or Countrey were in danger to be famiſhed, and one Man of meanes and wealth ſhould open his Garner, and thereby relieve the whole Countrey, and ſave ſo many lives; what an hatefull and unthankfull part were it to wrong or revile him? what a graceleſſe part to Baniſh and reject him? How was *Joſeph* honoured for relieving all *Egypt* in the Famine? and how graceleſſe a part had it bin to have ill-intreated him ſo well deſerving? Yet he could not bring them ſuch relief as an able Miniſter can, nor yet deliver from ſo great a Famine. Evill men thinke this no ſuch great matter, but are glad of it, and they ſpye juſt cauſes: They are preciſe, diſobedient to Lawes, Rebellious, &c. But the Lord giveth a cleane contrary reaſon of the ſilencing of his Servants, *Ezek.*3.26. I will make thy tongue cleave to the roofe of thy mouth, and thou ſhalt be dumbe and not rebuke them, *becauſe they are a rebellious houſe.* Now what evill heart will not contradict God herein? who will ſay, my rebellion and my diſobedience is the cauſe of ſilencing Gods Servants and Miniſters? Well, whatever the cauſe be, the caſe is miſerable enough and lamentable.

The ſecond Uſe concerneth Hearers: and this doctrine affordeth two notable inſtructions: Firſt if the Famine of the word be ſo ſever a judgement, as no other is comparable to it, we muſt be thankfull to God for withholding ſo great a plague from us, and continuing his Goſpell among us. It was the greateſt favour and kindneſſe that the Kings of *Iſrael* could ſhew to ſuch whom they moſt favoured and honoured, to let them *eat bread at* their Tables for ever. 2 *Sam.* 9.7. *Uſe* 2. Be thankfull for the Word continued.

So

So did *David Mephibosheth* for *Jonathans* ſake. Much more favour and reſpect doth the God of *Iſrael* ſhew to ſuch *dead Doggs* as we are, when he ſpreadeth his Table for us, and ſetteth his Chriſt upon it for our repaſt. Now where the Lord expreſſeth greateſt favour, we muſt labour to expreſſe greateſt thankfulneſſe.

Queſt. How may I expreſſe thankfulneſſe for the Word?

Anſw. Firſt, we muſt acknowledge it an unſpeakeable bleſſing of God, to continue the preaching of it among us; for firſt, God intendeth bleſſing to that People where the Bread of life is broken, and the Water of life is broached in a faithfull miniſtery. Pſal. 65. 4. *Bleſſed is he whom thou chooſeſt and cauſeſt to come to thee; he ſhall dwell in thy Houſe, and be ſatisfied with the pleaſures of thy houſe*; noting unto us that the Lord hath a double bleſſing for them that wait on him in his ordinance: 1. *Habitation* and pleaſant dwelling where God dwelleth: 2. *Proviſion* and plentifull ſtore of all ſpirituall delights and pleaſures. Secondly, God *dealeth not ſo with every People*, Pſal. 147. 19, 20. he ſheweth his word to *Jacob*, and his Statutes to *Iſrael*. Thirdly, Satans malice and wicked rage againſt it, to interrupt the powerfull preaching of the word, advanceth Gods grace in continuing of it.

How we may expreſſe ſuch thanfulneſſe.

Secondly, to expreſſe thankfulneſſe anſwerable to the mercy; we muſt rejoyce in the word and preaching of it, the preſence of which is a ſigne of Gods preſence, and that yet he hath not left us, *Iſa.* 30. 21. among many ſweet promiſes of Gods favour toward his People, in which they ſhall rejoyce, the Lord windeth them up with that greateſt cauſe of rejoycing, that he ſhould reſtore *the voyce, to wit*, ſound and pure Doctrine, and they ſhall heare *a word behind them, ſaying this is the way walke in it.*

Queſt. How may I come to rejoyce in the Word. *Anſw.* { 1. See the neceſſity. 2. Taſte the ſweetneſſe.

Meanes to rejoice in the Word:

Firſt, conſider the neceſſity, and this will make thee ſay with the Diſciples, *Lord, evermore give us of this bread, Joh.* 6. 34. In temporall Famine we can ſay as *Lament.* 2. 12. *where is the Bread, where is the drinke?* and in ſuch ſenſe of neceſſity how glad will we be of ſupply?

Two things make the word ſweet.

Secondly, labour to taſte the ſweetneſſe of it. There be two things which make the word a ſweet thing.

The firſt is Faith mingled with the promiſes; the beleeving and true application of the promiſes, which are ſweeter then hony, make the Word a ſweet ſavour of life, and the ſweet and glad tidings of Salvation.

Mat. 9.

The ſecond thing that maketh the word ſweet, is repentance; when the word ſhall ſay to the penitent ſinner, as Chriſt to the man ſicke of the palſie, *Sonne, thy ſinnes are forgiven thee, goe in peace, thy Faith hath made thee whole.* Oh what ſweetneſſe and joy will this be to the Soule! an inſtance whereof we have in *Zacheus*, who being newly converted, how did he rejoyce when that ſweet word of Chriſt ſounded in his eares, *This day is Salvation come to thine Houſe*?

Luke 19.

But how can the Sinner to whom it never ſpeaketh good, be glad in it; he to whom it is a ſavour of death, and a ſentence of damnation? Nay, how can ſuch men, who care no more for the doctrine of Faith and Repentance, then they doe for their old Shoes, and take it as a needleſſe tormenting of themſelves before their time, but ſtorme and rage againſt it, and as the *Jews* furiouſly gnaſh their teeth againſt it and the bringers of it, yea, though it were out of the mouth of Chriſt himſelfe?

Thirdly, if thou wilt rejoyce truly in the word, thou muſt practiſe it? an Hypocrite may rejoyce to heare it, and to ſpeake of it, but he cannot rejoyce in the practice of it. We need not marvell to ſee ſo many men ſo farre from this delight in the preſence of the Word, as they account it a burthen and wearineſſe, and ſit as upon Thornes, as the *Jewes* eſteemed the worſhip of God, *Mal.* 1. 13. becauſe they never mean to practiſe any thing they heare, further then themſelves liſt. But thou that art a good Chriſtian, muſt know that untill thou commeſt to

rejoyce

rejoyce in the Practice of Gods Word, thou art not capable of that bleſſedneſſe which is entailed to ſuch as hear the Word of God, and keep it.

Hence every People muſt learn, if the want and famine of Gods Word be ſo ſevere a judgement, of all Plagues to beware of pulling this Plague upon themſelves; and conſequently, carefully avoid the juſt cauſes of this ſo heavy a judgement. Beware of forfeiting the Word from among you.

Which be the juſt cauſes of this Famine? *Queſt.*

Firſt, forgetfulneſſe of the author of Plenty, attended with extream ſecurity, *Gen.* 41. 30. *The Lord cauſed all the abundance of the ſeven yeers of Plenty to be forgotten, becauſe he was forgotten in them.* So, when God is not acknowledged in his Ordinances, but the Word is reſpected as the man is that bringeth it, it is juſt with God to take it from ſuch a People, and give it to ſuch as will receive it as the Word of God: And this forgetfulneſſe of God was one of the chief cauſes of the Famine in *Iſrael*, being attended with horrible ſecurity, as is manifeſt through this Prophecy: for firſt, they were *at eaſe* in *Sion*, chap. 6. 1. Secondly, they *put far from them the evil day*, though warned by the Prophet, *chap.* 9. 10. but the ſinners ſhall dye by the Sword, which ſay, *The evil ſhall not come nor haſten for us.* Thirdly, their neglect of all the judgements of God that backed his Word, *chap.* 4. 10. Fourthly, they were without care or compaſſion of *Joſephs afflictions*; ſo they were at eaſe; what cared they what became of the poor afflicted Church! and this ſin dyed not with that Age; we may fear the events will ſhew it the raigning ſin of this Age, and of this Town, in which grievous ſecurity hath chaſed away the regard and remembrance of God in his Word, and in his Works, from the thoughts of the moſt. *Anſw.* Cauſes of the Famine of the Word. Amos 6. 6.

Secondly, fulneſſe of Bread commonly bringeth Famine; it was a fore-runner of *Sodoms* overthrow, and is commonly attended with voluptuouſneſſe: ſo when men are ſurfetted of the Word, they complain of too much preaching, and grow weary of their abundance of Manna, commonly God ſendeth a famine; for plenty and fulneſſe of Blood in the Veins, calleth for evacuation: And this fulneſſe and wearineſſe of Gods Word and Worſhip, was a ſpeciall cauſe of this famine threatned, *chap.* 8. 5. *When will the Sabbath be gone, that we may ſet out Corn and ſell?* So they are weary of their new *Moons*, and of their Feaſts, and as we ſhall ever ſee theſe ſins go together, ſurfet of the Word and ſenſuality, ſo was it here attended with voluptuouſneſſe and Epicuriſm, *chap.* 6. 6. *They lie and ſtretch themſelves on Ivory Beds, drink Wine in Bowls, have delicate Muſick in their meetings, and anoint themſelves with Oyl, &c.*

Men in fulneſſe fear no Famine, and we in ſuch fulneſſe of Means fear no want; and it is true, we cannot complain of ſo miſerable a Famine as is the want of Manna: for having by Gods bleſſing the Goſpel eſtabliſhed by Authority, and wholſom Laws, and Preachers, and Hearers in abundance, the famine of Gods Word is not as it was in young *Samuels* dayes, when there was *no manifeſt Viſion*: but our Fulneſſe hath brought a deadly Famine among moſt, that men loath this Manna, and it rotteth between their teeth; it is with many as with rich men in Conſumptions, they have Means and Meat enough, to eat Gold if it would do them good, but they pine ſtill, and get no ſtrength by all they eat: even ſo the Word preached raiſeth few ſouls to quickneſſe in Gods ways, it ſtrengthneth them not againſt temptation, it cheereth not their ſoule: The Means we have proves but a dreadful Judgement on many that Gods Bleſſing is divorced from them; if holding the Word on their tongue, or between their teeth would nouriſh life of Grace, they might live; but becauſe there it rots, and ſinketh not down into the heart, to the converting and ſtrengthning of it, the ſoul is famiſhed ſtill: here is an inſenſible, but a conſuming judgement, and this Famine without Repentance will bring the other, as ſure as it did to this People of the *Jews*, how ſure ſoever we think our ſelves. 1 Sam. 3. 1.

Thirdly, Famines are cauſed not only by the want, but by the abuſe of the

Creatures, either directly or indirectly; for Gods Juſtice requireth, that in the kind that men ſin, they ſhould be puniſhed; as the Thief was bound to reſtore fourfold of the ſame kind of that he had ſtolen: Thus the Lord threatneth that he will *take away his Corn and Wine, &c.* which *Iſrael* abuſed, and beſtowed upon *Baal*, *Hoſ.*2.9. and this is the wo of them that riſe early to follow Drunkenneſſe, and that continue at the Wine till it enflame them, *Iſa.* 5. 11. Their glory ſhall be as the glory of men famiſhed, and their multitude dried up with thirſt; ſo the abuſe of Gods Word bringeth a Famine, and forfeit of it.

The Word divers ways abuſed.

6 And men abuſe the Word of God many wayes: Firſt, it being a VVord of Truth, and the only hammer of Errours and Hereſies, while they pervert it to patronize falſe heretical or Libertine Doctrines; as ſome Teachers maintain (by depraving Scripture) univerſal Grace and Redemption, and falling from true Grace wholly and finally; ſome, God's preſence in the Sacrament after a manner not to be queſtioned; others, to prove that Chriſt locally deſcended into hell in his ſoul; others, for the abſolute neceſſity of outward Baptiſm to ſalvation; others, for the alteration of the Sabbath, and alterable at Princes pleaſures; others for the only paſſive obedience of Chriſt, and imputation of neither active nor paſſive; others, that bare Reading is Preaching; others, auricular Confeſſion; others, to ſet up Confirmation in equipage with Baptiſm, and every one according to his own occaſions and ends, turning the Scripture what way he pleaſe; and doth not this threaten this Famine apace, and a great expectation or preparation to Popery?

Note.

Secondly, being a rule of Manners and good Life, when men turn the grace of the Goſpel into Liberty and Wantonneſſe, perverting it to the maintaining of ſin and luſts; God is mercifull, therefore I will defer my Repentance as ſome of old, becauſe Grace aboundeth, our *ſin may abound.*

Rom. 6. 1.

Thirdly, when men receive the VVord without inward affection, 2 *Theſ.* 2. becauſe they received not the love of Truth, it was juſt with God to give them up.

Fourthly, when men are aſhamed of the Profeſſion or practice of the VVord they hear; is not this our ſin? that men are more aſhamed of Godlineſſe then of foul ſins, and that moſt men content themſelves but with a form of Godlineſſe, without the power and life of it: in all Stories extant it appeareth not that ever the VVord ſtayed ſo long with any People where it hath ſo poor a welcome.

Fourthly, this Famine is cauſed by the oppoſition and reſiſtance of the Miniſtery and Miniſters; the wickedneſſe of People oppoſing the Perſons, and reſiſting the Doctrine of the Goſpel, driveth it away: Firſt, oppoſing and diſgracing the perſons of godly Miniſters; and this was a manifeſt cauſe of this Famine in *Iſrael*, chap. 2. 12. God raiſed them up Prophets, but they command the Prophets, ſaying, *Prophecy not*: and *chap.* 7. 10, 12. *Amaziah* complaineth to the King of *Amos*, that poor *Amos conſpired* againſt him, and the Land was *not able to bear his Words*; whereupon *Amos* muſt come no more at *Bethel*, nor look within the King's Chappel, but fly into the Land of *Judah*, and Prophecy there: nothing is more common then for evil men to contend with their Teachers, and perſecute them for their reprehenſions, eſteeming them enemies for ſpeaking Truth: The Proverb is true here, *Truth getteth hatred, and Flattery friends.* But what is the iſſue? but at length after much patience, God purpoſing to give them up to a Reprobate ſenſe, they ruſh on in their ſins, upon approaching Vengeance, and God ſtoppeth the mouths of his faithfull Servants, and will not ſuffer them to reprove them any longer; his Servants ſhall loſe no more labour upon ſo hopeleſſe and deſperate perſons, neither ſhall they enjoy the means by which they might avoid the judgement. *Jer.* 18. 18. *Come let us imagine ſome device againſt* Jeremiah, *and ſmite him with the tongue, and give no heed to any of his Words.* Are there any ſuch among us? witneſſe the horrible devices and ſmitings of tongue that

Obſequium amicos, veritas odium parit.

ſome

ſome of us bear continually; but ſee the fearfull plague and recompence of ſuch as recompence evil for good, as they did to *Jeremiah*, verſe 21, 22. *Micah* 2. 6. They ſay they that Prophecy, Prophecy not; we will take them at their word, they ſhall not Prophecy, but they ſhall take no harm; their Word ſhall come to paſſe againſt *Judah*, though falſe Prophets ſay no.

Hence it is that Gods Servants having often admoniſhed ſcorners and haters of admonition, and ſee no other fruit but ſnarling at reproofs, and like Ban-Dogs, ready to fly in the faces of ſuch as admoniſh them of their ſins, according to Gods Commandement, they let ſuch Dogs and Swine alone, and caſt no more Pearls before them, but leave them to Gods judgement; for why ſhould the Servants of God longer endanger themſelves? or Gods ſpirituall Phyſitians hazard their lives, in curing ſuch frantick Bedlams, whoſe madneſſe is deſperate, but leave them to bands and whips of God's judgements? and this ſilence of Gods Servants is the loudeſt voice againſt them.

Another kind of oppoſition of Gods Servants, but more politick and cautelous, is, the forſaking of the *Levite*, and with-holding from him means of continuance; and this is a great cauſe of the Famine. Our Saviour commanded his Diſciples to go and offer the Goſpel to ſundry places; if any City received them, there to ſtay; if not, then to depart, and ſhake the duſt off their feet againſt that City. And ſurely this oppoſition being an high injuſtice, ſtriketh into the hands and bones of many, yea, the moſt of our rich men in this place; this exerciſe teſtifieth that the poor receive the Goſpel; for the poor maintain the Goſpel, and uphold this exerciſe in the baſe and mean manner it is upheld; and it is no great odds, whether ye ſay, let us ſmite, or, let us ſlay this *Jeremiah*: It is no thank to many of you, if God ſuffer not his Servant to want Wages.

Secondly, not only oppoſing of the Miniſters, but the reſiſting of the Word and Truth it ſelf, bringeth in this Famine; as here the Prophets often ſet before the *Jews* the food of their ſouls, they ſcorned and loathed it, and God the Lord ſendeth a Famine, and then they complain they ſee their Prophets no more: This was *Antiochus* his caſe. *Acts* 13. 46. The *Jewes* were full of envy, and ſpake againſt the things ſpoken of *Paul*, contradicted them, and railed on them, and becauſe they *judged themſelves unworthy of everlaſting life, they turned to the Gentiles*: and *Acts* 22. 21. when the *Jewes* will not hear *Stephen* reproving them, nor *Paul* calling them to repentance, the Lord biddeth him *depart*, and he muſt be *ſent far away among the Gentiles.*

Many glory to reſiſt the Truth; and this manifeſteth, firſt, their natural enmity againſt God and Light: Secondly, their pride of wit, as able to reaſon againſt plain Truths: Thirdly, an evil Conſcience, unwilling to part with ſin. *Rom.* 2. 8. *To the contentious and diſobedient ſhall be indignation and wrath.* Fourthly, the malice of the Devil to encreaſe their damnation, who if he cannot hinder the Light from ſhining to them, he will keep them in wilfull diſobedience, which is worſe.

But what is the iſſue? { 1. The overthrow of the Word. 2. The overthrow of thy ſelf, *Rom.* 2. 9. *Tribulation, anguiſh and wrath ſhall be on every ſoul that doth evil.*

Into the Land.] The third point in the denuntiation, is, whither the Famine of the Word ſhall be ſent; my Text ſaith in generall, *into the Land*: And this was the Land of *Iſrael*, as appeareth, Firſt, by the ſecond Verſe of this Chapter: Secondly, by the order of the Prophets; for the order of the ſmall Prophets of the twelve, ſome of them propheſied before the Captivity, and ſome after, as the three laſt. Of the former nine, four of them propheſied to the Gentiles; as *Obadiah* againſt *Edom*, *Jonas* againſt *Nineveh*, to bring it to repentance, *Nahum* againſt *Nineveh*, becauſe after they had fained a repentance, they fell back to their old byas, and *Habakkuk* againſt the *Chaldeans*; ſo as now five remain, whereof two were ſent directly againſt *Judah*, as *Joel* and *Zephaniah*; and two directly againſt *Iſrael*, note

Iſrael, as *Hoſea* and *Amos*; and *Micah* ſent indifferently againſt both: Of theſe two *Amos* was firſt, and *Hoſea* not long after; for *Amos* was two yeers before the Earthquake, and *Hoſea* was thought to be two yeers after; ſo as by this order, *Amos* his errand was in ſpeciall to the Land of *Iſrael*. Thirdly, by the accompliſhment of this grievous Propheſie, in the dayes of *Hoſhea* King of *Iſrael*, carried away by *Shalmaneſar* into *Aſſyria*, from whence *Iſrael* was never reduced nor reſtored, the ſtory is in 2 *Kings* 17. 18. A little before which time, the Lord for the horrible contempt of his Word and Prophets, (as appeareth *verſe* 13.) took away his VVord, in which they might preſage a fearfull iſſue, *Pſal.* 74. 9. *We ſee not our ſigns, there is not one Prophet more*; neither had they ever any after, though *Iudah* had.

And here let us conſider two things: 1. The generality of the judgement, *Into the Land.* 2. The Juſtice, Into Gods own Land of *Iſrael.*

Doctr. 1. National ſins bring National judgements.

VVhence we learn, That generall ſins bring generall plagues, as here a National ſin is revenged with a National puniſhment. *Gen.* 6. 12. *All fleſh have corrupted their wayes, an end of all fleſh is come, and I will deſtroy Man out of the Earth.* Iſa. 1. 5. *The whole Head is ſick, and the whole Heart is heavy; from the ſole of the Foot to the crown of the Head is nothing ſound.* verſe 8. *The whole Land is waſte.* Dan. 9. 11. *yea, all* Iſrael *have tranſgreſſed and turned back*; and ſo is the Curſe poured out univerſally in the Captivity.

Reaſon 1. Firſt, in generall ſins is great *provocation*, in reſpect of perſons found in their ſin: for firſt, here are the ſins of great men, and Princes, whoſe ſins tranſcend as their perſons do, and moſt diſhonour God: God ſetteth them in eminency, that by their authority and good example they ſhould reſtrain ſins in others; but they by both draw others, yea, compell others to ſin, neither can they ſin alone, *Prov.* 29. 12. Secondly, here are alſo the ſins of wicked Paſtors, who deſtroy not only their own ſouls, but carry numbers of ſouls to ſin and death with them: The Proverb is eaſily verified, *Hoſ.* 9. 9. *There ſhall be like Prieſt, like People.* Covetous Teachers eat up the ſins of the People, they receive their Sacrifices, and wink at their ſins; Teachers of Liberty extenuate their ſins, and heal up the ſins of the People with ſweet words, and apply to the ſores of men too ſudden a remedy; envious Teachers that oppoſe and oppreſſe the true Prophets of God as their greateſt adverſaries, *Lam.* 2. 19. Thirdly, here are a multitude of ſinners which make the ſin and puniſhment more grievous and juſt; many hands rid a great deal of work, and bring ſin ſoon to the height and full meaſure; and the cry of a whole City, as *Sodom*, muſt needs be great.

Reaſon 2. Secondly, in general ſins is great *deſert*, becauſe for the moſt part they are moſt outragious, and in moſt ſinfull manner committed, and commonly attended with theſe evils: Firſt, that they are not of frailty and weakneſſe, but of wilfulneſſe and wickedneſſe, and if not by authority, yet by an unbridled and incorrigiable licentiouſneſſe, which is become as a Law, as we ſee in our ordinary Swearers, Blaſphemers and Drunkards, that will do ſo, becauſe they may do ſo, and none look after them. Secondly, they are done commonly with a high hand againſt the means; there is an obduring and hardning in ſin, by deſpiſing inſtruction, and a fearfull perverting of the remedy to their bane and poyſon: that the VVord in it ſelf being a ſavour of life, becommeth a ſavour of death, and maketh them worſe, 2 *Cor.* 2. 15. ſo as it ſhall be far *eaſier for Sodom and Gomorah in the day of the Lord*, then for ſuch People and perſons. Thirdly, in times of generall defection, there is a juſt judgement of God on ſuch perſons, giving them up to reprobate mindes, not only by themſelves to commit all wickedneſſe with greedineſſe, *Rom.* 1. 18. but to animate and encourage one another, and to corrupt one another, even againſt the light of Nature as well as of Grace; and thus to winde one another, and wedge one another in their ſin, till the plague

Matth. 11.

be

be ſeized on them all. The People of *Sodom* from the greateſt to the leaſt, come againſt *Lot*; and ſee how they animate one another, and deſiſt not till fire fall on them all. So the Drunkard is not content to be drunke himſelfe, but he muſt make all his Fellows drunke alſo. Gen. 19.

Thirdly, the third reaſon is drawne from the power of God; God can as eaſily puniſh a whole Nation as one man, for ſuch is his power, as all Nations are but as the *drop of a Bucket*, or as the *duſt of a ballance* before him. *David* could not revenge himſelfe on his Enemies, becauſe the Sonnes of *Zerviah* were too ſtrong for him; but it is not ſo with God. Secondly, thoſe that ſeeme moſt exempt here, have no diſpenſation. The greateſt Princes which are as gods with men, are but Men with God. They that are the ſhields of the Earth, have no ſhield to cover themſelves from the anger of God. Nay, multitudes of Angels in Heaven ſinning againſt him, cannot free themſelves from his ſeverity; much leſſe multitudes of men creeping on Earth. *Reaſ.* 3. Eſa. 40.

Fourthly, a fourth Reaſon is taken from the Juſtice of God; if for the ſin of ſome one member a whole body of People are juſtly plagued, as guilty in the ſame contagion of ſin (as in *Achan*) and in whole poſterties quite extirped and cut off for the ſin of ſome one, (as *Ahab*) how much more when a whole body of a People ſinne, is it juſtly wrapped as well in the revenge as in the guiltineſſe of it? and now when men know no bounds nor moderation in ſinne, God muſt either ſtop and bound them, or there could be no living in the World. *Reaſon* 4.

Fifthly, where a generall guiltineſſe is, how can a generall judgement be avoyded, ſeeing there is nothing left to turne aſide the deſtruction? If there had been but five righteous Perſons in *Sodom*, it had been ſpared. Nay, Jer. 5.1. *Run to and fro and ſee if there be one man in* Jeruſalem *that ſeeketh truth, and I will ſpare it.* But in a generall guiltineſſe there is none to ſtand up in the gap, there is nothing that God can reſpect to divert his wrath. *Reaſ.* 5.

This meeteth with the error of the World, who thence gather immunity and freedome from puniſhment, where the principle cauſe of evil lyeth; ſome thinke if they doe as great Men doe, they cannot doe amiſſe; for they are on the ſtronger ſide; whereas the greater and more potent they be that combine againſt God, the more aſſuredly and ſuddenly ſhall they be brought down; the Lord will get himſelf a name upon ſuch Adverſaries, who are already deſtinated and ſentenced to deſtruction, 1 *Sam* 2.10. *Uſe* 1. A Sin by multitude to expect Impunity.

Object. Others ſay, being reproved for their courſes, I am not the firſt that have ſinned, and I am ſure I have fellowes; why ſhould I be ſingular and not doe as others doe?

Sol. But firſt if thou wilt doe as others doe, thou muſt ſuffer as others doe. Secondly, in the civil State the greater number of Rebels that run together in mutiny and rebellion, the more highly is the Prince offended. Never was it heard of, that multitudes leſſened offences, but inlarged them. So here, the more they are that offend, the greater is the offence; and the greater the offence, the leſſe is the ſecurity. Thirdly, a ſlender comfort is it for a Thiefe going to execution, to ſee many fellowes going with him to the ſame execution; he were mad that would thinke either his paine or puniſhment diminiſhed thereby.

Object. Others never have company enough in their Sinnes; and becauſe godly men will not run with them to their exceſſe of ryot, they hate and ſlander them, and accuſe them as the troubleſome Enemies of the State, and (which is worſt of all) none ſuch ill members as they. But why cannot wicked men goe on without them?

Sol. If they ſhould joyne alſo, Gods wrath could not but fall on all together; for, what could withhold Gods indignation if all were alike in the ſinne? And why doe they accuſe them for the worſt Subjects, who are the ſtrength of the Land, and the Horſemen and Chariots of *Iſrael*, for whoſe ſake only the fire of Gods diſpleaſure forbeareth to fall? as, till *Lot* was out of *Sodom*, the Lord could

could doe nothing. On the contrary, graceleſſe ſinners are the worſt Subjects; nay, Rebels to the Kingdome, becauſe they are Rebels to God. What can we account him but a Rebell and Traytor, that conſpireth with our Enemies to open the Gates, and bring them in to deſtroy the City or Countrey? Such an Enemy is ſinne, which conſpireth to overthrow our peace, and layeth open to ruine the Countrey and Kingdome, caſteth downe the Wals, and openeth all Gates to the Enemie? and whence did ever the waſte of Countries, or Cities or Families iſſue but from hence?

Vſe 2. How we may beſafe in perilous times.

This teacheth us how to carry our ſelves ſafely in theſe perilous times.

Firſt, behold and bewaile the deluge of ſinne in the Land. *Jer.*17.1. The Sin of *Judah*, and ſo of *England*, is *written with a Pen of Iron, and the point of a Diamond*; as firſt, the deſpiſing of the day of grace, extreame loathing of *Manna*, hatred of the light, formall hearing of the word, diſgrace to the meſſengers of God, and ſcorning the profeſſion of Chriſt, which is now as hatefull as once it was to be called a Chriſtian. Secondly, the generall and fearfull Apoſtaſie from the truth after ſo many yeares, growne into a faſhion; Many great Ladies looking backe to *Sodom*, as *Lots* Wife; many running back as *Iſrael* into *Egypt*; many by wit and learning blending the truth with Error; numbers ſupping up the Pottage of Popery dayly; ſo as the number and ſtrength of backſliding ſonnes of the Church encreaſe to the dayly loſſe of the truth and holy Religion, and the fleſhing and incouraging of Gods Enemies againſt himſelfe. Thirdly, the incorrigible and uncorrected impudency of ſinners in exceſſive pride among ſuch as would be called daughters of *Sion*, in wantonneſſe, in drunkenneſſe, wherewith the Land is drowned, in ſwearing moſt graceleſly and blaſphemouſly; ſo as the Land mourneth for Oathes. Fourthly, our horrible ſecurity and ſenceleſſe ſottiſhneſſe in thruſting off all fear of Gods word or workes; horrible and unheard of unthankfulneſſe for his mercies of all ſorts, toward ſinnes that ran immediately before the deſtruction of *Sodom*.

All theſe and many more generall evils proclame the whole body almoſt deadly wounded; and onely thoſe members are painfull and burthenſome to it, that complaine and ſeeke for remedy.

Secondly, the ſafeſt way will be to expect ſome great rod and judgement of God, ſeeing the Sinne of the Land is ſo generall, ſo rife, ſo ripe, ſo bold, and ſo white for the Harveſt. Prov.23.3. *The prudent man ſeeth the Plague and hideth himſelfe*; a wiſe Mariner ſeeth a ſtorme in the Cloude, and prepareth for it. Our generall improvidence ſhall not prevent the juſtice of God, but haſten a Plague in proportion to the manner and meaſure of our ſinne, as witneſſe both the many lawes of retaliation in Scripture, as alſo that it ſtandeth with the wiſdome of God to apply remedies not ſhort, but every way as large as the diſeaſe, and as ſtrong, or ſtronger, to overcome it; all the gangrenous part muſt be cut off; and if the whole be ſo, it is mortall, and incurable.

Thirdly, we muſt labour to prevent from our ſelves and others (if it be poſſible) the generality of ſinne and judgement. When *Lot* told his Sonnes in law of Gods preſent and imminent judgement, and wiſhed them to haſten out and eſcape for themſelves, they made a matter of laughter of it, and he was as *one that mocked*: But they found to their coſt, that the Lord was in earneſt. *Exod.* 8.18. *Moſes* threatned ſuch a Hayle as was not in *Egypt* ſince the foundation of the World was laid; *ſome feared*, and kept in themſelves and Beaſts, and all were ſaved; alive but ſome *regarded not*, and of thoſe not a Man or Beaſt in all *Egypt* that were without doores but were ſlaine with the Hayle, and worthily, for they were warned. We are now warned to look to our ſelves, to withdraw our ſelves from the tempeſt apparent and approaching; if we ſhall be alſo regardleſſe of our ſelves a ſigne it is we ſhall periſh in it.

Queſt. How may we prevent from our ſelves or others a generall Plague?

Sol. By theſe rules: Firſt, we muſt looke to our ſelves, that the ſinne of the Land

Land be not increaſed by us; if every one would mend one, the whole would not be ſo bad; but if by the addition of our ſin the Judgement be encreaſed, we cannot looke to avoid it. How to prevent a generall Plague.

Secondly, we muſt care that by our meanes ſome good may be found, that God may in mercy reſpect us. Oh what an happy teſtimony was it for *Noah* in that generall corruption, *Thee onely have I found righteous.* Walke then with God, and ſhine as a light in the middeſt of a crooked generation, and thou ſhalt meet with mercy to ſave thee from the judgement, or in the judgement. When the Meſſage was ſent for the deſtruction of all *Jeroboams* houſe, becauſe *ſome goodneſſe* was found in *Abijah* his Sonne, he was onely exempted from the Plague, and honourably buried, as 1 *Kings* 14.10,11,12,13,14. Gen. 6.

Thirdly, thou muſt rowe hard againſt the ſtreame of Common evils, that thou beeſt not carried away with the common ſinnes of the age, place and caling; for whoſoever were carried away in the deluge of ſinne, were carried alſo in the deluge of water. *Prov.*1.10. *My Sonne, if ſinners entice, conſent not:* fence thy ſelfe with knowledge, prayer, patience and reſolution. Although it ſeeme eaſie for the preſent, to follow a multitude unto evill; yet thinke whether it will miniſter comfort in the day of death or judgement, to ſay, I did but as others did; which is to confeſſe and accuſe thy ſelfe for walking in the broad way.

Fourthly, as *Noah* hearing of a judgement to come, ſtricken with reverent fear, made an Arke to hide himſelfe: ſo doe thou make an Arke to hide thee in; be a true member of the Church, not onely by profeſſion but incorporation by Faith and Repentance. Nothing can ſave him that is out of the Arke; no not the higheſt hill or turret of outward happineſſe. And ſuch as were in the Arke were ſure to be ſaved in ſpight of the waters, waves and windes; for the higher they riſe, the higher riſeth the Arke alſo; not all the floods of calamity, nor all the gates of hell ſhall overthrow him; they may humble him, toſſe him, afflict and affright him, but they ſhall not hinder his ſalvation.

Having ſpoken of the generality of the Judgement: Now of the Juſtice. The Famine was ſent into the Land of *Iſrael.*

Queſt. Who were *Iſrael?* *Anſw.* A People of ſuch priviledges and prerogatives, as was no People on the face of the earth.

Firſt, *Iſrael* was Gods choiſe, his chiefe treaſure, though all the earth was his.

Secondly, *Iſrael* was in Covenant with God, not as ordinary ſervants, but as his Sonne, his firſt borne, nay, his deare Spouſe; for to them belonged *the adoption*, *Rom.*9.4. not internall in Chriſt, but externall to be the onely Church of God, all other Nations paſſed by, *Jer.*19.20.

Thirdly, *Iſrael* had *the glory*; that is, many glorious beauties and ſingular ornaments above all People. Firſt, a glorious name, *Iſraelites*; that is, Princes and conquerors of God, as *Gen.* 32. Secondly, a glorious Progeny, Sonnes of *Abraham*, the Patriarks and holy perſons, whoſe praiſe are in the Scriptures; nay, of the blood of Chriſt; for of them the eternall Sonne of God vouchſafed to take his fleſh, *Rom.*9.5. An high and glorious Priviledge, that our Lord pleaſed as man to deſcend of the ſame Parents and Anceſtors. Thirdly, a glorious Worſhip, a glorious Arke, a ſpeciall ſigne of Gods preſence and walking among them. 1 *Sam.*4.21. a glorious Temple, the houſe of Gods glory, where he gave forth his Word and Oracles, and received their Prayers and Praiſes, called *the place where his honour dwelleth*, *Pſal.*20.8. Fourthly, glorious Covenants, *Rom.*9.4. for to them the Law was given after a moſt glorious manner, and written with Gods owne finger. They had the promiſes of the *Meſſiah*, and eternall ſalvation by him, ſo often renewed to *Abraham*, *Iſaac*, and other holy men. They had ſpeciall Promiſes of temporall as well as eternall happineſſe; as of his protection for their ſafety, and of his liberall proviſion for their ſupply; never were People ſo invited and allured to obedience; never any ſo Noble and Honorable as to whom

whom God came ſo nigh as to them. *Deut.*47. What People ſo immediately taught by the immediate voyce given out of the Fire, and from the Oracle? What People led through the bottome of the Sea, as on dry Land, but they? What People fed and clothed with miracles but they? What People led by the Pillar of the Cloud and Fire but they? What People were ever ſo happy as to have the Sun to ſtand in the midſt of the Heaven for their Victory? The Rivers and Sea it ſelfe to ſtand as a Lane for their paſſage? The ſight of a dead Serpent to cure the mortal ſtings of living Serpents, but they? And yet now this bleſſed People whoſe God was the Lord, have a miſerable Famine of the Word ſent in among them, *into the Land of Iſrael*, which turneth their glory into ſhame, their proſperity into wofull miſery, and all their light into black and incurable darkeneſſe.

Doctr. A particular Church may quite fall away.

Whence we learne, that a *particular Church be it never ſo glorious in any Priviledges, may fall away, and ceaſe to be a Church*; *Iſrael* here ceaſeth by this Famine to be a Church and a People of God. Jer.7.12. *Goe to* Shiloh, *and ſee what I did to it for the wickedneſſe of* Iſrael.

Object. Where ſhall we goe to ſee?

Anſw. 1.*Sam.*4.4. The Arke and glory was gone, and carried away by the Enemies. And after *Shiloh*, *Jeruſalem* was the City of God, and the Temple his ſtanding Houſe, but for their ſinnes the Houſe was threatned to be made like *Shiloh*, as it hath beene many yeares; of an holy City, and the place of Gods preſence and delight, it is become an Harlot, a prey to *Gog* and *Magog*, *a den of Ibieves*, *Mat.*21.13. A recepticle of all impurity, and enmity againſt God and his Children, his worſhip and his glory. Iſa.5.5. *I looked for Grapes, but my Vineyard brought forth wild Grapes; I will take away the Hedge, break down the Wals, lay it waſte, and command the Clouds not to drop upon it*, no Vineyard exempted. *Hoſ.*1. If the Land of *Iſrael* commit ſpirituall whoredome, and depart from the Lord, all her conception ſhall be *Loruhamah Loammi*.

*Mat.*21.41. When the Husbandmen to whom the Lord letteth out his Vineyard, refuſe to give fruits, abuſe his Servants and ſlay his Sonne, what will the Lord doe? He will deſtroy them, and let out his Vineyard to other Husbandmen. *The Kingdome of God ſhall be taken from you, and ſhall begiven to a Nation that ſhal bring forth the Fruits thereof.* What is become of thoſe famous Churches of *Galatia*, *Corinth*, *Epheſus*, founded and planted by the Apoſtles themſelves? Where are the ſeaven Churches of leſſer *Aſia* mentioned *Rev.* 2? How hath the *Turkiſh* fury beaten them up, ſo as they are become the ſtrong holds *Mahomet*? What is become of that once famous Church of *Rome*, a ſpouſe of Chriſt, but by departing from the true Faith of Chriſt become the Whore of *Babylon*, an habitation of Divels, the hold of foule Spirits, a Cage of uncleane Birds, and the very Stye and harbour of Antichriſt?

Reaſ. 1. Firſt no Covenant of God tyeth him to any place (not *Iſrael* it ſelfe) but only upon condition of obedience; for the Covenant hath two branches.

1. On Gods part, *I will be thy God.*
2. On Mans part, *and thou ſhalt be my People.*

2 *Chron.*15.1. *The Lord is with you ſo long as you are with him.* Now there is no particular Church but may faile in this condition, which not interchangeably obſerving the whole Covenant by their default is fruſtrate.

Reaſ. 2. Secondly, no priviledge can exempt a People ſtarted away from the Covenant, or priviledge them either from fearfull puniſhments, or from finall rejection or deſtruction; for as a Corporation breaking out into Mutinies, Rebellion or unlawfull courſes againſt their Charter, forfet their Charter, and all the Priviledges of it, cannot protect them, but the King may diſcorporate them at his pleaſure; ſo all places loſe their dignity when they are once defiled by ſinne. *Bethel* the Houſe of God famous in former times by many memorable accidents, by their abuſe became *Bethaven*, the houſe of iniquity.

Thirdly,

Thirdly, no mercy of God conferred upon any People can make him forget his juſtice; now Juſtice requireth, that as the wilfull and incorrigible ſinnes of one perſon doe deſerve him to be caſt off; ſo the wilfull ſinnes of a whole Church or People, in the ſame proportion, doe likewiſe diſcerne it ſhould be caſt off: as *Ahab* deſerveth an whole heap of falſe Prophets to deceive him, and God ſendeth them; ſo a rebellious People deſerve to be deluded with falſe Prophets, and God for their ſinnes removeth true Prophets, and ſendeth fooles and falſe ones in their ſtead, and aboliſheth true Religion, and ſendeth ſtrength of error and deluſion, as *Hoſ.*9.7. *The Prophet is a foole, and the ſpirituall man is mad; all this is for the multitude of thine iniquity.* Secondly, it is juſt that the greater the ſinne is, the greater ſhould be the plague; and as there is no ſinne greater then for a People to caſt off God; ſo there is no ſuch proportional puniſhment as for God to caſt off a People. Thirdly, it is juſt that ſuch as know not the worth of God, and his grace in fruition, ſhould know what they had by the privation. It is an heavy, but a juſt ſtroke upon prophane *Eſaus*, that never know the worth of a bleſſing till it be gone, to howle after it when it is too late. And if whole Churches be ſuch Prodigals, as care not for the dainties of their Fathers houſe, it is juſt they ſhould be glad of Huskes, and ſwill among Swine.

Fourthly, all parts of the Scripture deſcribe the Lord unto us to be ἀπροσωπολήπτης, *Rom.*2.11. he is not carried with outward reſpects in diſpenſing mercy or juſtice, but is unpartiall in all his proceedings, not going after affection, but an unerring and eternall rule of juſtice; yea, he is ſo far off from being all made of mercy, as he is more earneſt againſt the Sins of his own profeſſed People then any otherb; ecauſe, 1. He looketh for more duty, and leſſe provocation from them then any: 2. They may look for more ſtripes failing in duty, becauſe they know, or might better know it then others: 3. The greater favour offered, and the greater priviledges abuſed, deſerve the greateſt revenge, when ſo great mercy is offered as the Lord is at a ſtand, *What could I doe more?* When his Arme and counſell is revealed in the Goſpel for Salvation, and they called to a Kingdome of grace and glory, can the contempt of ſo high a favour goe unrevenged? Even as a Thiefe going to the Gallows, having a gracious pardon offered, refuſeth it, raileth upon the Prince, treadeth it under his feet, and defaceth the broad Seale. Eſa. 53

Object. But many promiſes are made to the Church to free it both from erring and failing in Faith, as alſo in being; as that Chriſt *will be with them* to the end of the World, that the ſpirit ſhall lead them *into all truth*, that the Spirit and Word ſhall never depart from it, *Iſa.* 59.21. and for the ſtabilty of it, it is built upon a Rocke, it is the houſe of God, in which God will dwell for ever, it is the ground and Pillar of truth, and the Gates of Hell ſhall never prevaile againſt it. Mat.28. John. 16.

Anſw. All ſuch promiſes are made to the Catholicke Church, which is a company of men elected by God, given to Chriſt, and preſerved to eternall life; a great part of which, if not the whole, is ſometime inviſible. This Church ſhall never faile upon Earth, but be preſerved from great and deadly Errors in the foundation; but no promiſe in all the Scripture ſecureth a particular viſible Church from falling away finally.

Secondly, all promiſes made to any particular Church, are conditionall, ſo farre as the Church is obedient to Chriſt her head. The condition is, Joh.8.31. *if ye continue in my Word*, ye are verily my Diſciples; if a kind Husband promiſe his preſence, affection and love to his Spouſe for ever, may ſhe become an Harlot? or may ſhe not become an Harlot, and ſo breake off the covenant and condition included in all ſuch promiſes?

Object. But may whole Churches fall away, and not any particular member?

Sol. Yea, for the priviledge of one Elect Perſon is more then of a whole viſible

1 Pet. 1. 5. ſible Church; for he is *kept by the power of God to Salvation*, there is no ſuch promiſe to a viſible Church.

Secondly, the failing is not in reſpect of any true eſſentiall part of the true Church; none of thoſe members ſhal fail, for the Lord all this while keepeth ſuch as are his, and beholdeth with a loving countenance all the upright of heart, but in reſpect of the externall and viſible condition of it. *Hoſ.* 1. 10. *Yet the number of the Children of* Iſrael *ſhall be as the Sand of the Sea, which cannot be meaſured nor numbered.*

Thirdly, the face of a Church may faile to mans eye, as in *Eliah's* time, when as none of the ſeven thouſand that bowed not to *Baal*, but were under Gods eye for ſafety.

Object. But the *Romane* Church cannot erre, ſo as to ceaſe to be a Church or fall away.

Firſt, Churches of the greateſt priviledges have erred and failed: As 1. the Church in innocency and ſtate of perfection: 2. before the Flood till *Noah*; Gen. 4. *ult.* *then men began to call upon God*: 3. Before and under the Law they made a Calfe, *Exod.* 32. 4. Under Judges, the Word was rare and every one did what was good in his owne eyes, 1 *Sam.* 3. 1. 5. Under Kings, moſt of them Idolators; *Elias* ſaw none but himſelfe: 6. In Chriſts time, they condemned the Sonne of God, and excomunicated all that profeſſed his name.

Object. But to all this they ſay the Church under Chriſt ſince his Aſcenſion hath more priviledges.

Sol. Follow them, firſt after Chriſts reſurrection the Church erred. *Act.* 1. 6. *Wilt thou now reſtore the Kingdome to* Iſrael.

Secondly, after his Aſcenſion all the Churches erred about calling of the *Gentiles*, which *Peter* was ſo hardly perſwaded to, *Act.* 10. 20.

Thirdly, the Church of *Galatia* erred in turning to *another Goſpel*, *Gal.* 1. 6. In *Corinth* there were many corruptions about the Sacrament, and about the Reſurrection, &c.

Note — See the Church of *Pergamos* after them, *Rev.* 2. 14. and of *Thyatira*, *verſ.* 20. And after this how did all particular Churches erre, when the whole World was an *Arrian* as in the Tripatite Hiſtory; and there were ſcarce five Orthodoxall Biſhops in all the World to reſiſt, and they all baniſhed. Secondly, let them bring one word of exemption for the *Romane* Church above others.

Object. The Promiſe was made to *Peter*, *I have prayed for thee*, *&c.*

Sol. Firſt the promiſe was made to the whole Church, but upon the Faith confeſſed by him.

Secondly, what is it to them that have departed from *Peters* Faith and Doctrine?

Thirdly, if *Peter* was Biſhop of *Rome*, as they boaſt, then he erred in living out of his calling; for the Apoſtleſhip of the *Jewes* was committed to him, *Gal.* 2. 7. if any, it muſt be *Paul* and *Peter* muſt goe among the *Jewes*.

Fourthly, if *Peter* erred after that promiſe of Chriſt and the deſcending of the Spirit, why may not the Pope? but *Peter* did, both in faith, holding meates to be uncleane after Chriſts death, *Act.* 10. 24. and in manners, *Gal.* 1. 14. by diſſembling among the *Jewes*.

Fifthly, how can they ſo contradictorily contend for the Reputation of their Church? for doe not they unawares grant us the whole queſtion? For firſt, doe they not exclaime againſt the *Conſtantinopolitane* Church that it erred, and ſciſmatically revolted from them? which muſt needes be confeſſed a worthy Church taught and guided by *Chriſoſtome*, *Nazianzen*, and other worthy Biſhops, and yet a particular Church cannot erre. Secondly, doe not they hold that theſe particular Churches of *England*, *Scotland*, *Netherlands*, &c. and other Nations were particular Churches, and Churches of the *Romane* Religion, and now have erred and fallen away from them, and yet the promiſe ſecureth the *Romane* Church? Thirdly,

ly, doe they not hold, that in the time of Antichriſt the *Romane* Church ſhall faile, and that in the generall Apoſtaſie from the *Romane* Faith the godly, as they call them, ſhall cleave to the *Romane* faith onely in heart, but not in profeſſion, ſee the *Rhemiſts*. Fourthly, doe they not hold that there was a time, when all the particular Churches ſo failed, as it was viſible onely in the Virgin *Mary*, when all the Diſciples were fled for fear? Nay, it is a ruled caſe in Law, proteſtation availeth nothing where the thing it ſelf ſpeaketh; for *Rome* her ſelfe hath her filthineſſe in her Skirts, and of an orient glorious Church, is become a ſtinking Corps of a Church; and like the Church of *Sardis*, hath only a name that ſhe liveth, but is dead, *Rev.* 3. 1.

Firſt, we have no ſuch ſure hold of our peace and priviledges, but we may ſoon forfeit and forgo them. Let us not boaſt of the glory of our Church as if we were exempted from ſuch evils as other every way as glorious Churches have ſunke in, or as if our Sun might not ſet as well as theirs, but let us open our eares to that counſell, *Rev.* 2. 5. to *Epheſus*. *Repent and do thy firſt works leaſt I remove thy Candleſtick.* Conſider firſt, it was never yet the happineſſe of any Church till this day to abide in her Flower and beauty; as it was with *Iſrael*; ſo with other viſible Churches, there was a time when *Iſrael* was Gods darling, when *Iſrael* was a little one I loved her, *Hoſ.* 11. 1. but when *Iſrael* came to her age ſhe fell to many Lovers, and provoked the Lord to take off his affection. *Uſe.*

Secondly, that we have no priviledges greater then the *Jews*, nor ſo great; they might every way out-boaſt us, for they were naturall Branches, we wilde Olives; they had immediate preſence and direction from the Ark and Oracle, and ſo not we: The Word is now Preached in *England*, ſo it was only and firſt to *Judea*, and we have many learned Preachers in our Pulpits, and ſo had they, and extraordinary Prophets beſides.

Thirdly, all their priviledges ſevered from Faith and Piety, only encreaſed wrath and Judgement: Let us therefore fear our ſelves, our Priviledges being as great as any Nations of the Earth ſhall be no ſhelter from wrath, if we proceed in diſhonouring our God, for God regardeth no place nor perſons further then they regard him; let *Judahs* ſin tye holineſſe to the Temple: let us live and worſhip holily in our dedicated and hallowed places; it is men that ſanctifie places, not places men, and Gods Law alloweth no ſanctification to wilfull and impenitent perſons: *Judea*, Gods Vinyard, ſhall caſt out Gods People, Paradiſe *Adam*, nay, Heaven it ſelf ſhall not ſhelter the ſinning Angels; ſo if we ſhall deny the Lord his Fruits, abuſe his Servants, ſlay his Son and Heir, and deſpight the Word and Spirit of Grace, all our Priviledges ſhall neither keep us from Hell, nor help us to Heaven: but as it had been good if the *Jewes* never had had thoſe favours, which they ſo highly abuſed, and not only loſt them, but themſelves by them; ſo it had been better for us to have been *Turks* or Heathens, then ſcornfull or ſpightfull Chriſtians.

Fourthly, if the Lord take the Goſpel, he can give it to others, he hath given the uttermoſt parts of the Earth to Jeſus Chriſt for his poſſeſſion, in our ſtead; he may pick another corner in *America*, *India* or *Virginia*, and plant his Goſpel where he may reap anſwerable Fruits.

Oh God forbid we ſhould loſe the Goſpel. *Obiect.*

Yea, but let the Goſpel touch thy *Herodias*, then thou crieſt, Away with the Goſpel. *Sol.*

We hear the Word diligently. *Obiect.*

If it would make men good Chriſtians to have a Bible in their houſes, or to lend an ear an hour, which many will not do, it were well: but who hideth it with *Mary* in her heart? or pondereth it night and day as *David* did? What meaneth the general ſcorn and contempt of Preachers and Profeſſors of it? what meaneth their thruſting of it away, but proveth men unworthy of eternal life? The *Gargaſens* cannot endure Chriſt in their Coaſts: great Recuſants of Lady *Sol.*

Maries mind, ſhe nor hers will ſtep a foot to hear good Sermon; Prophets are commanded not to propheſie, people ſay as to *Jeremy*, The Word thou ſpeakeſt we will not hear nor obey: But all you that fear God, pull it into your hearts with both hands, and when you ſhall loſe all, no time ſhall take it out of your hearts.

Vſe 2. If Churches of the choiceſt priviledges may fall away, let us learn wiſdom in time, to prevent our own caſting off, and by the great fals of other Churches, learn to beware: God commandeth his people to go to *Shiloh*, *Ier.* 7. and by their harms to learn wiſdom in time.

Queſt. How may we prevent our caſting off?

Anſw. By avoyding the ſins and ſigns of rejection, *Rev.* 2. 5. *Ier.* 18. 7, 8.

Queſt. What are the ſins which make a Church ceaſe ſo to be, and make God break off with a people?

Anſw. They are four eſpecially.

Firſt, Idolatry, this breaketh the Marriage band. *Hoſ.* 2, 3. *Let her take away her Fornications, leaſt I ſtrip her naked*: this was the cauſe of this Famine. *Verſe* 14. *The ſin of Samaria*, &c. and the cauſe of *Romes* rejection, now no Church.

Secondly, Infidelity, not believing the Goſpel, nor laying hold upon the grace of life offered in the ſame, *Rom.* 11. 20. through unbelief *Iſrael* was broken off; and indeed no ſin is more dangerous, though few think ſo: for firſt, although every ſin deſerveth damnation, yet no ſin deſtroyeth where Faith commeth in, to believe the remiſſion of them; but he that refuſeth mercy and pardon offered, and treadeth the ſame under foot, he juſtly periſheth. Secondly, if this ſin be general, it muſt bring a general judgement, becauſe it is a ſin in the whole Body of a people, againſt the whole Doctrine of the Goſpel, and not againſt one particular Law, as other ſins be. Thirdly, if it be able to caſt *Adam* out of Paradiſe, and bar *Moſes* out of *Canaan*, much more to caſt out Gods Ordinanee from any Country where it raigneth.

Thirdly, Apoſtacy. *Rev.* 2. 6. The Church of *Epheſus* was threatned with removing her Candleſtick, for falling from her firſt love, as ſhortly after it came to paſſe. 2 *Theſ.* 2. Want of love to the Truth provoketh God to move it, and ſend ſtrong deluſions: this maketh their ſtate worſt at laſt, when Dogs return to their gorge, and Swine to the mire, as *Judas* and *Demas* that loſt all Grace at length, and of ſuch revolters not a few in theſe dayes, who if they loſe not the Means, they loſe the Bleſſing of them, ſo as they are the inſtruments of this Famine. The inconſtancy and unthankfulneſſe of that Age cauſed *John's* Light, wherein they rejoyced for a ſeaſon, to be ſoon removed.

Fourthly, Contempt, hatred and reſiſtance of the Light, when men content themſelves with ſome means of inſtruction, but hate Reformation: this was mentioned the cauſe of caſting out all *Iſrael* out of Gods ſight, *He ſpake, they would not hear, he called, they would not anſwer, and therefore he would do to them as to Shiloh*, Jer. 7. 13. The ſame alſo we ſee in the *Jewes*, Rom. 11. 25. *Obſtinacy is come to Iſrael, till the fulneſſe of the Gentiles be come in.* And *Acts* 13. 45, 46. when they ſtrove againſt the Light, and were envious againſt the Apoſtles, contradicted and contraried them, and railed on them, by this behaviour making themſelves unworthy of eternal life, they turned to the *Gentiles*, and they never ſince found Mercy.

Queſt. What are the ſigns of the Word going away, and of the ceaſing of a Church, that we ſeeing the evil coming may hide our ſelves?

Anſw. Firſt, when the godly are taken away, eſpecially Gods Miniſters, which ſhould ſtand in the gap as *Moſes*; or when godly People grow to a few, as when the whole World afforded not eight perſons, nor five Cities five perſons; it is a preſage of fearfull times when they are removed, who only can keep off judgement, and the godly, as *Joſiah*, taken from the evil to come, then let us look for a ſcourge. So when godly men are trodden under foot. *Lam.* 5. 15. when the valiant

liant Men were trodden under foot, *Jeruſalem* was neer her Captivity: So in Church or Land when valiant Men, godly and powerfull Preachers, and noted Profeſſors, and men of Vertue are trodden down, then the Church is neer her time of ſorrow, which ſhall come ſhortly, ſharply and ſurely, as of a Woman in travail.

Secondly, when evil men encreaſe and are emboldened, now is ſin multiplied and ripened; and when the enemy of Religion getteth head and ſtrength, that the ſmall and deſpiſed number of godly Men are not able to defend the Truth againſt the might and multitude of the Adverſaries of it; then is it time for God to ſet in with his judgement to cut off that raging evil, which by no other can be bounded or confined. *Prov.* 29. 10. *When the wicked are encreaſed, tranſgreſſion is encreaſed, but the juſt ſhall ſee their fall.*

Thirdly, when Rulers and Teachers conſpire againſt the Truth and the Preachers and Profeſſors of it, and eſteem the overthrow of Religion, of Gods Worſhip, of the Miniſtry and Sabbaths, a matter of nothing; this is a ſure ſign of ſorrowfull times, for wicked Rulers. *Prov.* 29. 2. *When the wicked bear rule, People ſigh.* And for corrupt Teachers. *Matth.* 21. 43,44. *When the chief Builders* (who profeſſe themſelves ſo to be) *refuſe the corner ſtone, it muſt follow, the Kingdom of God ſhall be taken from you, and given to a Nation that ſhall bring forth the fruits of it.* How can that City hold out, whoſe Rulers and Watch-men are falſe unto it? and ſeldom read we of the caſting off of a People, and baniſhing of Religion, but the Princes and Prophets were not only acceſſaries, but principals.

Fourthly, coldneſſe and lukewarmneſſe in the profeſſion of Religion, holding a form of Religion, but denying the power of it, when zeal is eſteemed fancy and frenzy, and a zealous Chriſtian deſcribed to be a Proteſtant ſod out of his wits. *Rev.* 3. 15. Lukewarm *Laodicea*, neither hot nor cold, is threatned to be ſpued out of Gods mouth with ſcorne and diſdaine, for the Lord will better endure *Pagans* then lukewarm Profeſſors, that hold his Religion for faſhion, and not of Conſcience.

Fifthly, corruptions unpurged, but ſuffered to remain with the Preaching of the Truth, theſe are as Ivie to the Oake, which eat out the heart of Religion; many famous Churches are Witneſſes, how a little Leaven hath ſowred many whole lumps, Gods own Temple not excepted, wherein the mingling of Traditions and Ceremonies of mens deviſing, overthrew firſt the Worſhip, then the Temple, and alſo the Nation of the *Iewes*: if a few bad humours be left in the body unpurged, they will ſhortly turn all good nouriſhment into themſelves, and into deadly Diſeaſes.

Sixthly, an unthankfull entertainment of the means of Salvation, not taſting the comforts and felicity of Gods houſe, in reſpect of our own. *Matth.* 23. 37. Becauſe *Ieruſalem* will not be gathered under the wing of Chriſt, her Habitation muſt be left deſolate. *Luke* 19. 43, 44. *Oh that thou hadſt known, &c. but now they ſhall not leave one ſtone upon another, becauſe thou kneweſt not the day of thy viſitation.*

Seventhly, the ſcorning of the profeſſion of Grace hath ever been next to the removing of Religion, and the priviledges of it; for Truth when ſhe getteth nothing but hatred and ſcorn, will not ſtay long. 2 *Chron.* 36. 16. when the *Iewes* became ſcorners of the Word, and mockers of the Prophets, there was no remedy left, becauſe the only remedy appointed to ſee themſelves and their ſins was wretchedly deſpiſed.

Now let every one of us look on our ſelves a little in this glaſſe, and ſee whether we may not diſcern ſundry of theſe ſigns in our ſelves. *Application.*

Firſt, for godly men there be many in the Land, and the Lord encreaſe them an hundred fold, for whoſe ſakes God hath been patient a long time, in forbearing this Land, which elſe had been long ſince as *Sodom* and *Gomorrah*; but in compariſon they be as the gleanings after a Vintage, a remnant. Secondly, many of the beſt as fitteſt for Chriſt, have been of late taken out of the world. Thirdly,

ly, many not of the worſt have looked back to the VVorld, and ſo have loſt their light, and firſt love. Fourthly, ſuch as hold out their brightneſſe, are thought unworthy of the World, or the common benefits of it; now when the Firmament loſeth her Stars, or the Stars loſe their light, it forerunneth ſome general evil.

Secondly, for evil men, 1. as their number aboundeth, that no Age ever afforded more, ſo 2. they are more wicked and flagitious in foul and baſe vices then ever: and 3. are more bold in theſe hatefull vices, then ever we read among the Heathens. In ſpeciall, how hath the Land cauſe to mourn for Oaths and curſed Swearing in old and young, high and low, in ſo open and ſhameleſſe manner, as never was heard of? Secondly, how is the Land drunk and drowned with Drunkenneſſe, as the old World, under this drunken deluge, covering the face of our Country, and riſen up fifteen times fifteen cubits higher then ever before, from the Beggar to the Noble, from the Ale-bench to the Pulpit, from the night to the day, yea, to night and day, and all the week long? Thirdly, how is the Land defiled with the fouleſt ſins of uncleanneſſe, Fornication, Adulteries, and other filthineſſe? nay, theſe ſins rather gloried in then repented of; that if the old *Sodomites* ſhould eſcape the fire of Hell, and come back into the World, they could not be more ſhameleſſe in theſe bruitiſh ſins, then many of this Age. Fourthly, how is the Land ready to keep her Sabbaths, for the Inhabitants not keeping their Sabbaths to the Lord? if to ſwear, to drink, dance, play at Cards, Dice, Bowls, &c. be to keep the Sabbath, we do well; but a ſtrange God muſt he be, that inſtead of Worſhip can brook theſe things of a taught People. Fifthly, what horrible pride of all Faſhions, Nations and Colours, is maintained by Oppreſſion, Idleneſſe and unmerciſulneſſe? and are not all theſe ſins more ſinfully committed then ever? firſt, becauſe againſt a more glorious Light, and more bleſſed Means then ever any Age before us; and beſides, maintained with more malice againſt God and his Goſpel, and with an higher hand, then ever the Heathens, or *Sodom*, or the old World; and are we ſo fooliſh, as we cannot foreſee ſome fearefull evil.

And as for the enemies of our Eſtate, and Gods Religion, the Papiſts, how have theſe ſons of *Zerviah* waxed ſtrong among us, almoſt againſt us and above us? How have they encreaſed in number, in ſtrength, in wealth, and in boldneſſe? they dare ſhew themſelves againſt godly Preachers, againſt the Oath of Alleagiance, againſt the Church Prayers, and againſt the Scriptures, in moſt outragious manner: yet are they cheriſhed, and taken into the Boſoms of great Ones, never a whit worſe eſteeming them, but perhaps better for their falſe Religion; and have we not cauſe to fear the iſſue of all this?

Thirdly, how have we fallen away from the ſincerity of Doctrine and Manners, moſt of us become politick Goſpellers, whoſe Religion ſtandeth only in formality, and external legal coming to Church? a number of *Gallio's* temper, *Acts* 18.14. who will not meddle with queſtions of Religion, as for zeal to Gods houſe, his Sabbaths or Servants; alas, he is a meer ſtranger.

Compare our zeal with the beginnings of the Goſpel, a ſhame it is to think of it: compare many a mans zeal with his own beginningr, he is fallen from the love of God to the love of the World, of himſelf, and of his Luſts, of hurtful and fuitleſſe Company, and to all looſe ſpeeches and practiſes; and which is yet worſe, moſt mens zeal is againſt Zeal and Godlineſſe. No Church ever fell all at once, but by degrees, as *Epheſus*; ſo may we, while 1. we look back to Popery; 2. Make queſtions, and call the grounds and principles of Religion into doubt and diſputation; *Turks* do not ſo: 3. Mingling a little, as being a fault to ſtand ſo ſtiffe againſt them: 4. Indifference between the two Religions, as not much differing in ſubſtance.

Fourthly, Oh what a bleſſed day of grace have we enjoyed, ſuch laſting peace, ſuch bleſſed meanes as never *Iſrael* nor any Countrey ſaw the like of our day

of

of Grace; we may ſay as of *Joſhuah's* day, when the *Sun* ſtood ſtill, never was there ſuch a day before that, nor ſince; but never was there day of Grace ſo deſpiſed, never day of Viſitation ſo much neglected, a wofull ſecurity hath eaten us up, and we live as did the old World in the days of *Noah*, that knew nothing. Alas, that ever it ſhould be ſaid in time to come, that above threeſcore yeers of the Goſpel together, ſhould be attended with ſuch fruits of groſſe ignorance, wilfull contempt, and ſuch a general ſcorning of true Religion of the faithful Preachers and Profeſſors of it, as no other Age can pattern or parallel, except the primitive Tyrannical times, in which it was ordinarily ſaid, *Caius Sirius vir bonus ſed Chriſtianus*, ſo now he were an honeſt man, were he not a godly Man.

Alas, that Truth ſhould be ſent away with hatred among the better ſort, and with contempt among the baſeſt; as the old World, now in priſon, were diſobedient to *Noahs* Teaching: ſo what do the Preachers of Righteouſneſſe prevail with high or low? The Swearer may and will ſwear for all them; the Sabbath breaker will follow his May-pole in deſpight of them; the Gameſter will game and play away his Money and time, and Trade, for all them, and what have they to do with it? The Drunkard will follow his Pots and Pipes; and the proud Minion her colours and painting: why all the power of the Miniſter is in his tongue, and ſo contemptuous is Gods Word become, as it is more eaſe and ſafety ſometimes for a wretch to commit all filthineſſe, then a Preacher to bend againſt it.

Let us therefore look to our ſelves, if we ſee our next Neighbour's houſe on fire, and the Winde ſit directly to bring the fire upon our houſe, we will be afraid and beſtir our ſelves, to uſe the beſt means to quench it before it faſten upon us: This is our caſe; the winde ſitteth right to bring on our houſes thoſe flames of Gods diſpleaſure which have burnt down our Neighbours houſes: let not us be idle, and acceſſary to the harm of our Church and Land. We may flatter our ſelves, and think all is well, and ſo like to continue, and in the mean time neglect our ſafety, as the old World, till the judgement come: we may think our Staffe ſo ſtrong, and our Rod ſo beautiful, as it cannot be broken; but God hath many wayes to break ſociety with us, and bring ſmart upon us: how ſoon may he take away his Goſpel from us? what truſt in Princes? whoſe breath is in their Noſtrils? how ſoon may the forraign Wars come in to our ſelves? The Lord of Hoſts can eaſily command an Army to run over our Country; if not ſo, how ſoon might he kindle a fire of civill War within our own bowels, and make us Enemies and Tyrants to our ſelves, and one to another? Have we not deſerved long ſince to be ſpued out as other Neighbour Nations, that are now in combuſtion about us? But that our God may turn from all eſtates of our Country our long deſerved Plagues, I conclude with that wiſh of *Moſes*, the Man of God, *Deut.*32.29. *Oh that they were wiſe, then would they underſtand this, they would conſider their latter end.*

And they ſhall wander from Sea to Sea.] Now we come to the third general part of the Text, which is the miſerable effect, aggravating the judgement both in reſpect { 1. Of their labour and diligence in ſeeking the Word. 2. The loſſe of all that labour, *they ſhall not finde it.*

Their labour ſhall be great, but labour in vain.

For the induſtry of their labour, it is deſcribed in four things.

Firſt, they ſhall wander and move themſelves abroad, and almoſt loſe themſelves to finde the Word.

Secondly, they ſhall ſpare no pains, but run to and fro after it, which implyeth great diligence.

Thirdly, they ſhall leave no ſtone unturned, no corner unſearched in all the Land, which the Prophet deſcribeth by the four borders of it; *They ſhall go from Sea to Sea:* That is, from the red Sea, which is the South Border, to the Mediterranian

terranian Sea, which was the West Border of *Palestina:* yea from the North to the East shall they wander, and run to relieve themselves in this fearfull Famine, and shall not find it.

Fourthly, they shall seek it by Sea and Land, not fearing the many dangers of Sea, nor the tediousnesse by Land, which seemeth to argue a sound desire after the Word, but yet it will appear otherwise.

Doctr. In their double diligence after the VVord now it is gone, we learn, That the VVord is more wished absent then present, and those who esteem it a burden to have it, shall find it a greater burden to want it: This People of *Israel* while they have the VVord and Prophets among them, loath it, contemn the Prophets; they silence *Amos*, and bid him Propheſie no more, they are weary till the Sabbath be gone, they had rather be selling VVheat for Money; they refuse and reject it offered, but now it is gone, they trudge up and down after it in all parts by Sea and Land, and go without it.

VVe may see it { 1. In Persons. 2. In Churches.

Cain never cared for, nor prized the worship of God in his Family, till he was cast out of it, and then he crieth out, He is cast out of the face of God. *Esau* cared not for the Birth-right, nor the priviledges of it, till it was bestowed, and out of his reach, and then he sought it with tears: *Saul* cared but a little for *Samuel* that mourned for him, nor for his Preaching or prayers, till *Samuel* was departed to God, and God departed from him, and then oh that he had *Samuel* to counsell him, he will fetch him out of his Grave if he can, or if the Devil can for him, rather then fail.

Secondly, not the wicked only, but Gods Children themselves often disesteem these gracious favours in the plentifull fruition of them, who yet can mourn after them, being withdrawn from their eyes, as appeareth in the whole Church and particular Churches. *Cant.* 5. 2, 3. The Lord Jesus woeth his Church, and most lovingly entreateth entrance, *Open to me my Wel beloved, for my Head is full of dew, &c.* Oh no, she hath put off her Coats, and washed her feet, she is drowsie and heavy, and while she may have Christ at the Threshold, she must take a little longer nap, till he, weary of waiting, departeth in displeasure, and leaveth her to her sleep: But when by his grace she awaketh, and seeth such an opportunity slipped, she beginneth to think of her unkind answer, she seeketh, she calleth, she trudgeth up and down with no little labour and grief, and happy were she if any one could tell her where he was whom her soul loveth. The particular Church of the Jews before the Captivity, had the Temple, the Ark, the Sacrifices, Oracles, and their full of Religion, and Religious Exercises at *Sion*, but now they care not greatly for them. I think those times were much like ours, wherein to speak of Scripture, and to call men to constant and frequent hearing of the VVord, and administration of the Sacraments, were to glut and drive men out of all: But the Lord for this contempt driving them out among Idolaters, now they sit by the Rivers of *Babel* and weep, and remember *Sion*; what *Sion?* their Cheeks were dry enough before, there was Mirth, and Musick, and Revels, and Masks, and jollity in their Feasts, but now the remembrance of *Sion* dasheth all their Merriments; Oh now for one day in *Sion* again: *Sion* is now more in request in *Babel*, then ever it was in *Sion*.

Reason 1. The first Reason is the folly of our Nature, who know good things, *magis carendo quam fruendo*, and cannot rightly prize a benefit present, as sigh after it when we have wilfully deprived our selves of it: The Prodigal Son careth not for the Dainties of his Fathers house while he is at home, and hath his full; but when he is driven to feed among Swine, he is glad of Husks: Oh then that he were but as his Fathers Heard-men, that he might get Bread enough: Such Prodigals are we in the house of our Heavenly Father. Adde hereunto another branch of our folly, in the vanity and inconstancy of our Minds, affecting Novelties and Changes,

Changes, wavering in all good things, and leaſt conſtant for the Truth, as *Ephraim's* Righteouſneſſe was like a morning dew.

Secondly, the want of good things maketh us wiſer and of ſounder judgement then the fruition of them in fulneſſe. A full ſtomack ſaith *Salomon* deſpiſeth an hony combe, but hunger is good ſawce, and famine maketh courſe pulſe ſweet; Health is betted eſteemed of in ſickneſſe then in health, and liberty is more prized by reſtraint, and generally affliction, want and changes open the ſealed eare. *Reaſon* 2.

Thirdly, the conſequents of the wants of Gods Word where it hath beene are ſuch as make both beſt and worſt more deſire it then while they had it, and to ſee a greater neceſſity of it then before; for firſt, all men ſee and preſage this judgement to be a beginning of ſorrowes, and a fruit of Gods juſtice revenging the contempt and abuſe of it; God dealing with men as great men with their Servants, when they mean to turne them away, commonly they firſt take away their Livery; Gods true worſhip is his Livery by which a People is knowne to be the Lords, if this be taken away, the next is to be turned out of his ſervice. 2. Every man beginneth to ſee the neceſſity of Gods preſence for the continuance of bleſſings; but God is not preſent for bleſſing, where he is not preſent for true worſhip; ordinary men can ſee that both ſpirituall and temporall bleſſings attend the worſhip of God: 1. Spirituall, if the Arke be gone the glory is gone from *Iſrael*, if the light be gone men abide in darkneſſe, if the Word & worſhip be gone we are without God in the World as Heathens. 2. Temporal, for the Commonwealth is as a goodly building, Gods word and worſhip are as the Poſts and Pillars, which removed or ſhaken downe, downe falleth the Houſe, as that the Pillars of which *Sampſon* pulled downe. The worſt men of all would have a forme of worſhip among them, and numbers that deſpiſe the voyce of God would have the voyce of a Preacher, and reſt in it as in a good Service. *Michah* an Idolator would thinke it very uncouth to have no Teaching, and therefore he getteth a *Levite* into his houſe, and now God muſt needs bleſſe him, *Judg.*17.13. Fourthly, the worſt men that be, would be loth to be a ſcorne to Idolatry, to have the uncircumciſed to enter into the houſe of God, and tread downe his holy things. That the *Babilonians* ſhould flout at the name of God, that the *Romaniſts* ſhould ſcoffe at our Religion, that their Religion, not ſo much becauſe it is Gods as theirs ſhould be a ſport and deriſion to our deadly Enemies, even bad men would be unwilling. *Reaſon* 3.

Firſt, apply this to the ſtate of our Church in generall. Secondly, in ſpeciall to our ſelves. *Uſe.*

Firſt, Let us bewaile the wickedneſſe of our Land in generall, which is ſo farre from eſteeming the plentifull preaching of Gods word to be a bleſſing, as it is rather thought a burthen, and behold how eaſily and juſtly the Lord can make a People lament after the precious means which now are a burthen, *Numb.*14.40. when the *Iſraelites* had Gods commandement and promiſe with *Moſes* his preſence, guidance and incouragement to ſpeed them forward towards the Land of *Canaan*, now will they not forward but refuſe the good Commandement, *verſ.*31. and backe they will to *Egypt* in all haſte; but when ſentence paſſeth that they ſhall never ſee the good Land, then they riſe up early, and ſo ready are they to go to the place which God had promiſed, as neither Gods revealed will, nor *Moſes* perſwaſion could ſtop them from obſtinate preſumption againſt the word of the Lord. See their folly and flye it, they who will not forward when they may, they dearly buy it, for when they would they muſt not.

Hath not the Lord contended with us forty yeares as with them, and almoſt forty to that? Have not we as many promiſes, incouragements, and guides towards *Canaan* as they had, yet how do we run back to *Egypt* daily, what child ſeeth it not? and have we not cauſe to fear in time that dreadfull ſentence that paſſeth from the wrath of God, and confirmed by an Oath, *They ſhall never enter*, 1 *Sam.* 7.2.

7.2. *Samuel* had often called the *Iſraelites* to repentance and Humiliation for their ſinnes, but they were ſtout and jolly againſt the Lord, and reſiſted good and wholeſome admonition; but the Lord hath a way to bring them low to their coſts; he carrieth away the Arke from them to *Kiriath-jearim*, and there it abideth twenty years, and all the houſe of *Iſrael* lamented after the Lord. And never yet did viſible Churches diſeſteeme the preſence of the Bridegroome, but God found a time to revenge their contempt upon them by taking away the Bridegroome, and then they ſhall mourne after him, and bethinke themſelves how they have provoked him by unkind thruſting him from them.

Happy were it for our Church and Land if now we knew the day of our viſitation.

Now in ſpeciall let us come to our ſelves, what mercies the Lord hath offered to this place, would to God your ſelves ſaw them as well as the whole Country that wanteth them. Looke you rejoyce in the preſence of them, leaſt you grieve in their loſſe and abſence. Wiſedome now calleth and putteth forth her voyce in the Streets; if you hear not her voyce to be wiſer, take heed you be not made wiſer by her ſilence. The King of grace and glory inviteth you now to his Supper, he ſendeth out his Servants that you may come in and fill up his roomes; if now your Oxen, Farmes, and Wives hinder you that you cannot come, that fearfull ſentence paſſeth, never one of them ſhall taſte of my Supper. Now is your day of grace, and time of entrance into the Bridegroomes Chamber; if now you take further dayes with the Lord, and now he calleth, but as fooliſh Virgins you will come hereafter, you ſhall dearly buy your delay, and come, and knock and call, but there ſhall be none to open or heare.

Beware of eſteeming Gods beſt bleſſings burdens; for never was any people glutted with this food, but there was a Lent that followed their open tide. Never did people diſeſteeme the pure word and worſhip of God preſent, but afterward in the loſſe and abſence of it they could better prize it. Alaſſe what folly and madneſſe were it to ſow the ſeedes of our owne ſorrow, or to try experience how many wayes God hath to make us know what it is to refuſe offers of grace or undervalue them.

And yet more ſpecially to apply this exhortation, there be three ſorts of People amongſt us to whom it offereth it ſelfe for their amendement.

A firſt ſort are a wicked generation of *Gadarens* that wiſh Chriſt gone out of their City, ſonnes of *Belial* that breake off all Gods Yokes from themſelves; even theſe prophane *Eſaus* and ſcorners of grace ſhall finde the truth of this Doctrine; for all preſumptuous ſinners this is the doome. *Prov.*5.11,12. thou ſhalt mourne in the latter end, and ſay, Oh how have I hated inſtruction, and my heart deſpiſed correction, and have not obeyed the voyce of them that taught me, nor inclined my eare to my Inſtructors! When God ſhall finde a time to waken thy conſcience, to fortifie his truth, by thy ſelfe, againſt thy ſelfe to draw out a confeſſion to the truth, which hath prevailed againſt thee, to convince thy madneſſe and folly in ſpurning and reſiſting the ſame, and when thou ſhalt meet with death for thy folly; for what is more ordinary then to heare ſuch deſperate voyces of dying ſinners that have withſtood their Market, when they had offers faire enough, Oh how have I neglected my charge, waſted my time, and not laid hold of one ſentence of millions for my true comfort; oh now for a good Miniſter, now for a good Sermon, now for one day of the thouſands which I regarded not, how ſweet and precious would it be! Thus Gods juſtice taketh hold of ſuch Perſons to warne others by them who themſelves would not be warned; for we ordinarily heare at the Executions of Malefactors, they cry out of themſelves for diſobedience to Parents, and deſpiſing wholeſome counſell which wanted not to them, onely themſelves wanted grace to take it; ſo the Lord often openeth wicked mens mouthes when they ſee the gibbet ſet up in their conſciences, and themſelves draw neere to execution; oh how graceleſſe they were to deſpiſe

ſpiſe the counſell of their Fathers in Chriſt, and of the Church their Mother to come to ſo remedileſſe a deſtruction.

A ſecond ſort of People there are that are ſomewhat better, and yet far from good, and theſe are they that bear better will to the Word and meanes of Salvation, but they cannot finde leiſure yet to follow the matter, and as *Feſtus* they will heare *Paul* another time; and to theſe adde our dainty Profeſſors that will not foule their dainty feet for the Word, any pretended buſineſſe not worth a ſtraw can keepe them from Church, and when they are there they like no proviſion but from ſome Cookes, who I doubt not but would in the want of it trudge after it, and ſeeke the bleſſing of it with teares; I cannot more aptly reſemble theſe wanton Chriſtians then to wanton Children, who when their bellies be full, not only refuſe meat, but in wantonneſſe caſt out of their hands that which they have, which at another time they would cry for.

A third ſort are godly men themſelves, who alſo can more clearly ſee the benefit of a Miniſtry abſent then preſent. Good *Martha* encombreth her ſelfe about many things when ſhe ſhould heare Chriſt, and good *Thomas* may be abſent when Chriſt appeareth to the reſt of his diſciples, and we may ſee even good men ſlight and ſhun the profit of the Word for ſmall and baſer profits. To this ſort I ſay, they ſhall ſo much the more earneſtly ſeeke after them one day, as they have heedleſly put off Gods proffers.

David himſelfe had alwayes a love and affection to Religion and Gods worſhip, but never comparable to that he had in his baniſhment from it. *Pſal.*89. Oh then the dwelling of the Lord was pleaſant, and the Sparrows and Swallows in better caſe then he, they might come and build where the Lords Altar was, and ſo could not he. *Pſal.*42.1. when he was in the chaſe after his Enemies, then as the Hart chaſed longed after the Waters, ſo did his heart after God; then his griefe was to remember how he had gone with the multitude into the houſe of God with ſongs of praiſe, as to a Feaſt, but now he could not. Alaſſe that good men cannot ſhake off the fleſh and world, and the ſnares that call even them from the beſt delights, hopes and comforts. I ſhall not need to ſay that theſe will grieve in the abſence, but the griefe ſhall be heavier and more ſmart, if their hearts check them of careleſneſſe in the preſence of it.

Let us be wiſe to know our preſent priviledges, and conſider 1. Gods deſire: 2. while the day laſteth, *Joh.*7.35. 3. confeſſe Chriſt preſent, *Act.*20. *Vſe 2.*

Queſt. But how ſhall we know our preſent ſeaſon?

Anſw. The meanes to know our ſeaſon preſent are: 1. to labour to ſee the beauties of Gods houſe: 2. To get knowledge of the workes of Chriſt *Joh.* 4. 3. The love of Chriſt and of the light: *Luke* 19. 4. Chriſt never comes to make thee a looſer.

And ſhall not finde it.] Now followeth the loſſe of all their labour in ſeeking the word which maketh the judgement moſt bitter and dreadfull, that all their paines ſhall be fruſtrate; it is not now with them as when they were famiſhed in *Canaan* for want of Corne, *Gen.* 42. for God had ſent a man before them even *Joſeph* into *Egypt* to ſupply them for their paines, but now God ſendeth a man before to tell them they ſhall not finde the Word, neither within their owne Country nor without; for if the Word were not at home, it were a great benefit to be Captives, and carried away where the Word were, and ſuch a benefit as is not uſually beſtowed on them who are caſt out of their poſſeſſion for the contempt of the Word, ſo as this becomes a moſt grievious Plague. Never was any Famine heard of, but if liberty were given men to ſtir abroad from their owne dwellings and Lands it might be ſomewhat eaſed, 2 *King.*7. the four Leapers ready to ſtarve were relieved by going into the Camp of the *Aramites* their Enemies; but this Famine is ſuch, as wherein liberty enough is given to wander and run where they pleaſe, but ſhall finde no reliefe.

Queſt. But how ſtandeth this with thoſe many promiſes, *Matth.*7.7. *Seeke and*

ye ſhall find, he that ſeeketh findeth. Joel 2. *Whoſoever calleth on the Name of the Lord ſhall be ſaved,* eſpecially ſeeing the thing they ſeek is good.

Anſw. 1. All Promiſes of finding are made to fit perſons, no Promiſe is made to the ſeeking, but to the Seeker; theſe perſons were Diſciples, Believers ask ye, and ſeek ye; for if the wicked multiply Prayers, God will not hear them.

2. All Promiſes are made to the right manner of ſeeking, for let the thing be never ſo good, or the Seeker, if the ſeeking be not good, he muſt fail of finding. 1 *John* 5. *This is our confidence, that whatſoever we ask according to his will, he heareth us*; even we Diſciples and Believers.

Queſt. Wherein is the right manner of ſeeking?

Anſw. In three things; that is, in ſeeking,

Firſt, Faithfully, for Faith is the hand or arm by which we lay hold upon Bleſſings; *According to thy Faith* (ſaith Chriſt) *be it unto thee*; but thoſe that want it, find not.

Secondly, Sincerely, with true affection to Gods glory, and love to God as a Father, and to his Word as the deareſt thing in all the World; but ſo did not theſe *Iſraelites*, for in ſeeking the Word they ſeek themſelves, and ſelf-love compelleth them, not the love of God.

Thirdly, Holily, by true repentance, laying aſide ſin, which is a cloud between God and us; the blind man could ſay, God heareth not ſinners, that is, impenitent ſinners; and if I regard wickedneſſe in my heart, God will not hear me. *Pſal.* 66. And whoſoever calleth on the Name of the Lord muſt depart from iniquity, but ſo did not theſe.

3. All Promiſes are made to the due times of ſeeking, and that is while the door is open, for there is a time of finding, and after that of failing, as appeareth by the fooliſh Virgins: Now theſe perſons had ſlipped their times, and loſt their opportunity; while they had the Light, they ſpurned at it; while their Day laſted they were idle, and now they muſt needs ſeek God, but it is too late.

4. All Promiſes of finding are made to the true end of ſeeking. *James* 4. *ye aſk, and obtain not, becauſe ye aſk amiſſe, to ſpend on your luſts*: The true end of ſeeking is Gods glory, but theſe ſeek their own glory and eaſe in ſeeking after the Word they affect deliverance from the judgement which is ſo ſmart, not repentance for their ſin, the cauſe.

Doctr. VVhence we learn, that wicked men in ſeeking after God in the means of Grace, loſe all their labour. *Prov.* 19. 6. *A Scorner ſeeketh Wiſdom, and findeth not*: ſo *Eſau* a prophane Scorner, ſought the Bleſſing with tears, but found it not. *Luke* 13. 24. *Many ſhall ſeek to enter, and ſhall not be able*: yea, of Gods own Hearers, many ſhall ſeek him, and not find him. *John* 7. 34. The fooliſh virgins call and knock, and ſeek entrance, but it was when the door was ſhut.

Reaſ. 1. Firſt, becauſe no wicked man is in Jeſus Chriſt, *and without me* (ſaith Chriſt) *ye can do nothing*; he that is not ſet into this root is a fruitleſſe branch, and can bring forth nothing but ſin. *John* 15. If there be but one way to Heaven, and Chriſt be that way, then he that is out of Chriſt is out of his way, and he that is out of his way muſt loſe all his labour.

Reaſ. 2. Secondly, *Whatſoever is not of Faith is ſin, Rom.* 14. 23. and without Faith it is impoſſible to pleaſe God, *Hebr.* 11. 5. only in Chriſt the Mediator he is well pleaſed; it is not the conceit of Faith, good motions, good meanings, good devotions, good in Truth, Faſting and Alms, without true juſtifying Faith, that can find acceptance, all that labour is labour in vain; for without Faith, without the Covenant, without Hope, without acceptance.

Reaſ. 3. Thirdly, *Solomon* ſaith of all ſinners, *Prov.* 11. 18. that they work a deceitfull work; and *Rom.* 7. ſin is a deceiver, and the ſinner deceiveth himſelf, both in his work and wages, his work and labour is deceitfull: 1. In whole, *Prov.* 14. 12. his whole way ſeemeth good in his eyes, but the iſſues of it are death, he findeth

findeth the whole labour of his life loſt in the end, and that the wages of all his diligent ſervice of ſin is death, *Rom.* 6. Now is not all this labour in vain, when all his courſe ſeemeth good, and promiſeth unto himſelf life and ſalvation as ſure as any man, but in the concluſion their beſt wages is eternal death? 2. In all parts, we muſt therefore induct ſome few of the likelieſt to afford him fruit, and therein ſee how he is deceived in his expectation.

Firſt, an evil man appeareth very devout, and maketh great ſhew of Godlineſſe, he commeth with his Neighbours to Gods houſe, he joyneth in the publick worſhip of God, ſpeaketh many good words, &c. but how can he but loſe all his labour, that only hath a form of godlineſſe, but denieth the power of it, dealing no otherwiſe in his whole Religion then Harlots, who wanting natural Beauty, adulterate their Complexion, to ſeem by painting that which they are not; ſo this man wanting inward beauty and power of Religion, laboureth to colour himſelf with outward form and obſervances: This muſt be loſt labour in the end, for colours cannot continue, but it muſt be ſubſtance; but it is not the ſubſtance of goodneſſe this man deſireth, but the ſhew only.

Secondly, an evil man may ſeem to take great pains for the knowledge of God, come to Sermons often, hear much, read much, ſpeak much of them, but ſeeketh knowledge, and findeth it not; for he ſeeketh it not, 1. Seriouſly, as he doth for Gold and Silver, or baſer profits: 2. Not ſincerely, to do all that the Lord commandeth, but if he might get any thing to ſtrengthen his Luſts; ſo did the Captains of the *Jews* come to *Jeremiah*, *Jer.* 42. 1,20. and ſought with great proteſtation, but diſſembled in their hearts: And the Elders of *Iſrael* comming to *Ezekiel*, *Ezek.* 20. 3. *Are ye come to enquire of me? as I live, ſaith the Lord, when I am aſked I will not anſwer.* Let *Herod* deſire to ſee Chriſt never ſo earneſtly, and uſe means diligently, in a baſe and ſiniſter end, Chriſt will not be ſeen of him, *Matth.* 26. And numbers of People loſe all their labour in hearing, for either they get no ſaving knowledge, or if they get ſome knowledge of God, they honour him not as God, *Rom.* 1.

Thirdly, an evil man may ſeem very humble, very penitent, he may confeſſe and complain of himſelf, and cry out of himſelf as an hateful wretch, eſpecially at the time of the Sacrament, or in ſome great affliction he may howl on the bed of his ſorrow, but he loſeth all his labour; he never dealeth ſeriouſly with himſelf, and as good never a whit as never the better; for either he thinketh it a needleſſe thing to trouble himſelf with ripping up of ſins healed by Chriſt, or that the preciſe knowledge of his ſin would drive him to deſpair, or that God knoweth them, and what needeth he to help Gods knowledge of them, or that he cannot find them all out, or that general knowledge and acknowledgement is enough; and thus hiding his ſins, how can he proſper?

Fourthly, an evil man hopeth he ſhall be no loſer by keeping Gods holy Sabbaths, he ſhutteth up his ſhop, and commeth to Church, heareth the Word, prayeth with the Congregation, but loſeth all his labour: for 1. He prepareth not himſelf to his ſervice, but offereth an haſty ſacrifice of fools. 2. He holdeth not his thoughts to God and his worſhip. 3. He intendeth not to profit himſelf by the Word he heareth. 4. He communicateth not to other what he heareth and conceiveth. 5. He ſpeaketh his own words, and turneth moſt of the day into the liberty of fleſh, and ſo apparently loſeth all his labour.

Fifthly, an evil man hopeth, if in any thing, at leaſt in his Prayers, Faſtings, Alms, and ſuch commanded and commended works, to ſave all his labour, but in all he preſenteth unto God he loſeth his pains, *Prov.* 15. 8. all his ſacrifice is abomination to the Lord, whether Prayers, Praiſes, Alms, Faſtings, or whatſoever: They are deaf at Sermons, and God is deaf at their Prayers; they faſt not from ſin, and all their faſting from meat is but ſin; wherefore have we faſted, and thou regardeſt not? they reject Gods mercy in Chriſt, and God rejecteth their Alms and works of Mercy without Chriſt, and pronounceth of all wicked

wicked mens mercy, that they be cruell, *Proverbs* 12. 10. So all his labour is loſt.

Reaſon 4. Fourthly, where God curſeth, no means can be ſucceſſull; in temporal things it is in vain to riſe early, to go late to bed, and eat the Bread of careſulneſſe, unleſſe the Lord adde his Bleſſing. *Solomons* long experience taught him and us, *that the Race is not alwayes to the Swift, nor the Battell to the Strong, nor Bread to the Wiſe, nor Riches to men of Underſtanding*, Eccleſ. 9. 11. And *Amos* 2. 14. *The Flight ſhall periſh from the Swift, the Mighty ſhall not be ſaved by Force, and he that handleth the Bow ſhall not ſtand.* So as it is not the preſence or uſe of means that ſaveth our labour, but the bleſſing of them; all planting and watering is nothing, unleſſe God giveth the encreaſe.

It is not in the willer or runner, but in God that ſheweth mercy, *Rom.* 9. we may have meat in our mouths, yea, in our ſtomacks, as *Iſrael* had Manna, but be famiſhed if God with-hold the Bleſſing: Now the Lord ſucceedeth not the labour of wicked men in the beſt Bleſſings, for 1. They ſeek no Bleſſing, and have no Bleſſing: 2. Gods righteous ſentence is paſſed againſt them. *Zach.* 7. 13. *I cryed, and they would not hear; ſo they ſhall cry, and I will not hear:* And how juſt is it that ſuch whom God and his Word hath ſought a long time, but they would not be found, ſhould now ſeek God and his Word, but find neither.

Uſe 1. Firſt, all the hope of wicked men ſhall periſh, they expect the honour of humble perſons, but ſhall reap the harveſt of proud Hypocrites; they hope for the fruits of a ſtrong Faith of Gods mercy and ſalvation at laſt, but all their hopes fail them; for are Fellons and Cut-purſes therefore bound over to the Aſſizes, to be put in Commiſſion, and ſit on the Bench, or rather to be ſent to execution?

Secondly, note the cauſe why men hear the Word, and ſeem to ſeek knowledge by ſcores of yeers together, but gather nothing, becauſe whatſoever they pretend, they ſcorn and deſpiſe the Word, and wiſdom of God in it; for 1. They wiſh in their hearts it were falſe, and ſound Preachers leaſt pleaſe them; *Ahab* cannot but hate *Micah.* 2. They will not believe nor conclude the whole truth of it, nor yeeld the ſound concluſion of it; as for example: The Word ſaith that VVhoremongers, Adulterers, Swearers, Railers, Scorners, &c. God will judge, and there ſhall enter into the gates of the City no Lyar, or unclean thing: this propoſition of Scripture, becauſe they may not give God the open lye, they will yeeld unto; but thou art an VVhoremonger, Drunkard, or Scorner, or Lyar, thy Conſcience telleth thee ſo, and many more beſides thy ſelf, and this is true too: but now the concluſion, Therefore thou muſt be kept out of Heaven, and art in ſtate of damnation. This they will not grant, but hope to do well enough for all that. 3. They not only reject the VVord in themſelves, but as far as lyeth in them, cauſe others ſo to do alſo; they will break the Sabbath in deſpight of their Teachers, and abet others therein; they will ſwear to anger thoſe that admoniſh them, and provoke others therein; which is in all ſound judgement, as if one to vex another would ſtab himſelf.

Uſe 3. Thirdly, what a fearful caſe, or who would envy it in a wicked man, to take ſo much pains to go to Hell; as firſt, Papiſts, who loſe all their labour and pains in Faſting, VVhipping, VVorking, Alms, Civility, &c. I know ſome will ſcarce endure to hear that ſuch good meaning People as they, and ſo zealous in their way, ſhould loſe all their labour, and be never the nearer, and deſire us to be more charitable; but 1. Such as are not quite out of themſelves, are quite out of Chriſt, and ſo being, the *Turks* ſhall be as ſoon ſaved as proper juſticiaries. 2. A man muſt loſe all his labour, in that Religion which teacheth a man either not to believe at all, or not aright; but ſo doth Popiſh Religion, it draweth the Conſcience to every thing but God, and that every man muſt be a ſaviour of himſelf. 3. VVe condemn not zeal, but zeal without knowledge; nor good works, but good works without Faith, which be they never ſo fair or ſightly,

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are no better then the vertues of the Heathen, which were *ſplendida peccata*, beautiful deformities, or ſhining droſſe. Secondly, many Proteſtants who loſe their labour, becauſe they ſeek amiſſe: 1. Careleſly, as is manifeſt by 1. prophaning the dignity of their holy Calling: 2. by wildly eſteeming ſpirituall things, as *Eſau*, ſelling them for a baſe price, preferring baſe profits and pleaſures before them. 2. Unſeaſonably, when time is ſlipt irrecoverably; *Jeruſalem* had a Day, and all Chriſtians have their Day, and but a Day; there is a day of Viſitation, and a day of Retribution, *Hoſea* 9.7. a time of Acceptation, and a time of Rejection.

Fourthly, ſeeing godly men have God a ſure Pay-maſter, and his Work, how weak and ſmall ſoever, hath a ſure reward, 2 *Chron.* 15.17. let it be an encouragement for us to ſeek Grace in ſeaſon.

Firſt, that is a bleſſed Hunger and Thirſt, when the Righteouſneſſe thirſted after is offered, when means and mind meet together; elſe hunger and thirſt in Food wanting, the more vehement it is, the more bitter it is.

Secondly, late Repentance is ſeldom ſound, alwayes ſuſpitious, becauſe the day of Grace hath been ſo long deferred and delayed; many think it but an hours work, and defer it ſome hours too late.

Thirdly, now is our day to labour, now is our harveſt; Sons of Light will walk while the Light laſteth, and meet God before the Decree, *Zeph.* 2. while there is yet remedy, 2 *Chron.* 33. now is our day of Grace: the day of our life beginneth with the riſing of the Sun, and goeth down with it; ſo the day of ſalvation ſpringeth in the preaching of the Goſpel, and ſhutteth with the voice of it.

Fourthly, the danger of ſeeking too late. *Zeph.* 1. 6. *The Lord ſtretcheth out his hand all the day long*; turn thou away, and the ſame hand ſhall be ſtretched out againſt thee. Further, there are three things which muſt moſt carefully be attended, becauſe they can never be recalled:

1. Words,
2. Deeds,
3. Time.

Canſt thou call back the Sun? then mayeſt thou call back an Opportunity ſlipped: The *Iſraelites* entred not the Land of *Canaan* becauſe they hardned their hearts, contemned *Moſes* his Miniſtery, and ſo loſt all their Sufferings in *Egypt*, all their hazards through the Sea, and all their labour in the VVilderneſſe; which being Types of good things to come, teach us under the Goſpel, 1 *Cor.* 10. not to ſlack our time of entring while we may, leaſt we fall ſhort in the way as they did.

In that day ſhall the fair Virgins and young Men, &c.] In the two verſes following the Prophet doth three things: Firſt, he continueth his fearfull denuntiation againſt *Iſrael*, verſe 13. Secondly, he ſetteth down the proper cauſe, and principall procurer of all theſe judgements, which was their Idolatry, deſcribed in three particulars:

1. They ſwear by the ſin of *Samaria*.
2. They ſay, *Thy God O* Dan *liveth*.
3. The manner of *Beerſheba* liveth.

Thirdly, for more certainty, he repeateth their puniſhment, *they ſhall fall*; with their incurableneſſe, *and never riſe again*.

In the firſt, 1. What is meant by *Thirſt*? 2. What is meant by *fair Virgins and young men*?

By Thirſt, ſome underſtand the ſpirituall thirſt before mentioned, and that theſe words only expreſſe an effect of the former judgement. And by *fair Virgins*, they underſtand the Synagogue of the *Jews*, which while it preſerved the pure Worſhip of God, was fair and comly as a Virgin; but now refuſing the Word of God and pure worſhip of God, and following their own Traditions and devices, were corrupt and adulterated. And by *choice young Men*, they underſtand the

Maſters

Maſters of Synagogues with whom was plentifull knowledge of the Word; ſo as even theſe which moſt abounded with the knowledge of God ſhall faile of it and be left in groſſe darkneſſe, and then what beſides blindneſſe can be found in the Common People; for if knowledge faile from the Prieſts lips where it ſhould be preſerved, how can we expect it in the People, and if darkneſſe be in the Mountaines, what is in the Vallyes? And this expoſition may be received, and is by ſundry of the learned, and it muſt needes follow of the former judgement, that ſuch as were more flouriſhing and in better plight for ſpirituall foode then others, muſt needes be more faded, and deſtitute then other as apppeareth in the body of the *Jewes* at this day, on whom ſuch a vaile is come as never was upon any people on the face of the Earth.

But I take it the ſpirit of God hath a further meaning in it and would carry us to conceive of another judgement in kinde added to the former; even a temporall Famine in the letter, and a bodily hunger expreſſed, onely by thirſt, becauſe it more tormented them in thoſe hot Countries, then hunger or want of bread; and this ſhould bring a generall ſmart and ſence on them that thought themſelves moſt free from judgement; for what care the moſt wicked men for a Famine of the Word, it is that they deſire; but the Lord will bring in the necke of it a Plague which ſhall make them all ſmart, and a Plague which ſhall ſpare none; for, 1. The daintieſt Virgins, for all their faireneſſe and beauty ſhall fade for thirſt, and though many can pitty them, yet none can help or ſave them; and 2. The choyce and chief young men, who out of their ſtrength and moyſture can carry out Famine and thirſt the longeſt, yet even they ſhall fall by this Plague, and who then can eſcape?

This ſence I incline to for theſe Reaſons: 1. The Lord bringeth it in ſolemnly as a new matter. *In that day*, that is, at that time when God ſhall begin his judgements he will proceed: 2. It is a rule of interpreting, that litterall ſence muſt be taken before metaphoricall, and proper before borrowed, if nothing in the Text croſſe it, nor it croſſe the Analogy of Faith: 3. The true interpretation of a Prophecy is accompliſhment; but it is apparent that this temporall miſery tooke hold on them at the ſame time when the ſpirituall Famine oppreſſed them, 2 *King.*17.3. when *Salmanaſſar* came up againſt *Samaria* and beſieged it three yeares; all which time who can deny but they were horribly oppreſſed with want and Famine, but after the taking of *Samaria* and the whole Country in their captivity and ſcattering, when their poſſeſſions were taken for Strangers, their Goods and Proviſions made the Booty for other outlandiſh Perſons, *verſ.*24. and themſelves made ſlaves in *Halah*, in *Habor* and other Cities of the *Medes*; doe we read of any reſpect had of young or old, dainty or ſtrong, Virgins or young men; no, all drunke of the ſame, all that had hand in provoking God, had their hands full of miſery, having no meanes left to relieve themſelves, but their Perſons, Goods and whole Eſtate in the hands, power and appointment of their pittileſſe Enemies: 4. In the very Phraſes the Spirit of God would ſignifie that now the whole poſterity of *Iſrael* was to be cut off, and caſt off from being the People of God; for if the Virgins and young Men periſh, what hope is left for Poſterity, and ſo they were never gathered ſince.

Doctr. 1. Whence we learn, That when the Lord once taketh away his Word every man ſhall ſmart for it, when the Lord beginneth to ſmite with ſpirituall plagues he commonly goeth on ſo far, as every man ſhall ſee and feel his irreconcilable diſpleaſure. *Lament.*2.9,10. the Law is no more, neither can her Prophets receive any viſion from the Lord. Then followeth, The Elders ſit upon the ground with duſt on their heads; The Virgins hang downe their heads to the ground, they ſwoone in the ſtreets, and ſay, where is the bread and drinke? *Gen.*19. The *Sodomites* thought themſelves happy when *Lot* was gone out of *Sodom*, but they all felt the ſmart, being melted with a ſhower of Fire and Brimſtone. *Act.*13.11. when the

the Apoſtles ſhooke off the duſt of their feet and left the *Jewes*, then was their eſtate deſperate; for what a lamentable deſtruction ſeized on that Nation ſhortly after, as our Saviour ſaith? never was there ſuch affliction on any People from the beginning of the World; ſo ſevere, ſo laſting, even till this day.

Firſt, the taking away of the Word is a beginning of ſorrows and plagues; for 1. The Arke being gone, the glory is gone, the ſignes of Gods favour and tokens of his preſence is gone without it, now is God out of ſight and out of mind, now there is no publicke remembrance of God; and if his name be forgotten among men, his mercy is withered from among men: 2. Now is not only a ſhutting up of mercy, but an inflicting of Plagues: 1. Spirituall which feed upon ſuch a People among whom now is nothing but ſpirituall darkeneſſe, no knowledge of ſinne, Repentance cut off, the Church become a wilderneſſe, the World an Hell; were it no plague to want the light of the Sunne or of the day? but farre more wofull is the miſery when the ſunne of grace is ſet to a People, all eyes are there blinded, all hands hardened, all hearts lifted up againſt God, and all feet running haſtily and headlong to Hell and deſtruction, to which this Plague not onely prepareth them, but bindeth them over to execution: 2. But whereas not one of twenty feele this ſpirituall Plague, but are rather glad of it that the word being gone they may more freely follow their luſts, and ſwill in their ſins more greedily, and perhaps ſave ſome charges which the upholding of the word and worſhip of God puts them too, God ſo diſpoſeth as there ſtil attends it ſome fearfull temporall judgement as ſhall ſpare none, young nor old, but all ſhall bear ſhare in the Plague as they have done in the ſinne; for, 1. Gods juſtice hath threatned to drive a Rebellious People out from his houſe, and their owne houſes together, 1 *King.* 9. 6,7. 2. It us juſt with God to take away even temporall mercies from unjuſt Profeſſors, as thoſe People are who have caſt off his worſhip, *Hoſ.*2.9. 3. His juſtice requireth that both Body and Soule which have beene loving and undivided friends in ſinne, ſhould alſo be undivided in the puniſhment of it, and this for the moſt part even in this life draweth the ſweet morſels out of their Bellies which ſinners have ſwallowed: 4. The ſame juſtice doth often in ſuch a manner, and by ſuch meanes remove the word as that it daſheth all the joy of ſuch as have hated it, ſometimes by the Sword, ſometimes by Tyrants, and ſometimes by the invaſion of enemies, that the very removing of it coſteth much blood, and the whole peace, wealth and eſtate of the Country, which maketh the preſent Age ſmart, and the next age weepe; and how are men now ſo well eaſed of the Goſpel and word of God, with which they loſe their wealth, their liberty, their Wives and Children, and often their owne lives? This was the ſtate of this People, in their tranſportation by *Salmanaſſar*, but eſpecially in that remarkable Plague by *Titus* and *Veſpaſian*, the like of which was never ſince the beginning of the World. *Reaſ.* 1.

Secondly, the Lord hereby will bring his beſt mercies into requeſt, when all eyes ſhall ſee that they bring much temporall bleſſings with them, and departing carry it away with them, even all the comforts of this life: He will have men to confeſſe that onely Godlineſſe hath the promiſe of this life as well as of the other, and that true Religion is the onely eſtabliſher of outward peace and proſperity; and that to take away the Word is not onely to remove the Candleſtick of the Church, but the Chariots of *Iſrael*. Why was heaven ſhut from rain three years and ſix moneths, but becauſe they had baniſhed the pure worſhip of God, and entertained *Baal*? and never doth *Elias* meddle to get raine, till all *Baals* Prieſts were ſlaine? 1 *King.* 18.44. *Reaſon* 2.

Thirdly, the Lord would herein ſet before all mens eyes, the fearfulneſſe and foulneſſe of their ſinne, of the contempt of the Word of God, and that it is a ſinne that layeth us open not unto one judgement onely, but unto all kindes of judgements; and juſtly, becauſe it had formerly laid them open to all kinde of *Reaſon* 3.

ſins; yea, and that for this ſin he will diſſolve whole Kingdomes, yea his owne choſen People, as *Pſal.* 78.60.

Reaſon 4. Fourthly, the peace of the Church and Common-wealth uſeth to ſtand and fall together, becauſe the ſame perſons are members of both; and as the Commonwealth is as the body of a People, ſo Religion is as the ſoule, which being departed the body is as dead, and good for nothing but buriall. As *Ruth* ſaid to *Naomi*, Where thou goeſt I will goe, and where thou dwelleſt I will dwell: ſo, betweene piety and peace, if piety be gone, peace will not ſtay; and ſeldome doth the peace of the Country ſtay long after the Goſpell of peace.

The Uſe is threefold: 1. To informe our Judgements. 2. To worke our Affections. 3. To direct our Practiſe.

Firſt, to get into oue Underſtanding a right apprehenſion of ſuch Spirituall Plagues as ſeldome come ſingle and alone, and ſeeing them looke beyond them for ſome additions are behinde, ſeeing that for the moſt part, with the Goſpell of peace the whole outward peace is forfeited.

Looke into the eſtate of Churches and Nations, and ye ſhall obſerve, that durable Plagues, Sword, Famine and generall calamities ever followed ſome degrees of ſpirituall plagues; contempt of the light, hatred of goodneſſe, reſiſtance of the wayes of God and his ſervants. *Jer.*19.15. *Behold, I will bring upon this City and upon all her Townes, all the Plagues which I have pronounced againſt it, becauſe they have hardned their necks, and would not heare my words*: and chap.18.20,23.

Looke upon private Mens Eſtates; many thrive not in their Callings, proſper not in their wayes, every thing goeth backe with them, as if it were begun at a wrong end. Laſting and durable Suits conſume ſome, ſome by Suertiſhip, and ſtriking the hand, blaſt their owne proſperity; others by Servants or otherwiſe are impoveriſhed. Now they fume and ſtorme, and fret and complain; none are ſo croſſed as they, and all this while never looke upon the true cauſe; For, would they looke inward, they might ſee theſe things, the fruits of impenitency, infidelity, neglect of Gods word, of prayer, thruſting off the loud cals of Wiſedome, ſtopping their eares at the voyce of Chriſt; and what other harveſt can he looke for from ſuch a ſowing. Is it any marvaile that deſolation be in the path of ſinners, that Bryars and Branbles be weeded out of the earth, or that he meet with ſorrow that is out of the way of peace.

Secondly, to worke our Affections, to feare above all loſſes the loſſe of Gods Word, and be rightly touched with the loſſe or want of the outward exerciſes of Religion. Firſt, men often wiſh and effect the deprivation of godly Miniſters, but to their owne woe. The ſudden departure of *Moſes* from *Pharaoh* ſhewed his preſent deſtruction now come, *Exod.*10.28. Secondly, our Gallants thinke it the moſt intollerable burthen to live under the checke of the Word; they may not ſweare, nor whore, nor ſwagger, nor ſpeake filthily, nor looke aſide, but they muſt heare of it, and promiſe to themſelves incredible eaſe, and a ſweet and full liberty, to injoy any of their ſinnes, were they once quit of theſe buſy Preachers. Alaſſe poore men, that conceive the baniſhing of the Goſpel of peace, can bring them true peace, or that the looſing of Gods Yokes from themſelves, freeth them from Yokes; which is as if a man ſhould caſt off a lite and precious golden Chaine to be laden with Iron Fetters, or to avoide a little pleaſant brooke to leap into a maine Sea of ſorrow.

Thirdly, many ordinary Hearers, moſt unhappy men, are onely weary of the cauſe of their happineſſe, to whom nothing is ſo burthenſome as Gods beſt mercies; Oh unthankfull *Iſraelites* that imputed it as an injury to *Moſes* and *Aaron* that they had brought them out of *Egypt*; and no leſſe revenge ſhall overtake thy Soule then theirs, who thinkeſt thy ſelfe by none ſo much wronged as by Gods Servants who would pull thee out of the *Egypt* of thy ſins.

Let Gods word depart and with it ſhall depart thy proſperity; never deſire the

the light to be put out, inward darkeneſſe is ſeldome without outward darkeneſſe and miſery; and the Paſtor cannot be ſmitten but the Sheepe muſt be ſcattered. Thoſe ſeven famous Churches of leſſer *Aſia* waxed wanton againſt the light, and fell to corruption of doctrine and manners; but the Lord commeth againſt them, and taketh away the Candle which was the Word, and the Candleſticks which were the viſible Churches; and that the light ſhould never ſhine in thoſe places, he removed the very roome in which the Candleſticks ſtood, giving their Country it ſelfe unto the *Turks* and *Infidels*, who drunke up their blood as Wine, in whoſe hands they remaine at this day. So that renowned City of *Antioch* where the name of Chriſtians firſt began, *Act.* 11.26. about five years after *Conſtantines* death by a Synode corrupting the truth, ſubverting the Chriſtian Faith, condemning *Athanaſius*, and the *Nicen* faith in effect, was for one whole yeare ſo vexed with Earthquakes, as that much of it was ſhaken downe; and all men had a full determination to forſake it utterly, and leave it uninhabited. Let all the daughters beware by the Mothers example.

Thirdly, to direct our practiſe to provide for the continuance of our outward peace by entertaining Gods ſpirituall bleſſings, and to make much of Gods word for which we fare the better in every thing.

Firſt, onely that People is bleſſed whoſe God is the Lord, *Pſal.* 144 15. and if he bleſſe, no curſe can lye againſt us.

Secondly, God hath covenanted proſperity and ſtability onely to thoſe Princes that cheriſh and advance true Religion and uphold his owne work, and all the bleſſing of Kings and Princes for themſelves and poſterity dependeth upon it; onely this prolongeth the life of the King and his Sonnes in the midſt of *Iſrael* *Deut.* 17. 19. Joſh. 1.8. *Let not the Booke of the Law depart out of thy mouth, &c.* The Crownes of Princes are uſually adorned with precious Stones and Pearls, but the chief of all are Religion and juſtice, which are as the two Pillars *Jachim* and *Boaz* erected in the Temple of *Salomon*; by this onely the good eſtate of Princes and in them of their People is upheld.

Thirdly, this onely is the wiſedome of a People to keepe faſt Gods beſt bleſſing, *Deut.* 4.6. for as Tenants at will have no better policy then to pleaſe the Lords of whom they hold; ſo the ſoundeſt point of wiſedome in all States who are ſo to God the great Landlord, is in a true care to pleaſe him, and advance his true ſervice, of whom all Kings and People hold their tenures but at pleaſure.

Fourthly, only this care of preventing the forces and invaſions of Enemies is the ſtrongeſt Wall and defence of outward peace; this maketh our barres ſtrong within us, 2 *Chron.* 15. 3. *The Lord is with you while you are with him.* The piety of a whole People is able to preſerve the good eſtate of the whole Ship; *Paul* being but one, obtained the lives of all in the Ship being *Infidels*, *Act.* 27. whereas the great Traytor that betrayeth whole Nations into the hand of adverſaries, is ſpurning againſt Gods ordinances, 2 *Chron.* 12.5. *Ye have forſaken me, and I will abandon you, and give you into the hands of Shiſhak.* 2 *Chron.* 13.12. *Fight not againſt the Lord, for ye cannot proſper.*

Fifthly, Religion never commeth empty, but like a liberall Lady with her hands full of rich rewards for her kinde entertainment, *Prov.* 3. 16. *Length of dayes, riches, glory, pleaſure, proſperity, &c.* What wonderfull priviledges, deliverances, victories, wealth, fame and power were Gods People graced, yea laded withall in the dayes of their good Kings, *David, Salomon, Jehoſhaphat, Joſiah, Ezekiah, &c.* while they eſtabliſhed true Religion, what could be wanting to that people? In the dayes of the famous Prophets, *Moſes, Elijah, Eliſha, Iſaiah, &c.* who were their Horſemen and Chariots, potent enough to prevaile not onely againſt *Amaleck* and all their Enemies, but with God himſelfe to turne away droughts, Famine, Sword, &c.

How can we here but call our eyes backe to the happineſſe of our own King-

dome in noble Queen *Elizabeths* dayes, in whose reign there was so calme a Peace, so rich Treasure, so surpassing honour, such famous Victories and deliverances of her selfe and People. And what was the cause? but because as *Hezekiah*, 2 *Chron.* 31.21. she purged the Temple, cast downe the Popish altars, abolished Idols of Silver and Gold, called home the Priests and Levites which were scattered, set up the presence Bread upon the presence Table, restored the defaced Sacraments and Prayer in our owne tongue, received the persecuted members of Christ in other Countries under her protection, esteemed and honoured Warre with the enemies of God farre better then a dishonoured Peace; renounced Leagues and Allyance with Gods enemies? And because she sought God with all her soule, as *Hezekiah*, she prospered, her Enemies feared her, her Friends honoured her, her Subjects blessed her, and the World admired her, and envied the honor and happinesse of our Nation, as an *Eden* or Garden of God. And stil our God by his Majesties care and wisdome betrusteth us both with the Gospell of peace and dayes of peace; if we so undervalue them as we doe, corruption must come in as a flood and overflow all our bankes; true Piety shall be trodden downe; our Enemies shall triumph, Trades shall decay more and more; Our glory shall be turned into scorne; Truth shall take her to wings; Peace shall follow after; and we shall say, We had a day and knew it not.

Doctr. 2. In that to a spirituall Famine a temporall is added; hence we learne, That one judgement is the fore-runner of another, if Repentance run not between to breake them off. See it in the example of *Pharaoh*; what was one judgement but the fore-runner of another till his finall destruction, because his heart was hardned and not moved to repentance, *Joel* 1. 4. God speaketh to the *Jewes*, they will not heare; but what they are not willing to heare, they are made to feele; *That which was left of the Palmer-worme hath the Grashopper eaten, and the residue of the Grashopper hath the Cankerworme eaten, and the residue of the Cankerworme hath the Caterpillar eaten.* Marke, here God sendeth foure Armies against the People, every one more fierce then other, and every of them Vermines more hurtfull then other. First, he sendeth a kinde of Worme which feedeth on the outside of Fruits and Plants, for so the Hebrew word signifieth. The People thought they were sufficiently punished, but not Repenting, he sendeth a more devouring vermine in great multitudes, as the word signifieth; after them a third kind more devouring then either, named in Hebrew from shredding and quicke consuming of Fruits, Graines and Plants, and the last is denominated from utter vastation. Here ye see how Plague followeth Plague, a lesser making way to a greater, till at last final wasting make up the conclusion. And *Amos* 4. from the sixth verse to the end of the twelfth, the Lord multiplyeth his Judgements one in the necke of the other; Cleannesse of teeth, droughts, barrennesse and want of all Fruits, Plague, Warre, Captivity and a Destruction like that of *Gomorrah*, and yet they made no use of them to Repent and turne unto God, added in the end of every Judgement, and therefore a greater is coming then all this. Therefore this will I doe:

Note

Reas. 1. First, because it is most just, that obstinate proceeding in sinne should be recompenced with obstinacy in Judgement, *Levit.* 26.18,21. *If ye will yet walke stubbornly against me, I will walke stubbornly against you, and punish you seven times more, because of your sinnes.* Now God is said to walke stubbornly when he doth as a stubborne Man; 1. Seeketh all the hurt to him he spighteth: 2. Shutteth his eares to all Prayers, intreaties, heareth of no reconciliation. 3. Rejoyceth to see his harme, laughs at his destruction. So the Lord in most holy manner doth with him that standeth out against his Word and arme.

Secondly, Sinne commonly goeth not alone, but many sinnes are weaved together, and goe with a large traine, *Esek.* 16.49. there is a combination of many sins, as Pride, Idlenesse, fulnesse of Bread, hard-heartednesse to the poore; and therefore judgements goe in a chaine linked together; so as many sinnes bring many

many judgements; variety of ſins, variety of judgements; ſtiffneſſe in ſin, ſtiffneſſe in judgement, a load of ſin, a load of judgements. *Pſal.* 32. Many ſorrows ſhall be to wicked men, becauſe many are their ſins; and there is nothing in the VVorld that can break or file aſunder this chain of judgements, but the file of true Repentance.

Thirdly, as our ſins riſe up in degrees, ſo doth Gods anger againſt them, but Gods judgements adde weight unto ſins unbroken off by them; that which before the judgement was but diſobedience, after it becommeth ſtubbornneſſe and rebellion: In the Courts of men, if a man ſit out two or three Writs, and obeyeth no proceſſe, his fact which at firſt was but negligence, becommeth rebellion, and a Proclamation of rebellion is ſent after him: In their judgements and cenſures, after a man is burnt in the hand, and ſo warned of the next fact, though leſſe material, it proveth a deſperate Felony, procuring the rigour of the Law, to the death of the Malefactor: According to the degrees and encreaſe of ſin doth Gods anger ariſe in degrees, and then as *Hamans* Wife ſaid to her Husband, *Heſter* 6. 13. *If thou begin to fall, thou ſhalt ſurely fall:* there is nothing but fall upon fall, and encreaſe of Rod and VVrath in ſpurning againſt the Lord.

Fourthly, as in the generall judgement of all fleſh, ſo in particular judgements of People and perſons. *Matth.* 24. 67. *There ſhall be Earthquakes, and Famine, and Sword, and theſe are but the beginnings of ſorrows*, becauſe the evils are deſperate, and get ſtrength, notwithſtanding all the judgements: for as when a Phyſitian uſing all good means which Art or Nature can yeeld, and having turned to deſperate remedies, but all in vain, it argueth death of the Patient approaching. So is it here; or as when much water is caſt and cannot quench a flame, it argueth a raging fire; ſo it argueth a raging and reigning ſin, which as a furious fire ſhall devour a Beaſt or perſon, when judgements which are as waters caſt, cannot quench or allay them.

To ſee the wofull eſtate of wilfull people or perſons, with whom God hath begun to ſtrike in earneſt, but they have not begun ſeriouſly to repent and return. All the Nations in the World may look upon this Nation of the *Iewes*, whoſe City & Country being overwhelmed with an Ocean of Miſeries, yet they were all but Harbingers of extream Deſolation, becauſe ſhe laid them not on her heart to meet God by repentance: And is it not now with us in this Nation as it was once with *Ephraim*, Hoſea 7. 9. *Ephraim is as a Dove without heart; Strangers devoured his ſtrength, but he marked it not; gray hairs were here and there upon him, but he knoweth it not.* That is, God weakneth his eſtate with judgements, and bringeth him almoſt to his conſumption and period, but he hath no heart to conſider to return to him that ſmiteth him. How have we heightned and enlarged our ſins after ſo many warnings and judgements as have lingred on us many years together? Gods judgements have been among us, but our Inhabitants have not learned righteouſneſſe, *Iſa.* 26. 10. Nay, our ſins and provocations are of a far deeper die, ſins of an high hand, and grown red as Scarlet; our Oaths are become Blaſphemies; our neglect is grown to contempt, and our ſecurity become obſtinacy: if the cry of our ſins before was ſo ſtrong as to bring thoſe Plagues, how ſtrong is the cry now? See now a worſe thing following, *Ier.* 9. 11. *We would have cured Babel, but ſhe would not be cured, therefore go from her; her judgement is come up unto Heaven, and lifted up to the Clouds.* *Vſe 1.*

Generall impenitency ſhall treaſure wrath enough; if our ſcum ſtill remain, and we will not part with our filthineſſe, if we were as dear to God as *Judah* was, ſee our iſſue and concluſion in *Ezek.* 24. 12, 13. For particular perſons, many a man there is to whom God hath ſpoken once or twice to ſee, and he ſeeth not, *Job* 33. 15. and their ſealed ears are not yet opened by correction. Many a man hath many a fair warning, but eſteemeth them but as things caſuall, hath not wiſdom to ſay, Now God ſpeaketh unto me. Others when the Tempeſt followeth them, fall aſleep with *Jonah*, in the ſides of the Ship, that Gods

Mariners

Mariners cannot awake them; and not a few like the Drunkard, *Prov.* 23. 39. that ſleep in the midſt of the Sea, and on the top of the Maſt; he is drunk with pleaſure, and drunk up of profits: let the hand of God be never ſo heavy, he is ſtruck, but is not ſick; beaten, but knoweth not by whom. But what meaneſt thou Sleeper? up and call upon thy God, that thou periſh not; little knoweſt thou what is behind, whether a Sea or Whales belly ſo be caſt into, to waken thee to purpoſe.

Object. But I have had many corrections, and come well enough out of all.

Sol. If thou haſt only skinned over thy ſin with a ſhew of repentance, it will break out more fiercely: If thou haſt not repented, it is to be reprived from a leſſe evil, and fall on a greater; to eſcape a Lyon, and to have a Bear to meet him, or to lean on a wall, and a Serpent bite him, *Amos* 5. 19. *Jer.* 48. 43.

To teach us to meet God in the beginning of his diſpleaſure; when *Jacob* heard that *Eſau* was comming in wrath againſt him, he made haſte to meet him, and bowed himſelf ſeven times humbly before him, and turned his wrath from him. So when *Abigail* heard that *David* was in a rage againſt her Husband and Family, ſhe haſted to meet him, and turned his mind, and ſaved her Family. Thus muſt we meet God comming out againſt us, and quickly turn him back.

Secondly, this we may be encouraged to by his Commandement, *Amos* 4. 12. *Prepare to meet thy God, O Iſrael.*

Thirdly, this is one end why the Lord bringeth ſome afflictions upon us, to bring us to meet him, that he may go no further. *Iob* 33. 27. he ſmiteth till our bones clatter within us, and our fleſh fail, and our ſouls draw neer to the Grave; then he looketh, and if one ſay, I have ſinned, he will deliver his ſoul from going into the pit, and his life ſhall ſee the Light.

Fourthly, the danger in not taking the firſt warning; for the Lord uſeth to deal as a Captain with a Town he taketh in hand; firſt, he ſhooteth off ſmall warning pieces; if then they open their gates, and yeeld, all is well; but if after that they hang out a flag of defiance, then cometh the great Canons, and all the Batteries, with all devices and ſtratagems, to ſpoil, burn, waſte, and lay the wals to the ground: So doth the Lord firſt ſhoot warning-pieces, and is ready to offer conditions of Peace; if we accept the conditions while they be offered, it will be well with us; if we hang out flags of defiance ſtill, let us look for no mercy.

Fifthly, the Lord therefore proceedeth not to the higheſt pitch of ſeverity at firſt, but by ſundry degrees, dealing patiently with the worſt, that they might come into his conditions: See in *Pharoah*, 1. How the Lord layeth on and ſmiteth about him: 2. Upon him: 3. Within him.

Firſt, About him; he turned the Waters, ſent Frogs, Flyes, Lice, &c. round about him, even into the Kings Chamber; and yet without him, commeth nearer, and ſmiteth him in his Goods, and killeth his Cattle.

Secondly, Upon him and his People; ſmiteth their Bodies with Bliſters, Biles, Botches and Sores, very painfull, but to few deadly; and then commeth to life it ſelf, and ſmiteth all the firſt born and deareſt in every houſe.

Thirdly, Cloſeth with him, *chap.* 9. 9. He will ſend plagues upon his heart; and if all will not ſerve, he will confound them altogether: Thus God uſeth to ſhoot his Arrows, as *Jonathan* towards *David*; firſt further off, and then nearer; firſt, he ſmiteth in Arms, Legs and Limbs, and even theſe degrees of woe are bitter: but if they will not ſerve, the laſt remaineth, which is moſt ſtinging and dreadfull, even ſorrow upon the heart; and there is no way in the world to prevent plagues from the heart, but timely to lay our ſins to heart, and heartily to meet God, who elſe cometh armed againſt us.

Queſt. How may I meet God, and turn back his wrath?

Anſw. Firſt, by taking notice of his judgements, if we ſee him ſtrike but a far off; and be wiſe, not only by thy own harms, or thoſe in thy Family and eſtate, but even

even by others further off; as the third Captain ſent to *Elias* by the judgemen t on the other two, with their fifties, 2 *Kings* 1. 13. Seeſt thou the judgement on him that gathered ſticks on the Sabbath? beware of that ſin, *Numb.* 15. 35. Seeſt thou *Jeroboam's* arm ſtretched againſt the Prophet, and dried up? Lift not thy hand againſt the Servants of God, have no hand againſt juſt Men, or *Eutichus* fall dead for ſleeping at a Sermon, do thou awake; or ſeeſt thou Drunkards drowned with drink or dirt? take thou heed of that ſin; but much more if Gods hand come nearer thee.

Secondly, by running under the hand that ſmiteth, this breaketh the blow, *Anſw.* 2. *Hoſea* 6. 1. confeſſe it to be righteouſly upon us, as the penitent Thiefe: The way to avoid Gods judgement, is to judge our ſelves; firſt, by arraigning our ſelves before Gods Judgement Seat, and pleading guilty, for this is the Covenant, if we confeſſe our ſinnes we ſhall finde mercy, God being juſt and faithfull to forgive them, 1 *Iohn* 1. and be ſure God will not leave ſmiting till he be acknowledged both in the godly and wicked, whoſe Conſciences in the end muſt be judges of their actions, and pronouncing ſentence of guiltineſſe and death on themſelves, that they may glorifie God, and juſtifie him in any judgement he bringeth upon them. Secondly, plead pardon and mercy, and be earneſt, as for life and death. *Hoſea* 14. 2, 3. *Ob Iſrael thou haſt fallen by thy iniquity, take unto you words, and turn to the Lord, and ſay, &c.*

Thirdly, by ſound repentance of all ſin paſt, the only way to ceaſe judgement *Anſw.* 3. is to ceaſe ſin; when a Town is on fire, every man will remove dry Wood and Straw, eſpecially Pitch and Gun-powder, which would feed the fire; ſo when Gods wrath as a fire is kindled, let us remove our ſin, the fuell and feeder of it, and it ſhall abate: Never look to ſhuffle from under croſſes but by ſound repentance, nor to avoid any evil by any other means; think not thy ſelf preſerved from evil, but reſerved to a greater, as the *Iſraelites* were not drowned in the Sea, but for ſin unrepented fell by fiery Serpenrs in the Wilderneſſe.

Fourthly, by ſound purpoſe and reſolution againſt all ſin to come. *Iohn* 5. 14. *Anſw.* 4. Chriſt ſaith to the man that was ſick eight and thirty yeers, *Thou art made whole, go, ſin no more, leaſt a worſe thing befall thee.* God hath many Rods, and variety of Judgements, and ſharp ones; he hath a worſe thing then eight and thirty years ſickneſſe to him that goeth on in ſin: Many having paſt one danger or affliction are bold with their former ſins, which perhaps they purpoſed to forſake, as if no more ſtrokes were behinde; *Lot's* Wife having eſcaped the fire of *Sodom*, did not think there was any fire out of *Sodom*, but found as ill, if not a worſe thing; and we are fooliſh as Children, who once taken up for a fault, think they may be bolder that day becauſe they have been beaten, and thinking they ſhall be no more beaten, run into worſe faults then before. But let us fear God; 1. Becauſe he doth not therefore deliver and heal us, to go on in ſin, but that we ſin no more, but walk worthy of his mercy. 2. He can change a ſhort pleaſure in ſin, with a ſharp and long affliction; the ſin is ſhort, but the affliction is not ſo tranſient. 3. He can adde to affliction be they never ſo grievous or bitter, if thou ſhalt adde to thy ſins; make uſe therefore of every temporary and medicinall chaſtiſement, that thou mayeſt avoid perpetuall perdition and damnation.

Secondly, make a good uſe of every Deliverance; if God change thy afflicted eſtate change thy mind: Doth he give deliverance to thy ſick body, and recover thee to ſoundneſſe? Let thy ſoul alſo recover ſome ſoundneſſe by it, ſeeing all temporall deliverances without repentance, are but ſo many paſſages to greater evils.

The third Doctrine is drawn from the perſons againſt whom this Plague is *Doctr.* 3. threatned; whence we learn, That God being provoked, he ſpareth neither Sex nor Age, but in the day of VVrath viſiteth all whoſoever have caſt off his confidence: for neither the fair Virgins, nor choice, nor ſtrong young men can eſcape,

eſcape, but ſuch a judgement taketh hold on them as they leaſt look for; neither their high Birth nor carefull Education, nor tender years, nor flower of Youth, nor beauty of face, nor comlineſſe of perſon can ſhelter them when God is provoked to ſtrike. *Gen.* 13. 14. The Citizens of *Sodom*, young and old, compaſſed the houſe of *Lot*, to know the men, and all were ſtruck with blindneſſe, ſmall and great, *verſe* 11. and then with fire from Heaven both young and old. *verſe* 15. *Lam.* 2. 9, 10. *Her Kings and Princes are among the Gentiles, her Prophets caſt out, and can receive no viſion, her Elders ſet upon the ground, Virgins hang down their heads, and the Children ſwound in the ſtreets.* And ſee in *verſe* 21, 22. *In the day of wrath, &c. Of all theſe I have nouriſhed and brought up, none remained undeſtroyed.*

Reaſ. 1. The reaſon hereof is drawn, firſt, from God himſelf, who firſt conceiveth wrath againſt all ſorts of ſinners, ſin in every one being alike hatefull unto him, enquiring ſin of Parents, in Children. Secondly, he judgeth by true and righteous judgement, not by a crooked rule, ſuch as be outward reſpects, that ſway with men, but not with God; not by adjuncts, but according to the ſubſtance of cauſes; not by inconſtant things, as outward, but by an inchangeable rule of juſtice; not by unequall valuation, as preferring any perſonall reſpect before the reſpect of his own juſtice, as corrupt men do; but we know the judgment of God is according to truth, *Rom.* 2. 2. in all his judiciary proceedings, rendring to every man, not according to his perſon, but his work. Thirdly, God executeth without reſpect of perſons, of Princes or Subjects, of Rich or Poor; for they are all the works of his hands, *Job* 34. 19.

Secondly, from the parties that are judged; all are in the tranſgreſſion, and there is no reaſon that he ſhould be excepted out of the puniſhment that is in the ſin: beſides, there is cauſe in young, as in old, to be ſmitten together; Fathers ſeldom eat ſower Grapes, but their Childrens teeth are ſet on edge. And were there no other, the treaſon of *Adam* ſo ſtained all his houſe and Poſterity, as the moſt innocent Infants are tainted, and ſo without ſecurity from the ſtroke of God. Firſt, for the perſons mentioned, as dainty Virgins, and effeminate young men; however men would moſt pitty and paſſe over them, yet for the moſt part they lie neareſt and moſt open to Gods judgements; for firſt, They have enjoyed Gods Bleſſings in abundance, and carrying their proſperity careleſly and wantonly, have merited by abuſe of Bleſſings, loſſe of Bleſſings. Secondly, diſordered education hath encreaſed both the number, weight and height of their ſins; and pulleth in many puniſhments of ſin upon them, whereby together with their own, the ſin of their fond Parents is revenged, who are acceſſaries, yea, principals, to the deſtruction of their Children, who make Fondlings of them, and ſo dainty over them, as they may not know any yoke or hardneſſe in their youth, they may not be broken from their own deſires, nor do any thing diſpleaſing to themſelves: Good *David* was ſoundly whipt for this folly; *Abſalon* was a dainty young man, not a blemiſh was in him, there was not ſuch a one in all *Iſrael*; *David* his Father muſt not diſpleaſe him, nor ſuffer his finger to ake; when he falleth into Rebellion againſt him, he giveth charge to uſe the young man *Abſalon* gently for his ſake: But *Davids* protection ſerveth him not, Gods judgement hangeth him up after a ſtrange manner with *Davids* Pardon (as we ſay) about his neck. Thridly, theſe younger perſons have moſt ſecured themſelves, as thinking that no danger could come neer them, and ſo have uſed no means to avoid judgement. Fourthly, youth are often incorrigible by man, when beſt means are uſed; and therefore God himſelf uſually and juſtly taketh them in hand.

Reaſ. 3. A third Reaſon is taken from the inſtruments of Gods juſtice, who as he ſealeth his Commiſſion unpartially, ſo do they for the moſt part execute it; or if *Saul* will ſpare *Agag* and the fat Beaſts againſt his Commiſſion, he ſhall do it at his own extream peril: and in executing the judgements of God, the curſe is gone out againſt him that doth the work of the Lord negligently.

How

How unpartiall inſtrument be, we may ſee it in regard 1. of Men themſelves: 2. The Armies of other Creatures.

1. In regard of men themſelves. When Duke *Medina* a popiſh Captaine was ſent againſt the Proteſtants, he was armed with as much fury and rage as with power and authority, and waſting, killing, according to the mercy of that Religion, ſpoyling all before him as well of one Religion as the other; One asked him why he had no more care to ſpare the Papiſts of his owne Religion? his anſwer was? My Sword knowes no difference betweene *Catholicks* and *Lutherans*; this was ſavage wickedneſſe in him; but juſt and holy that the Sword of the Lord ſhould know no difference betweene Prince and People, young nor old, poore nor rich, if they be in the ſame Sinne, in what hand ſoever he pleaſe to put it.

How were the *Babylonians* enraged againſt the *Jews*, by the juſt judgment of God, that they ſpared none? no argument in any perſon could move them to any pitty, 2 *Chro.* 36. 17. who ſlew the yong men with their ſword in the houſe of their ſanctuary, and had no compaſſion upon yong Men or Maids, nor old men that ſtooped for age. So alſo the *Romans* againſt the *Jews*; neither the Religion of God himſelf, nor the memory of ancient Prophets, nor the glory of their Temple, nor the beauty of their City, nor multitudes of People, nor any reſpect in the World could move them to any pitty, but they were caſt out altogether into ſo horrible vaſtation and deſolation as never befell any People on the face of the Earth; and thus uſually in ſuch executions of Gods juſtice, men become Wolves to men in ſavage manner putting off all humanity and pitty till Gods worke be effected.

2. In other Armies of the Creatures which the Lord ſendeth out armed againſt Sinners, the like ſavage cruelty is to be found.

The Waters of the deluge diſtinguiſhed not betweene the old and young man, betweene the ancient Matron, and the fair Virgin.

The Waters of the Sea knew not *Pharaoh's* Chariot from others, nor diſtinguiſhed betweene him or any of his dainty Nobles, from his common Soldiers. The Frogs, Lice, Flyes, ſent into *Egypt* knew no difference betweene *Pharaoh* his Chamber and Veſſels, and his Subjects; and the dainty Ladies, and gallant Courtiers were as much vexed and viſited with them, as the common Peſant.

The fire from Heaven faſtning upon *Sodom*, was as raging againſt the young as the old, againſt the faire Virgins, tender Women, ſucking Infants, as the common ſort; and that fire from Hell that was kindling in the Gun-powder-treaſon (the indelible brand of Popiſh Religion) knew no difference betweene Proteſtants and Catholicks, no diſtinction betweene King and Subject, betweene Prince and Page, noble Men and ſerving-men, learned men, and illiterate.

The Plague and Peſtilence a moſt unpartiall rod of God, an Arrow flying in the darke, as if it wanted light to put difference betweene Perſon and Perſon, it ſpareth none for youth, beauty, ſtrength or freſhneſſe, but moſt ſeizeth on them that are in their heat and ſtrength of age and flouriſhing eſtate. And the inferior diſeaſes common amongſt us, ſmall pocks, &c. light as well amongſt the dainty Ladies and gallant Courtiers, and diſfigure them as well as the plaine Country People: Thus in Gods executions he commonly armeth the Inſtruments that they are moſt impartiall.

A fourth Reaſon is drawn from the vanity of all outward helps and ſupports which vaine man would thruſt betweene himſelfe and the judgement, all of them being too weake to turne off Gods hand when he will ſmite. *Reaſ.* 4.

1. Humane wiſedome cannot ſupport in the day of trouble; for then the Elder ſort and men of experience, and great Counſellors might eſcape better then they doe. *Lam.* 2. *The Elders of the Daughter of* Sion *are caſt to the ground.*

2. Humane power; for there is neither power nor policy againſt the Lord; Men are powerfull in compariſon of men; as a King in compariſon of a Slave; but the ſtrongeſt is as weake to God as the weakeſt.

3. Wealth cannot deliver in the day of wrath. *Prov.* 11. 4. *Riches availe not in the*

the day of wrath; but Righteouſneſſe delivereth from death. Hath he any need of thy Wealth? Its his already; nay, the Spoyler ſooneſt ſetteth on the wealthy, and the hungry Souldier hath more deſire to ranſake and ſpoyle him then a poorer man; as every man deſireth to lop the Tree that hath largeſt Boughs. Hence
2 Kings 29.19 Princes goe into Captivity ſometime when poorer People are ſpared.

4. Beauty, Delicacy, Softneſſe and Tenderneſſe, cannot ſhelter or lighten the Judgement, but make it ſo much the heavier, as ſuch perſons are made hereby unfit to beare Gods hand.

Uſe 1. Miniſters muſt not except any ſort of men from Judgement, but judge and reprove all ſorts, yong and old, and warne them; thou haſt no priviledge of nature, no nor of grace, can give any diſpenſation to ſin or from judgement, ſeeing God infinitely deteſteth ſin in every one; and therefore let neither yong nor old preſume to ſinne, as hoping of exemption or immunity of puniſhment. If any might expect to be free from the ſtroke of ſin, Gods owne children might; but God is no patron of ſin in the deareſt unto him, but layes the curſe of their ſin on Jeſus Chriſt; and beſides, layeth on themſelves many ſharpe ſtripes with the rods of men; however, he taketh not away his mercy and grace from them.

Uſe 2. Let yong perſons, men or women, now think and heare themſelves ſpoken unto and called upon to looke unto their wayes: ſeeing we ſee,

1. The Word belongeth to them as well as others, being directed as well to the Lambs as the Sheepe of Chriſt, 1 *John* 2.

2. The precepts of the Law call on them, and belong as well to the redreſſing of their wais as anyother, *Pſ.* 119.9. *Remember thy Creator in the dais of thy youth*, Eccl. 12.1

3. The threatnings of the Word belong as well to them as any other, Eccleſ. 11. *But remember (O yong man) that for all theſe thou ſhalt come to judgement.*

3. The execution of thoſe threatnings lie as heavie on ſinful youth as any other; ſo in our Text. Conſider, beeſt thou never ſo yong, dainty, rich, if thou go on in ſin, thou art not too yong, dainty, &c. to be puniſhed; and remember that old proverb, As ſoon cometh the Lambs skin unto the Market, as an old Sheeps skin.

Uſe 3. Let this be a meanes to weane our hearts from the world, and the outward things of this life; neither to ſet our hearts on the profits, pleaſures and delights of this life that we may enjoy them, nor reſt our ſelves in them, when we doe enjoy them, ſeeing they are ſo farre from ſheilding us in the day of trouble; neither doth the Lord reſpect them, nor us for them, more then the duſt under our feet. Things they are to be uſed but as not uſed, not truſted in, not much cared for; yea, to be uſed with moderation and reſtraint, ſeeing there have been many who have waſhed their ſteps with Butter, who have been fully fed and delicately educated, who have afterward ſeene great want and extremity. Neither will it prove a point of ſmall wiſdome in Parents, what wealth and meanes ſo ever they have, to acquaint their Children with ſome hardneſſe, not knowing what may befall them when they are gone.

Uſe 4. Here is a ground of Direction, what we may doe to be hid and ſecure in the dayes of Wrath, and get reſpect of God.

I. Humble our ſelves now in the dayes of peace, and make peace with God before that day come, *Job* 22.21. *when he will judge*, not according to opinion or partiall affection, but according to truth. The truth of our Humiliation ſtands in two things:

1. A breaking off all ſinne by repentance, *Deut.* 10. 17. Circumciſe the foreſkin of your hearts, and harden not your necks, for God accepteth no perſons.

2. Standing in awe of God, and not ſinning for time to come. 1 *Pet.* 1.7. who paſſe the whole time of their dwelling here in feare; becauſe they call him Father, who without reſpect of perſons judgeth every man according to his works.

II. Submit thy ſelfe to the whole truth of God, both for knowledge and practiſe. *Rom.* 2.10. To thoſe that are diſobedient to the truth and obey unrighteouſneſſe, ſhall be indignation, and anguiſh; for there is no reſpect of perſons.

III. Raiſe

III. Raiſe the price of true grace in our owne eyes: ſeeing, 1. onely righteouſneſſe delivereth the ſoule from death, *Prov.* 11.4. 2. Increaſe of grace brings us into regard with God, whoſe Kingdome ſtandeth not in meat and drinke; but ſeeke thou Faith, righteouſneſſe, holineſſe, good conſcience: theſe are things by God much ſet by, *Rom.* 14.17.

IV. Provide thee of ſuch Priviledges as will plead for thee.

What are they? *Queſt.*

A high and Noble Birth will not fence thee; but new Birth, and true Nobility when thou haſt God to be thy Father, Chriſt Jeſus thy Brother; theſe are onely noble in Gods eyes, and of the blood royall, that are of kin to Jeſus Chriſt. *Anſw.*

Tenderneſſe of perſon will doe nothing but increaſe the judgement; but tenderneſſe of Conſcience is a great priviledge; here the more tender, the better; to be afraid of the leaſt ſin, as of a ſtorm or fierce tempeſt; *Joſiah* his heart trembled, and therefore hewas taken from evill. *Anſw.* 2.

Beauty of Body, then which nothing is more vaine and vaniſhing, cannot plead ſafety. But the Beauty which bringeth into regard with God, and draweth his eyes upon us, is, when the hidden man of the heart is decked with grace; when as a faire Virgin thou art made beautifull in Gods beauty, and haſt got away the ſoule ſpots and ſtaines of thine owne ſinne: when thy beauty maketh thee like the Bridegroome, and ſo liked of him, as ſeeing thy ſtudy of holineſſe and ſincerity, &c. he may pronounce of thee, Thou art all faire my Love, and no ſpot in thee. *Anſw.* 3.

Not worldly Wealth, but true wealth will ſhield in that day: when thou art rich in grace, which is a durable wealth, better then Gold and all that can be exchanged for it; when thou haſt locked up Faith in the cloſet of thy ſoule, much more precious then gold, and coffered up the wiſdome of God in thy heart, to which no Pearles are comparable. When thou art rich in God and his favour, in whoſe love there is no lacke; and rich in good workes, the demonſtration of thy love: here is a fence in the day of evill. *Anſw.* 4.

Not dainty Fare and feeding the Body, can abate any evill; but the feeding by Faith, by the bread of life, which is meat indeed: he that eateth of this bread of the Lord, and which is the Lord, need never fear to hunger or thirſt, as theſe faire Virgins and young Men in our Text: in time of Famine they ſhall have enough. *Anſw.* 5.

Not ſoft Cloathing and fine Apparell on the Body; but the fine garment of Jeſus Chriſts righteouſneſſe can onely cover from the heat of Gods wrath: this is the Cloathing of wrought Gold that makes the Chriſtian all glorious within. Labour to decke thy ſelfe inwardly, as did the holy women, 1 *Pet.* 3.6. yet let thy ſoul and life be embroydered with all kinde of ſhining Grace, as the high Prieſts apparell was with Jewels. *Anſw.* 6.

Theſe are the faire Virgins and lovely Perſons that are exempt and ſafe from the judgements of God: theſe have compleat armour upon them, and need fear no terrors of times, no perils of places, no power of enemies, neither in life, nor death, nor judgement.

The ſecond generall Point, is, the Cauſe of ſuch ſevere puniſhments; and ſo generall as none ſhall avoid, namely, their horrible Idolatry, expreſſed in that they ſweare by the ſin of *Samaria*, and ſay, thy God *O Dan* liveth; the interpretation of the words is as follows:

1. By ſin of *Samaria* is meant, not the Sacrifice offered for ſin in *Samaria*, but the Calfe that was ſet up in *Samaria* to worſhip God by, that is here called ſin: not that they did ſo account of it; neither may we thinke that they did ſweare in theſe formall words of our Text; By the ſin of *Samaria*; for they honoured and dignified it as God. But the holy Ghoſt cals it the ſin of *Samaria*:

1. Becauſe it was an occaſion of ſinning to *Samaria*, the Metropolis, where the King of *Iſraels* Court was.

2. For the greatneſſe of the Sin; not that *Samaria* had not many other ſins; but this was *Samarias* ſin, κατ' ἐξοχήν that which drowned all the reſt which were none in compariſon of this.

3. For the generality, it was the Sin of *Samaria*, and thence diſperſed and ſent into all the leſſer Cities of *Samaria*, ſo that it was the Sin of the Kingdome.

4. For the deteſtation of it, the holy Ghoſt gives it a hateſull name that if it were poſſible, thoſe Idolators might alſo be won to the hatred and diſlike of it.

II. They ſay, *thy god O* Dan *liveth.*] *Dan* was a City in the North Border of the Land of *Iſrael*, and a commodious City to erect Idolatry in; 1. Becauſe anciently famous forthe Idols or *Teraphim* ſet up by *Micah*, *Judg.*17. and therefore *Jeroboam* made choyce of it to ſet up a Calfe in, to draw *Iſrael* from the ſervice of God preſcribed at *Jeruſalem*, and ſo to make *Iſrael* ſinne, 1 *King.* 12. 29. And the multitude eaſily run after the Kings voyce to an evil: ſo they received *Jeroboams* Proclamation, *verſ.* 28. *Theſe be thy gods* (*namely the Calves*) *which brought thee out of the Land of* Egypt. Now they muſt deny Religion and Reaſon together, becauſe the King will have it ſo; and take two Calves for two Gods; and though made but yeſterday, yet they muſt againſt their ſenſes beleeve them to be of ſuch ſtanding as that five hundred and twenty yeares, that they brought them out of *Egypt*. And whereas formerly they uſed to ſweare in honour of God, the Lord liveth; now they change their note in honor of their Calfe, which here they call God, and ſay thy god O *Dan* liveth; and the manner of *Beerſheba* liveth. This City was the South border of the Land of *Iſrael*, 1 *Sam.*3.20. All *Iſrael* from *Dan* to *Beerſheba* knew that *Samuel* was the Lords faithfull Prophet; called the Well of the Oath becauſe of the Oath that *Abraham* made with *Abimelech*, *Gen.*21.31. as alſo *Iſaac* with the ſame *Abimelech*, *Gen.*26.33. And after it became a very Idolatrous place, partly becauſe of the vicinity and Neighbourhood of the Heathens and *Gentiles*, and partly becauſe of the reverence of the place; the falſe Prophets pretending Honour to the ancient Patriarcks that had beene there, aſcribed holineſſe to the place; and ſo fitted to erect Idolatry there, the rather to have their tedious journeys to *Jeruſalem* abated, to worſhip according to the Lords commandement.

520 Years.

Now the true interpretation is to be made from the cuſtome of thoſe blind and ſuperſtitious Idolators, and the ſituation of the place. The *Rabbins* obſerve that ſo devout were the Idolaters, that thoſe that dwelt neer *Dan* were not contented with the Calfe there, but went further off to *Bethel* to worſhip; for they would be loth to be counted idle in the worſhip of their gods, and did thinke to be more acceptable for their long journeys; and the like did they of *Bethel* to *Dan* (Alaſſe! that Idolatrous devotion ſhould ſo ſhame and outſtrip true worſhippers; that darkeneſſe ſhould ſo far out run the light) Now *Beerſheba* ſtanding between *Dan* and *Bethel*, received the Idolators of both, and was as a bait between, and all the *Pilgrimes* from both the other, muſt by the way viſit the Idoll there. And therfore the Commandement is, *ſeeke not* Bethel *nor go by* Beerſheba *chap.*5.5. And here they learne a new Oath alſo. The maner of *Bereſheba* liveth: 1. either by their way and Pilgrimage to *Beerſheba*, or elſe by their Idolatrous Rites and ſacred obſervations of that Idol there worſhipped; for the *Hebrew* word (*derec*) ſignifies and will bear either ſence well, but eſpecially the latter.

Beersheba between Dan & Bethel

Amos 5.5.

Doctr. That Idols howſoever magnified by their worſhippers, yet are everywhere ignominouſly ſpoken off in the Scripture; here Idolatry and the Calfe is called the Sinne of *Samaria*. *Bethel* was of old a place of great renowne, and a ſacred place, magnified and honoured by the Idolators. But called by the Lord *Bethaven*, a houſe of ſin or vanity. *Hoſ.*4.15. *Goe not up to Bethaven*, meaning *Bethel*. *Hab.*2.18. Idols are called Teachers of Lyes. Idolators eſteeme them true Teachers, and therefore call them *Lay-mens* bookes, but we ſee what they teach. And whereas Idolators faſhion them out of the moſt excellent matter, Gold and Silver, and moſt precious things, and eſteeme them moſt highly; The Lord titleth the beſt

of

of them dung, 2 *King.* 17. 12. *Coluiſtis deos ſtercoreos.* And whereas Idolators are out of doubt they wonderfully pleaſe God in their will-worſhip, becauſe they pleaſe themſelves; the Scripture calleth all their ſervice abomination, 1 *King.* 11. 6. *Solomon* wrought abominations in the ſight of the Lord; and whereas Idolators aſcribe divinity and divine power, and ſurpaſſing holineſſe to their Idols, the Scripture ſaith an Idol is nothing in the World, that is, not abſolutely nothing, for ſome Heathen gods were men, and other creatures; but nothing to that they are eſteemed, being without either divine nature, or divine efficacy and power to doe good or evil, to ſanctifie or pollute meates, and ſo muſt needes deceive the expectation of the worſhippers, 1 *Cor.* 8. 4.

The firſt Reaſon of this Point, is; becauſe the Lord would expreſſe his deteſtation of that foule and horrible ſin of Idolatry; for as in a Common-wealth there cannot be a greater miſchiefe then ſedition, by which the lawfull Prince is depoſed, and ſome baſe Uſurper in his roome; which cannot be done without the ruine and ſubverſion of the whole Kingdome; ſo in the Kingdome of God cannot be a greater evil then this ſin of Idolatry, which ſpoyleth this true God of his divine honour; yea, thruſteth him from his ſeat, and ſetteth up a baſe dumb and dung Idol in his ſtead. *Reaſ.* 1.

II. This ſin is a ſpirituall harlotry and Adultery, a breaking of the marriage covenant between God and a People, a going a whoring from God. *Numb.* 14. 33. *Thou ſhalt bear thy Whoredoms*, and *Jer.* 3. 6. Now as of all offences in the Wife, this is moſt hainous againſt her Husband, and moſt intolerable; ſo is Idolatry moſt hatefull on mans part, moſt hated on Gods part; and the rather becauſe the Idolator maketh choyce of Gods greateſt enemy to play the Harlot withall. *Lev.* 17. 7. *They goe a whoring after Divels*, and *Deut.* 32. 17. *They offered unto Divels, not unto God*; and expoundeth himſelfe, that is, we are Gods; Idolators hope they ſerve God; but the Scripture ſaith *they ſerve Divels*; they hope they keepe their hearts to God; no thou haſt married and coupled thy ſoule to the Divell, and played the Harlot with him. Nurſe it ſo well as thou canſt.

III. The Lord expreſſeth ſuch deteſtation of this ſin, becauſe it is an utter aboliſhment of all true Religion and worſhip; *Dagon* and the Arke cannot ſtand together. *Amos* 5. 5. *Seeke the Lord, and ſeeke not* Bethel *nor* Beerſheba. 1 *Theſ.* 1. 6. *Turn from Idols firſt, and then ſerve the living God.*

To teach us alſo in deteſtation of this Sin of Idolatry, to hate the very name and memory. *Exod.* 23. 13. *Ye ſhall make no mention of other gods, neither ſhall they be heard in thy mouth.* If it lye in us, their very memory ſhould be extinguiſhed, and the name of ſo hatefull a ſinne rot and be aboliſhed. *Pſal.* 16. 4. *I will make no mention of them betweene my lips*; that is, without deteſtation; and when God will honour his Church with reſtoring the purity of Religion, he will take away the names of *Baalim* out of her mouth, and they ſhall be no more remembred by their names, *Hoſea* 2. 17. And of all Idolators we muſt moſt deteſt the Romiſh at this day: 1. Becauſe it is neareſt to us, and we in greateſt danger to be ſeduced by it: 2. More coloured and gloſſed with all the tricks that wit can deviſe: 3. It is moſt wilfull, ſtiffe and incurable. *Uſe* 1.

We would have cured *Babel*, but ſhe would not, and many ſcores of yeares hath her wound been ſearched and diſcovered, but yet as far from cure as ever: 4. The preſent Idolatrous Religion of the Church of *Rome* is a ſource, a ſinke, a receptacle of all Idolatry out of all Ages and Nations, and as foule as any of the *Jewes* or Heathens.

1. It goeth beyond all the Idolatry of the *Jewes*; who though they often broke the commandement, yet never durſt; they raze out the whole ſecond commandement, becauſe they knew it was delivered from the mouth of God out of the Fire; that it was written with the reſt, by Gods owne Finger; that it was alſo graven in Tables of Stone; that it was laid up with the reſt in the Arke of God; that it is bound with ſevere threats and large promiſes, and commended

mended especially above all the rest to the custody of the Church, *Deut.*4.23. *Take heed and forget not the Covenant, &c. nor make any similitude*; but the *Romanists* are not contented, that according to the number of their Cities, Churches, and Persons, be the number of their gods, unlesse (unheard of Blasphemy) they raze the second Commandement out of the number; which the Idolatous *Jewes* would detest and revenge.

II. Whereas they scorne to be told that their Idolatry is as bad as the Heathens; looke aright into it, and we shall see that much of it was borrowed of the Heathens, and much which is not onely borrowed, but worse and beyond the Heathens. For the former, namely what they have borrowed of the Heathens.

1. The Heathen offered sacrifices and gifts to their Idols; so the *Papists* celebrate the sacrifice of the Masse, to the honour of the Idol Saints, and offer Mony, Candles, Franckensense, and many other commodities to them.

2. Heathens fell downe upon their knees to their Idols, and prayed to them; some they invocated for the Plague, others for Raine, others for dry Wether, some for Peace, others for Warre, some for Beasts, some for Tempests, some for Men, some for Women, and others for other purposes; so the *Papists* Idolators for every severall intention, invocate a severall Idol.

3. Heathens set Formes of Prayers, manner of worship, built Temples, Altars, Oratories to their Idols, had them carried before them with great solemnity, and followed them with great devotion, expecting from them what they wanted: all this doe the *Papists* to their Idol and in their dayly processions.

4. Heathens appointed a severall Idol as a tutulary God to severall Countries, Cities and Villages; so doe *Papists*, St. *George* for *England*, St. *Denise* for *France*, St. *Davy*, &c.

5. Heathens light Candles to their Idols, and so doe *Papists*, and yet they can see well the better, the day and darke is all one to them; onely they expresse in want of true light, a need of artificiall; the Heathen clothed their Idols as if they were Men or Women; so do *Papists*. One egge is not liker another then Heathenish and *Romanish* Idolatry. *Reynold. Idol.* 462.

But in such as are of their own devising they are beyond the Heathen; they worship with divine worship, a piece of bread fit to be eaten; they worship and pray to dead mens bones, and pretended reliques, a wooden crosse increased by mens lyes from a mans burthen to the burthen of five of the greatest Ships in Christendome, they worship Iron Nayles, blockish Images, crave the mediation of Traytors; as *Beck-t*, *Garnet*, *&c.*

Vse 2. To reprove many men of want of true zeale against Popish Religion and Idolatry: 1. How doe they detest Popish Idolatry that think and speak favorably of them, and of their Religion, such as plead for *Baal*, and are Mediators for toleration, or meeting them in the midway? true zeale detests such Mediators and Moderators; for can a man serve two Masters? can true Religion and false stand together? can we make Christ and Antichrist agree? can we compound light and darkenesse? can we drinke of the cup of the Lord and the cup of Divels? No, let these Mediators accord fire and Water, a chaste Matron with an arrant Strumpet, God with *Belial*, Heaven with Hell; and then Gods true Religion may be blended with the Heathenish Idolatry of the Romish *Babylon*.

2. Looke the Scriptures and see how God detesteth most of all *Samaritanisme*, 1 *King.*17.33. They feared the Lord, but served their gods after the manner of the Nations, *verj.*40. *Therefore God sent Lions, &c.* See also *Ezek.* 20.39. how God cast them out from pretending any worship to him, that dote upon Idols; he is a simple and a pure God detesting all compound worship.

3. Why should our hatred of falshood be inferiour to their hatred of the light? he that should talke amongst them of their meeting of us should have little thanke of them; and yet we hold those men prudent and peaceable whose projects are to make peace against truth; as if God were the Author of that peace

peace here on Earth which warreth againſt Heaven, and the truth from Heaven.

2. How doe they deteſt Idolatry and Popiſh Religion that are fallen backe to Popery, as the faſhion is of great Perſons and numbers, and thoſe that looke backe wiſhly that way? as many in diſcourſes and Sermons, magnifie their learning, buy and read their Bookes with more diligence then either Gods, or good mens, that diſgrace our owne famous writers in regard of them, that uſe their arguments in many of their owne defences, that commend them for good Subjects, and farre better then theſe nice and pure fellows; and thus till we come to their fl ſh, we ſup up their broth. Oh their zeale of Gods Goſpel and Spirit againſt ſo hatefull a ſinne is far to ſeeke!

3. How doe they deteſt the mention of Idolatry, that travell into Popiſh Countries, to acquaint themſelves with their faſhions, that preſent themſelves at home and abroad in their Temples dedicated to Idolatrous uſes and ſervice, and preſent themſelves in the ſervice of their Idol? Tell me not thou mayeſt keepe thy heart to God, who in the ſecond Commandement forbiddeth thee to bow, or give any reverence to any Idol.

Will it excuſe a Woman that proſtituteth her Body to Adultery, though ſhe proteſteth never ſo deeply ſhe keepeth her heart to her Husband? and will ſuch an excuſe ſerve in ſpirituall Adultery? Nay goe as farre as to afford thy Body, thy Soule is already gained; *Joſeph* to avoid the ſin, fled out of the Harlots company; ſhall their blind zeale refuſe to come to our Church, and ſhall we goe to their Maſſe?

4. How doe they deteſt Idolatry that contract ſo near, and intimate friendſhip with Idolators; neither credit nor profit nor any worldly reſpect could diſpenſe with a good heart to embrace needleſſe familiarity with a limb of Antichriſt. *Pſal.*119. 115. *Depart from me ye wicked; for I will keepe the Commandements of my God*; Is not our nature prone to Idolatry? is there no ſtrength in Idolatrous company, examples, perſwaſions, allurements? canſt thou delight in the neare familiarity of an Idolator, and not feare his God will be a ſnare to thee? if thou canſt, the Lords reaſon is a weake one, *Judg.* 2.3.

Labour to bring our ſelves to ſuch a deteſtation of every other ſinne, as their name be hateful unto us, *Ephe.*5.3. Oh how ſweet are uncleanneſſe, covetouſneſſe, pride &c. to a carnall heart? 1. *Papiſts* commend, defend, ſet up ſins of *Sodomy*, as luſt, &c. *Uſe.*

2. Proteſtants would have their ſinne carry any name but ſin; they cannot abide the diſgrace of their ſin, but will diſgrace him that ſets it in the light.

They that ſweare by the Sin of *Samaria*, in that the Idolatry of the *Iſraelites* is expreſſed by their ſwearing; the Text telleth us, That Idolators are great ſwearers, they ſwear by all their gods; by the ſinne of *Samaria*, by the god of *Dan*, and the manner of *Beerſheba*; and ſurely we need goe no farther for proofe then the Idolatrous *Papiſts*; who as they reverſe the firſt commandement in making millions of gods, and the ſecond by pulling it out of the number; ſo alſo with the third by diſpenſing with lawfull Oathes, by equivocating and deluding any Oath againſt the honour of Gods name, and civill ſociety it ſelfe; but ſearch, goe find one *Papiſt* among five hundred that maketh conſcience of vaine ſwearing, but he will ſweare by all his Idols, his he-Saints, and ſhe-Saints, his Maſſe, his Matron, his Lady, &c. But the leſſon is *Doctr.*

That it is Idolatry to ſweare by any thing beſides the true God. *Eſa.*65.16. *He that ſweareth on the Earth, ſhall ſweare by the true God*; and theſe two ſtand in full oppoſition. *Jer.*12.16 *to learne the way of Gods People, is to ſweare by his name*; as to ſweare by *Baal* is the way of Idolators.

The Lord placeth true Religion and feare of God in this. *Deut.* 10.20. *Thou ſhalt fear the Lord, ſerve him, and cleave unto him, and ſwear by his name*; therefore to ſwear by any name elſe, is to caſt off his fear, his worſhip and Service. *Eſa.* 45. *Reaſ.* 1.

25. I

25. *I have ſworne by my ſelfe, that every knee ſhall bow unto me, and every tongue ſhall confeſſe me, and ſweare by me.*

Reaſon 2. Every lawfull Oath is a part of divine worſhip, and an invocation of Gods name, and therefore as it is a groſſe Idolatry to pray to another; ſo to ſweare by any other; and to put the creature in the place of the Creator in any part of divine worſhip, cannot be other then palpable Idolatry.

Reaſon 3. To whom, and by whatſoever we ſwear, we give unto it all divine attributes and that glory which can be given to none but God: as, 1. That it is *omniſcient*, the Seer, the ſearcher of hearts, and knoweth whether we ſweare in truth, righteouſneſſe and judgement: 2. That it is *omnipreſent*, as a witneſſe of that we ſweare; and can there be any witneſſe to the Conſcience but God? 3. That it is *omnipotent*, a Patron of truth, to defend that truth which we affirme; or a Revenger to puniſh the Perjury, if we ſwear falſely; all which attributes being incommunicable to any Creature, none muſt be ſworne by.

Hence it is that Idolators themſelves would firſt aſcribe divinity to the Calfe before they would ſwear by it; *Thy god O* Dan *liveth.*

Reaſ. 4. If God himſelfe may be judge of truth, he expreſly condemneth it for a renouncing of him and his worſhip, to ſweare by any thing beſides himſelfe, as *Jer.5.7. Thy Children have forſaken me, and ſworne by them that are no Gods:* and as his jealouſly beſtirreth it ſelfe in this caſe of Idolatry, which is one of the reaſons of the ſecond Commandement: ſo not induring that any ſhould ſhare with him in this his glory; he hath threatned that he will ſeverely revenge and cut off them that ſwear by God and *Malcom, Zeph.1.5.*

Reaſ. 5. That which a man ſweareth by muſt be greater then he is that ſweareth; after the example of God, *Heb.6.16.* who becauſe he had no greater to ſweare by, ſware by himſelfe; therefore no man muſt ſweare by any creature, for they are not greater then man; the beſt and moſt glorious of them being but miniſtring ſpirits to mans good: and much leſſe by Idols, for they being made by man are not greater, nor ſo great as he that made them; and if any creature were greater, that Text bids us ſweare by him then whom none is greater, and that is, by the name of the Lord, who is bleſſed for ever.

Object. *Joſeph* ſware by the life of *Pharaoh*, *Gen.*42.

Sol. That was an Aſſeveration, ſignifying as ſure as *Pharaoh* liveth; If an oath, *Joſeph* ſinned; we muſt walke by rule, not by examples contrary to them.

Object. *Eliſha* ſware by *Elias* ſoule.

Sol. A ſtrong Aſſeveration, no oath; As ſure as the Lord liveth and thy ſoule liveth, I will not leave thee.

Uſe. Many of us would ſcorne to be accounted Idolaters, and of all other Commandements we thinke we can cleare our ſelves beſt of the breach of that; but this Doctrine will bring it home upon us, and us in the danger of it, Will we Nill we: For,

Note I. So many times as thou haſt accuſtomed thy ſelfe to trifling and childiſh oathes, as if by deviſing and uſing pretty minſing oathes thou wouldeſt mocke God, as Mary, Maskins, Gods bodykins, and the like, thou haſt run into the practiſe of high and hatefull Idolatry, minſe it as ſmall as thou canſt; poyſon ſprinkled a little with Sugar or guilded over, will prove poyſon in the bowels; and ſo will this prove to be Idolatry in the end, unbeſeeming true worſhippers.

II. How many thouſand times haſt thou ſworne by the Creatures? as the cuſtome of many a man is to ſweare by any one that comes firſt to hand or minde; ſome by the croſſe of their Money in their hand; ſome by this light or good day; ſome by the fire, which they call Gods Angels; ſome by their Bread; ſome by their Drinke; ſome by their Salt; ſome by their Baptiſme which they call their halfdome; ſome by their Faith, ſome by their Troth, &c. All which though they Deifie, yet are they dumbe things, and cannot heare, cannot helpe, cannot hurt

hurt, cannot paternize truth, or revenge falſhood; all which thou moſt Idolatrouſly aſcribeſt unto them, yet can they give no anſwer; ſo much as *Baal* to his Prieſts, and are of no other uſe then to prove thee an open and idle Idolater, ſcorne thou the title never ſo much.

III. How many times haſt thou ſworne by Popiſh Idols, by Saint *Mary*, by the Maſſe, by our Lady, or by the Mother of God, by the Rood, or by any Saint or Angell, Saint *Peter*, Saint *Anne*, &c. canſt thou quit thy ſelfe of Idolatry?

The Papiſts, becauſe they invocate and pray to them, they ſweare by them alſo: doſt thou refuſe to pray to theſe, and yet dareſt thou ſweare by them? Is the one Idolatry and not the other? How conſidereſt thou that precept, *Exod.* 23.13. The names of Idols ſhould not come in thy mouth: how then dareſt thou by them juſtle out Gods name?

IV. How haſt thou uſed, nay, how often, thoſe execrable oathes of Gods body? tearing and crucifying him afreſh; ſwearing by his heart, his blood, his ſides, his wounds, his paſſion, which is too much *Engliſh* elegancy of blaſphemous and impious men in theſe our dayes; who ſhall be ſure to be ſorted and ranked with Idolators in Gods juſt revenge.

Chriſt is God, and we ſweare by none but God? *Object.*

The humanity of Chriſt, nor no part of his body is God, neither any divine incommunicable attribute belongeth unto it; for this were to Deifie it, and make it ceaſe to be a body. *Anſw.*

Now as heinous and as high as this ſin is, marke ſuch as are given unto it, you ſhall ſee them vent out their oathes without all remorſe. The *Jewes* would teare their Cloathes to heare the name of God blaſphemed; *Pilot* a heathen will quake to heare the name of the Son of God, *Mark.* 14. Nay, if Divels ſhould ſweare ſo, they would tremble. Theſe titular Chriſtians are worſe then *Jewes*, Heathens, Divels, teare the Lords name and body in ſmall peeces, and are never moved at it. It is infinite mercy in God and patience to his enemies, that this thirſt revenging ſinne rends not the earth in twaine to ſwallow quicke ſuch Blaſphemers and their blaſphemies, as it did *Corah* and his Company.

Now let us conſider, in what fearfull caſe we ſtand before God, till we have repented and forſaken theſe ſinnes in this Land. He that blaſphemeth the Kings name, or attributeth his royall authorities and regall dignities to ſome other intruder or his deadly enemy, is worthy to be hanged, drawn and quartered. Much more lyeſt thou open to the heavie wrath, indignation and revenge of God, that haſt thus blaſphemed his name, and given his attributes and royalties to any creature great or ſmall.

Is it Idolatry to ſweare by any but the true God? then muſt it reſtraine us from all vaine ſwearing, that we take not in vaine the name of the Lord our God, which is the moſt gracious thing in all the World, *Deutr.* 28.58. I will not ſpeak of Perjury, which is a falſe ſwearing, a calling of the God of truth to the witneſſe and defence of a lye; A ſetting the Kings broad Seale to a counterfeit Deed, which is no leſſe then high treaſon; and is not he a falſary and a thief, that ſtealeth his Maſters Seal and putteth it to a lye? *Uſe* 2.

But to ſpeake ſomewhat of vaine and idle Swearing, the chiefeſt of our Nationall ſinnes, and hath over-ſpread the Land from the Cedar to the ſhrub, from the higheſt to the loweſt. It aboundeth in Court and Countrey, in Cities and Townes, in Houſes and Shops. Secondly, it thruſteth into all Buſineſſes, that men can neither eat nor drinke, buy nor ſell, worke nor play, meet nor part, but by entercourſe of idle Oathes as faſt as words. Thirdly, it findeth entertainment amongſt all ſorts of perſons, Magiſtrates and great ones are guilty of it, that ſhould correct it; Miniſters, that ſhould confute it; Nobles hold it generous, Gentlemen hold it valarous, Serving-men muſt exceed their ſwaggering Maſters, and ſweare or not ſpeake; Tradeſmen cannot gaine the world faſt enough, but by looſing their ſoules, ſelling Oathes ten times faſter then their Wares. Old

perſons that for defect of memory are ready to forget their names, cannot forget their old habituall Oathes, but will carry them to their graves, yea, to hell for any thing we can ſee.

Young Children in the ſtreets before they can goe, are ſet into this way, and before they can ſpeake plaine, can ſweare readily. A lamentable thing, that little Children, before they can tell their owne names, can tell how to ſwear by the name of God, and grow up faſter in this ſinne, then in their owne ſtature. And where ſhould a man paſſe (if amongſt men) and not have his eares beaten with volumnes of Oathes? of all faſhions, new and old, like the Frogs of *Egypt* which ſwept together, made the whole Land ſtinke of them, and ſhall make our Land mourne for them one day.

Now how little hope ſo ever we have to prevaile with men againſt ſo generall a ſtreame, yet we muſt diſcharge our duties, and lay the ſinne upon the ſoules and heads of the ſinners, and let their blood be upon themſelves, and not upon us. And therefore we muſt; Firſt, lay out the foulneſſe and danger of this ſinne of vaine Swearing. Secondly, Anſwer the pretences for defence or excuſe of it.

Thirdly, apply ſome rules of direction to our ſelves concerning it.

I. The foulneſſe and vileneſſe of this appeareth moſt evident, in regard of the Author, which is the Divell: for the inveſtigation of this vaine and idle Swearing is from him. *Matth.* 5.36. *But let your communication be yea, yea, nay, nay; for whatſoever is more then this, commeth of evill.* For as the Lord hath more carefully provided for the honour of his own name, which is precious and not to be handled without leave or too lightly, but in weighty cauſes So the Divell laboureth ſo much the more to pollute it, and cauſes the common ſwearer to call it to witneſſe every trifle, which is an indignity unto it. Beſides, Satan knoweth, that as no honeſt man would ſuffer his name and titles to be deſpiſed and defiled; much leſſe will the Lord ſuffer his name to be polluted without revenge, for he favoureth his owne holy Name, *Ezek.* 36.21. So here is a combination of ſinnes in this ſin. Firſt, thou canſt not ſwear one vaine oath, but thou highly diſhonoreſt God. Secondly, gratifieſt the Divell. Thirdly, caſteth thy ſelfe upon the edge of Gods wrath and revenge.

II. Vaine Swearing is an undoubted badge of a prophane perſon, and an open and notorious brand of a forlorne miſcreant.

1. For the name of God is a precious Oyntment, *Cant.* 1. 3. What a prophane beaſt had he been, that ſhould have taken the holy Oyntment in the Law, which none might meddle with, and throw it into a ſinke-hole?

2. He is a Man void of the fear of God, without all Conſcience of ſin; for as the godly are ſtiled to be ſuch as feare an Oath, *Eccleſ.* 9. 2. ſo the Swearer ſtands in full oppoſition unto him; doſt thou ſee or heare a man accuſtomed to vaine and idle Oaths? *Solomon* is not afraid to call him a wicked Man?

III. The unprofitableneſſe in this ſin, argueth nothing but a helliſh pleaſure in evill; and that a man, like to the Divell, delighteth to deſpight God and his grace needleſly. Other ſins are perſwaded by profit, ſome by credit, ſome by pleaſure; but here are none of all theſe to perſwade; and therefore it muſt proceed from a reſolution and ſtubborne contempt of God himſelfe, *Pſal.* 25. 3. *Let them be confounded that tranſgreſſe without a cauſe.* Were there any profit, any advantage by their ſin, or any colour for vaine Swearing, it were more excuſable; but who but mad-men would caſt away their ſoules and damn them for nothing?

Note this

IV. They thinke themſelves jolly fellowes that can ſweare moſt remorſleſly, & hold themſelves men of brave and reſolute ſpirits. But ſee Gods baſe eſtimation of them, *Zach.* 5. be coupleth the Swearer and Thiefe together. *Hoſea* 4.2. of all the blacke band and damned crew of Lyars, Murtherers, Theeves, Whoremongers, the Swearer is not onely reckoned amongſt them, but the formoſt, and leader of the Band; becauſe great Swearers are, or eaſily may be all theſe; or if they be not,

it

it is not Conſcience that hindereth them from any of them; Law or loſſe, fear or diſcredit may keepe a common Swearer from Murther, Theft, Adultery. But it is not Conſcience, for if he make conſcience of any, he may alſo of Swearing. Now goe glory in thy ſwearing, ranke thy ſelfe amongſt Gallants, in the meane time, ſee how God ranketh thee; nay, ſee how thou ſorteſt thy ſelfe amongſt Drunkards, Quarellers, Whoremongers, and the vileſt conditioned men that are in a Countrey.

II. The danger of this ſin of Swearing.

1. A common Swearer is commonly a forſwearer or perjured perſon, whoſe Conſcience being dead, and whoſe tongues are ſo inured to Oathes, as be it truth or untruth as they affirme, out-flyeth their ordinary oathes, as ready for one as for another. Beſides, they attend not the Oathes they are accuſtomed to, cuſtome taketh away the ſenſe of them. *Saul* was as great a ſwearer as we read of in the Scripture, and how little bones he made of Perjury, ſee 1 *Sam.*19.15. doe thou eaſily and often ſweare, and thou ſhalt eaſily and often forſweare.

2. How earneſt the Lord is againſt the Blaſphemer, ſee *Levit.*24.14. Is it a capitall to revile a Prince in ſecret, becauſe he is called god, and is an image of God, *Job* 34.18. and is it not juſtly capitall to God himſelfe? doe they make a volumne of Oathes, and the Lord he filleth a whole volumne of Curſes of twenty cubits long, and ten cubits broad; and being a flying Booke, it ſhall come juſtly and bring a multitude of Plagues on thee; and the Plagues that hangeth over thy Houſe ſhall one day ſtep in and oppreſſe thee, and load thee, as thou haſt loaded the Lord with Oathes and curſes.

Note this Concerning the flying Booke which was 10 Yards long & 5 broad. Zech: 5. 2

3. Doſt thou never looke for dayes of ſtraightneſſe and diſtreſſe? or in thy day of reſt haſt thou no need of Gods helpe? How canſt thou call on that name in trouble, which thou daily defileſt by vaine and idle ſwearing? How canſt thou expect to be remembred by that name, that hath ſeldome remembred it but to Blaſphemy, and hath oftner mentioned it in Oathes then Prayers.

4. Doſt thou never expect a day of Judgement, in which thou ſhalt give an account of all thou haſt done in the fleſh, good or evill? Knoweſt thou not, or careſt thou not, that thou art then to give an account of every idle word, much more of every idle ſwearing word? much more of every bloody and blaſphemous Oath which hath paſſed from thee.

III. As we have ſhewed the foulneſſe and danger of this ſin; ſo now we come to ſhew the pretences men will alleadge to defend it: For men in love with any ſin are loath to part from it, but will hide it under them, as *Rachel* did her Idols, and excuſe them, and put Vizards upon their ſoule and blacke faces. And for this ſin of vain ſwearing, the moſt unprofitable and leaſt pleaſurable of all other, a wonder what a number of excuſes and extenuations are deviſed for it.

I have obſerved nine things alleadged for common vaine ſwearing: 1. Neceſſity: 2. Smalneſſe: 3. Commonneſſe: 4. Cuſtome: 5. Paſſion: 6. Truth: 7. Good meaning: 8. Jeſt: 9. Penitence.

9 Nine things alledged for Swearing

I. I muſt of neceſſity Sweare, becauſe men will not, 1. Beleeve me.

Sol.

Thou queſtioneſt thy owne credit, and bewrayeſt thy guiltineſſe, that thou thinkeſt thy word of no credit without an Oath, and deceiveſt thy ſelfe in thinking that an oath gives credit to thy perſon, whereas thy perſon ſhould give credit to thy oath.

2. All that feare God will beleeve thee leſſe for ſwearing; for they know that he that will diſhonour God, will make no bones to deceive his neighbour; and he that maketh no conſcience of ſwearing, doth not of lying, diſſembling or deceiving.

3. If it were true as thou ſayeſt, better were it without credit, then without conſcience; for how dareſt thou for the credit of men, incurre the diſpleaſure of God?

4. The Scriptures teach thee another way to get credit. *Hebr.* 11. 12. *By Faith*

our Elders were well reported of : Keepe Faith and a good Conſcience ; exerciſe Religion, and keep touch with God and men, then thou ſhalt not want credit.

II. I muſt of neceſſity Sweare, or not ſell my Commodity, or not live.

Anſw. Wiſe men will buy leſſe of thee, and will watch thy fingers ſo much the more, as thou carrieſt no watch over thy words and mouth ; for who can thinke thou canſt ſtraine at two or three lyes, when thou wilt ſweare as faſt as ſpeake ?

Anſw. 2. How is Gods way become ſo unequall, as to thruſt thee into ſuch a ſtraight, as either to ceaſe to live, or ceaſe vainly to ſweare ? the practiſe of all godly men gives thy concluſion the lye, who the leſſe they ſweare the better they live.

Anſw. 3. Where or when did God ordaine vaine ſwearing, a meanes to live by, or to buy and ſell by ?

Anſw. 4. It is a poore living thou makeſt of it to get Earth and loſe Heaven : to get Silver, and loſe and damne thy Soule.

III. For ſmalneſſe, it is objected it is no ſuch great matter to ſweare a little, &c.

Anſw. Who dareth to eſteeme a vaine Oath a ſmall matter, that readeth that ſtraight injunction. *Jam.* 4.12. *Above all things my Brethren ſwear not* ; doth the Apoſtle ſpeak it as a Commandement of ſlight regard ? note the vehemency of his Reaſon ; *leſt you fall into condemnation* ; if damnation be a ſlight matter, ſo is this.

Obiect. But if I were a great Swearer, or ſweare deep Oathes, I ſhould greatly ſinne, but I ſwear by ſmall things ; as *Mary*, Faith and Troth, by Lady, Maſſe ; therfore I take not Gods name in vaine, nor ſweare deepe Oathes.

Anſw. 1. The *Phariſees* allowed ſwearing by ſmal oathes, but Chriſt not by a haire ; and St. *John* threatneth damnation to thoſe who in ordinary ſpeech uſe more then *Yea* and *Nay*, and the Commandement threatneth that *the Lord will not hold him guiltleſſe that taketh his name in vaine.*

Anſw. 2. Let the Oath be ſmall in it ſelfe, it ſhall never be ſo to thee ; it muſt coſt Chriſts blood or thine ; and were it ſmaller then any ſinne can be, it will not be ſmall in the reckoning where it is wilfully committed, excuſed, defended.

Anſw. 3. The ſmaller the Oath, the greater is the offence ; ſhall not the Lord prevaile in ſo ſmall a matter, what may he expect in a greater ? he that is unjuſt in ſmall things, what may he expect in greater ? he that is unjuſt in ſmall things ſhall never be truſted in great, as *Naamans* Servant ; * *If he had commanded a great thing wouldeſt thou not doe it ? much more ſo ſmal a thing.*

2 King. 5.13.

Anſw. 4. Is it a ſmall thing in thy eyes to forſake God ? *Jer.* 5.7. *They have forſaken me, and have ſworne by them that are no Gods.*

Is it a ſmall thing for which the Lord threatneth his owne People, in our Text, *That they ſhall fall, and never riſe againe.*

III. For commonnes it is objected ; Every man doth uſe theſe ſmaller Oaths, except a few nice fooles more preciſe then wiſe.

Anſw. 1. If any man would be wiſe, he muſt be a foole to be wiſe, 1 *Cor.* 3. 19. as the obedience of Chriſt was ever counted fooliſhneſſe in the World ; ſo muſt he be that yeeldeth obedience unto it, and he muſt be content ſo to be counted, and hold to rule, and not any crooked example, though al the World eſteem him a fool for it.

Anſw. 2. Gods wiſedome teacheth that multitudes are not to be followed unto evil, which thy humane wiſdome croſſeth, but manifeſtly bewrayeth it ſelfe ; for thou confeſſeſt it the broad way wherein thou walkeſt, and fondly conceiteſt that other mens ſins ſhall bear off thy puniſhment.

Anſw. 3. Numerous multitudes never leſſened any ſinnes but increaſed it ; the more univerſall *Sodomes* ſin was, the lowder it called for vengeance ; and the more generall the voices were againſt Chriſt, the more heavier and ſpeedier was the judgement ; offend with others, and ſee if thou canſt eſcape the puniſhment of others.

Anſw. 4. Good men propound to themſelves the beſt examples to follow ; as of the Prophets, Patriarks, Apoſtles, God himſelfe ; and now many godly men be, that fear an Oath, and will not idlely ſwear ; now one man that hath this rule is more

more imitable then ten thouſands that want it; as one man having his eyes, is a better guid then ten thouſand blind men.

IIII. For Cuſtome, it is objected, it is but a fooliſh cuſtome of my Tongue, and I cannot leave it.

It is ſo much the more inexcuſable; thou haſt aggravated thy ſinne, not leſſened it. Is it a good Plea for a Whoremonger to ſay, I have got ſuch a uſe of it, as I cannot leave it; or would it hold a good Plea for a Thiefe at the Bar to plead or anſwer the Judge; my Lord I have beene a Thiefe a long time, I have taken many Purſes, robbed many Perſons, and now I cannot leave it. Hath he not fairly anſwered for himſelf? or will not the Judg hang him up the rather, becauſe he is a traded Thiefe? doth this Reaſon aggravate other ſins, and make this the lighter? *Anſw.* 1.

It is ſo much the more dangerous, becauſe evil habits hardly depart; and is not every Oath unrepented of damnable, and is not a cuſtome and habit much more? many ſticks make a great fagot and a fierce fire; and beſides, the cuſtome of thy ſinne hath deaded thy conſcience, and taken away the ſence of thy ſin, ſo that very few of theſe habituall ſinners come to repentance and amendement. *Anſw.* 2.

Thou haſt need more earneſtly to ſtrive againſt it, to breake thy ſelfe of ſo wicked a cuſtome, and change into a better cuſtome: A Servant that hath once robbed his Maſter had need repent and refraine; but he that hath often robbed him, much more owes him reſtitution, ſatisfaction and better ſervice; The oftner thou haſt robbed God of his glory, by this or any other ſin, the more muſt thy care be to make ſatisfaction. *Anſw.* 3.

V. For Paſſion, they object; Indeed ſometime in my rage and Paſſion I forget my ſelfe, and pour out great Oathes; but I was provoked, and am fleſh and blood as others be.

Thou proclameſt that there is onely fleſh and blood in thee, which ſhall never inherit the Kingdome of Heaven; but a Chriſtian hath more in him then ſo, he hath a ſpirit in him, that thruſteth downe the power of the fleſh, and caſteth downe the high Turrets of corruptions; not ſuffering fleſh to have the ſwinge or ſway, but thou haſt no ſpirit but that which ruleth in the World. *Anſw.* 1.

Thou that ſayeſt thou art provoked, canſt provoke thy ſelfe faſt enough without any other, if thy Cards, thy Dice, Bowls, or any ſuch Commanders croſſe thee. *Anſw.* 2.

If by thy ſelfe or others thou be ſtirred up to wrath, canſt thou no way appeaſe thy ſelfe, but by ſtirring up the Lords wrath againſt thee? *Anſw.* 3.

Whereas thou ſayeſt, it is not thee but thy paſſion that ſweareth, at which time thou art not thy ſelfe; come into thy ſelfe againe, and conſider whether other mens wrongs muſt be revenged upon God, and whom hurteſt thou but thy owne ſoule; proclame now no more thy owne madneſſe, but diſclame it and reclame it. *Anſw.* 4.

VI. For Truth, it is objected, I ſwear not any falſhood; and if I ſwear nothing but Truth, I may better be borne withall.

Truth is ſo ſtrong it need no ſuch ſupport as a vaine Oath. *Anſw.* 1.

Truth rejoyceth not in evill; but whatſoever is above yea and nay in ordinary communication, commeth of evil. *Anſw.* 2.

Gods name it diſhonoured as well in ſwearing vainly as falſly, as when the truth need no Oath, is unworthy of an Oath; if a man have a pretious Pearl he will not lay it to pawne on every trifle; but the name of God is more precious then all Pearles. *Anſw.* 3.

VII. For Jeſt, it is objected, I ſweare but in jeſt, and ſo long I hope there is no hurt.

Feareſt thou not an Oath? play with a ſerpent then, *Prov.* 14.9. *Anſw.* 1.

Solomon calleth him a foole that maketh a mocke of ſin, and the old Proverbe is, *It is ill playing with edge Tooles*, *Prov.* 26.18. *Anſw.* 2.

Dareſt

Anſw. 3. Dareſt thou ſpeake Treaſon in jeſt, or jeſt on the Kings name, or will thy jeſt beare thee out; no, thou ſhalt receive thy jndgement in earneſt, and know thou that mockeſt God, that God will not be mocked, *Gal.* 6.

VIII. For good meaning it is objected; Although I ſomtimes ſwear vainely and idlely when I doe not attend it; yet my heart is good enough though for all that, and I meane no ill.

Anſw. 1. Never was man whoſe heart feared God, if his Tongue were ordinarily defiled with cuſtomary ſwearing; but a cuſtome of diſhonouring him in the mouth argueth a heart accuſtomed to diſhonour him; for out of the abundance of the heart the mouth ſpeaketh.

Anſw. 2. Thou art deceived in the temper of thy heart, for were it ſelfe ſo good a treaſury as it ſpeaketh, it would ſend forth good things, *Mat.* 12. 34. were it a good Fountaine it would ſend out ſweet Water; a good Root would yeeld good fruit, and can the heart bleſſe when the Tongue blaſphemeth.

Anſw. 3. Speake Treaſon to the King, and ſee whether thou haſt well acquitted thy ſelfe in ſaying, thou meaneſt no harme, thy heart is good, and thou art a good Subject: No, the Law will run againſt thee by thy words, thou ſhalt be judged and hanged for all thy Plea.

IX. For Penitence it is objected; you make me ſweare, and then thou ſmiteſt thy breaſt, and askeſt God forgiveneſſe.

Anſw. 1. This is for the moſt part a horrible profaneneſſe and *Jewiſh* practiſe, they deſpightfully crucifie the ſon of God, and then ſay, all haile King of the *Jewes*; ſuch an hypocritical prayer thou makeſt, not to put away but priviledge thy ſin.

Anſw. 2. Thou confeſſeſt thy ſin, and ſayeſt God forgive me; but he that confeſſeth, and forſaketh not his ſin, ſhall find no forgiveneſſe.

Anſw. 3. Thou ſmiteſt thy Breſt, but thou ſmiteſt not thy heart, and is this the Repentance that God can except, or the Prayer he will regard; I doubt not but as good Repentance as this is in Hell; yea, a farre more ſerious, both confeſſion and ſenſible exclamation againſt themſelves then thine.

3. As we have ſhewed the foulneſſe and danger with the objections; ſo here in the third place we will ſhew the Rules applicable to our ſelves.

Rule 1. Learne to hate ſo hatefull a ſin, too foule for the mouth of any that profeſſeth godlineſſe, and cannot dwell in the heart fearing God; hate it, becauſe

1. It is a ſin, and God hateth it; ſay not, it is but one ſin, and as *Naaman*, God be mercifull to me in this; one hole in a Ship will ſinke it if ſuffered; one Treaſon is enough; ſay not as *Lot* to *Zoar*, it is a little one and my ſoule ſhall live, no ſin is ſo little but it ſeperateth from God, fighteth againſt the Soule, ſhutteth Heaven; and we hate all Serpents little and great: Say not, I hope I may be a good Chriſtian, though I retaine an Oath or two. No, it is a marke of a man in the power of the Divell ſo to reaſon. 1 *John* 3. 8. *He that committeth ſin is of the Divel*; he ſaith not, no more doe we? he that hath ſin, nor he that falleth into ſin, nor he that ſinneth; for what man living ſinneth not, but he that committeth ſin, that is, that hath his Soule ſet upon evil workes, and acteth them with full delight, conſent and conſtancie, when a man giveth himſelfe to ſerve luſts, God hindreth him not, nor his Word cannot prevaile; but the Divell actuateth their wils and thruſteth them forward as with a full ſtreame, this man is with the Divel, that is, in conformity with the Divell. 2. In communion and fellowſhip with the Divel, not with Chriſt. 3. In the ſnare of the Divell, led at his pleaſure. 4. In ſtate of the Divell, bound over to appeare in judgement, as Divels are.

2. Hate it: 1. For the danger of it, it is not a ſin ſo ſafe as it ſeemeth; indeed men fail to puniſh this ſinne, but God himſelfe will not faile to proſecute it with revenge, and as it is one of the higheſt ſinnes of men to revile and deſpight God; ſo ſhall it be peruſed with the ſharpeſt and moſt proportionall puniſhments.

2. Is

2. Is it no danger to have Gods curſe hang over thy head continually, to lie under the guiltineſſe of thy ſin now, ſo as where ever thou be, as a guilty fellon thou mayeſt fear apprehenſion, and at all times mayeſt expect execution? If it were as dangerous amongſt men as treaſonable ſpeeches againſt a Prince, thou wouldeſt feare the leaſt Oath; but know what a fearfull thing it is to fall into the hands of God.

3. Hate it for the idleneſſe of it, and fruitleſneſſe of it; for a Thiefe to ſteale for need, calleth for ſome pitty; but for a Thiefe to ſteale and rob needleſly deſerveth no mercy; ſo to ſwear idlely and needleſly deſerveth nothing but ſeverity; and indeed the ſenſleſneſſe of vain Swearers cannot be better reſembled then to ſuch ſenſleſſe Thieves, as in a wantonneſſe will rob a man that hath no money, or where there is no hope or poſſibility of gaine, but an evident and apparent hurt and deſtruction to themſelves; even ſo theſe Swearers that rob God of the honor of his name, without all hope of any profit to themſelves, but without hope to avoid the danger of robbing not men but God.

4. Hate it for the unſeemelyneſſe of it in thy mouth, that art a Chriſtian: 1. Thou art by profeſſion one of the People on whom Gods name is called; Let *Jewes*, *Turkes*, *Papiſts*, be vaine and idle ſwearers, but thou profeſſeſt to be the planting of the Lord, and wilt thou ſhow thy ſelfe a bramble amongſt Trees of righteouſneſſe? thou ſtandeſt in the Lords Field, and wilt thou ſhow thy ſelfe a Tare amongſt the Lords Wheat?

2. Thou art the childe of the Church, a member of Chriſt, a Temple of the holy Ghoſt; and when was any ſuchan idle Swearer? for Vagabonds and Strangers or Enemies to hate and revile a mans name, is no great diſcredit, but for a Sonne brought up in the Family, and called by his Fathers name, to run out into the reproaching of his Father, is a greater diſgrace and griefe.

3. The care of a Chriſtian ſhould be that Gods name be not evill ſpoken of by others, 1 *Tim.*6.5. And can a good Servant by vaine ſwearing revile his Lords name himſelfe?

4. All the benefits of thy life binde thee from injuring the name of God; ſhall he every moment doe thee good in thy Soule and Body, and dareſt thou dayly and continually returne him evill for good? Famous is that ſtory of faithfull *Polycarpe* a Martyr in the fourth perſecution under *Marcus Antonius Verres*; when he was commanded to ſweare but one Oath by the Emperors good fortune to ſave his life: His Anſwer was, foureſcore and ſix yeares have I beene his Servant, and all this while he never hurt me; how may I ſpeake evill of my King and Soveraigne Lord, who hath thus long preſerved me? and the Proconſull willing to ſpare him, inſtantly perſwading him to ſwear; he anſwered, If thou knoweſt not who I am, I am a Chriſtian and cannot do this; let other Heathens ſweare if they will, I cannot doe it to ſave my life.

Note this Speech of Polycarpe.

Acquaint thy ſelfe both in thy heart to feare the great and glorious name of the Lord thy God, and in thy ſpeech and tongue to honour it; and conſider, *Rule* 2.

1. The name of God is as dreadfull as himſelfe, and put for God himſelfe. *Joel* 2. *whoſoever ſhall call on the name of the Lord*, that is, *on the Lord*; as much honour as thou wouldeſt doe to God himſelfe, thou muſt to his name.

2. All creatures both in Heaven and Earth, bow unto the name of God. *Phil.*2. *onely wicked men riſe up againſt it.*

3. All our dependance and expectation of good is from his name. *Prov.*18.10. *The name of the Lord is a ſtrong Tower, the righteous run unto it.* This name therefore muſt be feared, praiſed, invocated, and honoured, not vainly ſworne by; it were eaſy to ſhow how both *Jewes* and *Gentiles*, ſuperſtitiouſly preſerved the honour of the names of their gods, which ſhall condemne the prophanneſſe of Chriſtians in their contempt and abuſe of the name of the true God.

Avoid carefully the occaſions of this vain ſin, As: *Rule* 3.

1. Covetouſneſſe in trading is a ſpeciall occaſion and maketh often tradeſmen

men ſet up a Trade of ſwearing; but let no gain of the Word caſt thee into the loſſe of Gods favour and a good conſcience; depend upon Gods providence in the good and lawfull meanes, and receive no part of thy meanes at the Divels hands, who may offer great things, as to Chriſt, on condition thou wilt fall downe and worſhip him.

2. Paſſion; watch over thy affections and paſſions, which eaſily over-carry thee beyond thy purpoſe. Good *David* in haſte and ſuddaine Paſſion ſweares to kill *Nabal* and his houſe; let good men looke to themſelves. So men will commonly ſweare to meet with ſuch and ſuch, and to revenge ſuch and ſuch wrongs, wherein they ſin by inconſiderate haſte; for ſound judgement would tell them, that the name of God ſhould feare us from evill, and not bind us unto it; and the ſinne of all men intemperate in their ſports, if their game run againſt them, their Tongues ſhall run as faſt againſt God in prophane and idle ſwearing.

3. Deepe proteſtations and earneſt aſſeverations in trifles, which are beyond Yea and Nay in our ordinary communication; a wiſe man muſt not goe ſo neer the brinke where the Gulfe is ſo deeepe, and hath drowned ſo many; *Nemo tutus periculo proximus*, hate appearance of evil.

4. Pride, vain-glory, which maketh many ſweare in a bravery, as if they would expreſſe their ſpirit and reſolution, but it is to glory in their ſhame; and what will be the end of that glory, which is raiſed by defacing and pulling downe the glory of God? Thou ſinneſt in thy pride and preſumption againſt God; but did ever any man rtſe againſt God and proſper? and whom haſt thou blaſphemed, againſt whom haſt thou lift up thy voice; even as another *Senacherib?* thou cryeſt againſt the holy one of *Iſrael*, 2 *King.* 19.22. But thinke not to carry it away againſt God.

Thou doeſt it perhaps in a pride and contempt of others to grieve ſome that diſlike it, but God ſhall grieve thee, and will lift up his owne ſacred name which thou haſt troden under foot, and as openly revenge thee as thou haſt ſinned.

5. Swearing company which are great provocations and meanes to corrupt a well meaning minde; Good *Joſeph* can hardly acquit himſelf in *Pharaoh's* Court.

Rule 4. Grieve at this ſin as wel in others as in thy ſelf; can any good child indure without grief to heare his Fathers name traduced and blaſphemed? Can any child of God but be ſo in the caſe of God his Fathers name, vianly abuſed in idle Oaths? and not take his Fathers part; *David* ſaw the tranſgreſſors and was ſore grieved; and good *Hezekiah* rent his cloaths and put on ſackeloth to heare *Rabſhakeh* raile at, and blaſpheme the name of God, 2 *King.* 19.1. And muſt not godly men the rather ſo doe, ſeeing wicked *Jezabel* can proclame a Faſt, onely upon *Nabals* pretended blaſphemy, 1 *King.* 21.13. And ſurely we may ſee in *Jer.* 30.24. That God taketh to heart when men take not to heart the abuſe of his name.

When that King *Jehoiakim* had heard *Jehudi* read three or foure ſides of the words indited by *Jeremy* concerning the eſtate of *Judah* and *Jeruſalem*, he cut the roll with a Penknife, and caſt it into the fire and burnt it; yet for this high indignation towards the Word, and name of God, they were not afraid nor rent their garments, neither the King or any of his Servants. God expecteth and taketh notice whether we feare and grieve when his name is diſhonoured.

Rule 5. Reforme this ſinne in thy ſelfe, and in all places and Perſons in thy power:

First, for thy ſelfe.

1. Set the feare of God, the Watchman of thy Soul to feare an Oath.

2. Be content, willing and thankfull to him that will admoniſh thee to help thee out of thy ſin, and danger; And not as many that diſdaine and ſtorme; yea fume and rage againſt this brotherly duty; why, what hath any to do with me? every veſſel ſhall ſtand upon his own bottome; looke to your ſelves, and I ſhall make ſhift for one.

3. Set ſome faithfull Chriſtian, and friend, as a Watchman to admoniſh thee when thou forgetteſt thy ſelfe.

2. For

2. For Others, baniſh it from thy preſence and from all in thy power.

1. Vaine Swearing is a Plant of the Divels ſetting, and the fruit will be like the root; and therefore every Chriſtian muſt be buſie in plucking it up everywhere.

2. It is a ſure argument it is not baniſhed from thy ſelfe ſoundly, if thou haſt not a care to baniſh it from others. And here, firſt, the Magiſtrate he muſt reforme it in the place of his government, being aſſigned the keeper of both the Tables. Little comfort ſhall he have in his Office in his accounts, that having but two Tables to keep, loſeth one of them. It is a ſin in moſt Magiſtrates, that meddle not with the firſt Table.

Secondly, the Miniſters Office and Calling is to carry the name of God amongſt men, as *Paul Act.* 9. 15. and to hold it up, and lift it up; and they ſhould by their Doctrine and practiſe caſt out all vain Oathes out of their houſes and Congregations. And yet the negligence of many is ſuch in their Pariſhes, as the houſes of Miniſters afford as great and vaine Swearers as any in the Pariſh.

Thirdly, every man in his Family, muſt baniſh it from his Wife, his Children and Servants, and reſolve with good *Joſhua*, *That he and his houſe will feare the Lord*: for elſe thou corrupteſt thy Family by one graceleſſe Swearer in it; it being more infectious to young bloods then the Plague it ſelfe. And ſecondly, thou ruineſt thy Family; for the plague of God hangeth over the houſe where the Swearer is. And as for ſome good Sonne or Servant, the whole Family fareth the better; ſo for one or two Swearers, the whole fareth the worſe. Good *Eli* and his houſe was wholly deſtroyed for the uncorrected ſinnes of *Hophni* and *Phineas*. And whereas *Solomon* ſaith, *Teach a childe in the trade of his way, and he will not forſake it when he is old*; All that undertake the education and inſtruction of Children, muſt carefully baniſh this idle and baſe ſinne out of their Schooles, and Children. The reforming of one publicke Schoole, is the reforming of many Families in part; and the Schoolmaſter may afford the Miniſter great aſſiſtance in repreſſing this ſinne of vaine ſwearing. And although I hope and have heard that ſome care and order hath bin taken to repreſſe it in the Schoole, yet ſome thing may be added, to baniſh it out of their mouthes alſo in the ſtreets, and in their Fathers houſes.

Sam. 2. Note

Even they ſhall fall, and never riſe againe.

NOw followeth the third generall Point, which is, the repetition of the Puniſhment of theſe Idolatrous *Iſraelites*. In which conſider:

Firſt, the certainty of the Repetition; *They ſhall fall.*

Secondly, the incurableneſſe of it; *They ſhall never riſe againe.*

There were three things which made this People loth to heare any thing againſt themſelves.

Firſt, *Selfe-love*; for they were unwilling to conceive any danger towards themſelves.

Secondly, *Securitie*, they were willing to ſleepe on all ſides, and froward to be wakened.

Thirdly, *Preſent Proſperity and Peace*; which was ſo great, as they feared no colours; that let Gods Prophets ſpeake of Famine and Falling, either he knocketh at deafe mens doores, or if he diſturbe them, they cry out of ſuch an importunate Meſſenger, *the Land is not able to beare his words*. And therefore the Prophet in the name of the Lord muſt repeat and ingeminate their imminent deſtruction, and adde that which will ſting them, and ſtorme them more then the other; namely, that their fall ſhall be as fearefull as generall; becauſe it muſt be finall, from which they were never to riſe.

In the meaning of theſe words there are two things conſiderable.

1. What is meant by Falling?
2. What is meant by never Rising?

For the former.

In this word *Falling*, is implyed the whole heape of misery and calamity that can befall a People; for as by the word [standing] the power, strength, beauty and splendor of a thing erected is signified; so by Falling, is meant misery, calamity, weakenesse, and ceasing of the former vigor and excellency from whence any thing falleth.

Quest. Whence then is it that *Israel* shall fall?

Answ. From four things. 1. From the grace of the Covenant, and from being a People of God, who will no longer owne them, nor make or meddle with them more then Heathens or Infidels. They shall now be thrust away from Gods care and tuition any longer. Oh wofull fall, if that People be onely blessed *whose God is the Lord*! But they are now to undergoe it.

2. They fall from the meanes of Salvation; for God being gone, he carrieth the means with him, in which he presenteth himselfe amongst them: that henceforth they shall be without Priest, or Prophet, or Temple, or Arke or Oracle; stripped naked as she was borne. *Hosea* 2.2, & 11. As God found *Israel* naught at first, so he leaveth her. Now therefore they must fall desperately.

3. They fall from the honour of a Kingdome, and from the Majesty and florish of a Commonwealth, and come into the power of Strangers; for right it is that they who will not abide the rule of God, should be set over to Tyrants and Scorpions, to tame them, *Hosea* 1.4.

Note this. 4. They shall fall from the fruition of their owne Countrey: and here is a wofull ruine and fall, by dispersion, banishment and leading away; for *Salmanasser* King of *Assyria*, in the dayes of *Hoshea* son of *Ela*, who was the last Kings of that Kingdome. 2 *King.*5.17. of *Israel* or the ten Tribes tooke *Samaria* the Mother City and seat, and laid waste that Kingdome, depopulated the Countrey, and transiated and transplanted the People of the Land, and scattered them into *Assyria* and *Media*, and the adjoyned Provinces; then was all their Inheritance given to Strangers, who have held them out ever since till this day. *Amos* 5.27. *I will cause you to goe into Captivity beyond* Damascus, *saith the Lord, whose name is the God of Hosts.*

2. We are to consider what is meant by *never rising any more.*

The Scriptures are the best interpreters of themselves. *Hosea* 1.6. *Israel must be called Lo-ruhamah; for I will have no more mercy upon the house of Israel; but I will utterly take them away.* And *Amos* 5.2. *The Virgin Israel is falne, and shall rise no more.*

Object. How will this stand with *chap.*9.11? *In that day I will raise up the Tabernacle of* David *that is falne downe, and close up his breaches, and raise up his ruines as of old.* And with the many Prophesies every where concerning the Calling of the *Jewes*; and Rom.11.26. *There shall come out of Sion the deliverer, and shall turne away ungodlinesse from* Jacob.

Answ. 1. They shall never rise more by their owne power, endeavour and industry, saith *Montanus*; but by a new Covenant; there shall one come out of *Sion* that shall turne away the iniquity of *Jacob*: and this answer hath some ground in Chap. 6.2. *She is left, and there is none to raise her.*

II. *Israel* shal never rise to her ancient Priviledges any more, never to recover her former estate and glory according to the flesh; never into the dignity of a Kingdome of ten Tribes any more; never to enjoy the elementary and externall worship, by which they were distinguished, yea, and advanced above all the People of the earth. They shall be Called indeed, but not to such an externall glory as they dreame of and promise to themselves; But by an internall and spirituall induction to Christ, who shall gather into one all the desperse Sons of God, of *Jewes* and *Gentiles*, into one fold, and into one body; and this was most manifest in *Ezekiels* Vision, *Chap.* 37.1. concerning the restoring by certaine degrees,

unto

unto life, and ſtrength and beauty, the dry Bones he ſaw ſcattered in the fields: which howſoever by alluſion it may be applyed to the reſurrection of all fleſh at the laſt Judgement; yet properly it is to be meant of the *Iſraelites*: becauſe in reſpect of themſelves, they are like dry and dead Bones, unable to help themſelves to any comfortable eſtate even for this life, and much leſſe for a better. But through the power and rich grace of God they ſhall be raiſed and made alive by the Goſpell, by which in ſome degree they ſhall be gathered to Jeſus Chriſt, their chiefe Shepheard.

The Phraſes of Ever and Never, in *Hebrew*, as *Rabbins* note, ſignifie often *Diuturnitatem temporis*, not *perennitatem*: as Circumciſion is called a Covenant for ever; and the Ceremoniall Law was eſtabliſhed for ever. In all which places the word *Leognolam* ſignifieth not eternity of time, but longitude and length of it. So that the meaning is; That as the *Iſraelites* ſhall never riſe to their former eſtate; ſo they ſhall lye a long time in their rejection and deſolation. And what a perpetuity was it to lye in this deſolation, from the yeare in which *Hoſhea* was ſlaine, *Samaria* taken, and the Kingdome diſſolved? which was in the yeare of the World 3230. and before Chriſt almoſt 700. yeares; and ſince that time 1623. and how long the diſperſion ſhall yet laſt, is onely knowne to God, to whom belong times and ſeaſons.

Anſw.

Anno mundi 3230.

But when was this Prophefie accompliſhed?

About ſixty five yeares after the uttering of it; for *Amos* Prophefied in the reigne of *Oziah* King of *Judah*; the two and twentieth year of whoſe reign was ſixty five years from the taking of *Samaria* by *Salmanaſſar*.

3230
Queſt. 700
Anſw. 3930
1623
5553

But *Eſay* 7.7. it is ſaid ſixty five years *Ephraim ſhall be deſtroyed from being a People*. Now it was not paſt twenty yeares between *Eſay's* Prophefie and the deſtruction; and there ſeemeth to be about forty five years difference.

Obiect.

True it is, that both of them ſpeak of the ſame People; for by *Ephraim* is meant *Iſrael*, often ſo called by one Tribe: firſt, becauſe *Jeroboam*, the firſt King of their Kingdome was of that Tribe. Secondly, becauſe that Kingdome moſt conſiſted of that Tribe; for next to *Judah* it was moſt populous and numerous.

Anſw.

So it is true, both ſpeake of the ſame Judgement and deſolation; and as true, that howſoever moſt learned Divines hold, that *Eſay* ſpeaketh of the time which *Amos* limited long before *Eſay's* Prophefie; yet both of them ſpeake of their owne time, and from the time they uttered their Prophefies, which by Gods diſpoſing and ordaining Providence, fell out into the ſame period, notwithſtanding ſo many yeares differing in the time of their Prophefies: and thus are they reconciled.

In the execution of this judgement were two degrees: firſt, the taking of *Samaria*, the deportation of the *Iſraelites* from their Countrey; of which degree *Amos* Prophefying before *Eſay* ſpeaketh of, and that falleth juſt into that yeare. The ſecond degree was from ceaſing of them to be a People, and that is the thing *Eſay* ſpeaketh of, different from the other: for although they were caſt among the *Medes*, as 2 *Kings* 17. they ceaſed not preſently to be a People, no more then *Judah* did in the Captivity of *Babylon* ſeventy years, but had their Congregation and Communion as one People, and accurately obſerved their Rites and Ceremonies, (God after a ſort waiting for their Repentance) but within that time limited by the Prophet *Eſay* for his uttering it by reaſon of the trouble and wars between the *Medes* and *Aſſyrians*; the *Ephramites* or *Iſraelites* dwelling amongſt them, were for divers cauſes expulſed and diſperſed into all their Countries, ſo as now they were no more a People: and of this ſecond degree ſpeaketh *Eſay*. So much for the meaning. Now for ſome ſhort Obſervations, before we come to the maine Doctrine.

Tranſportation, exile, baniſhment.

I. How every part of Scripture ſetteth up and magnifieth the true God, it is all from him, and therefore it is all for him: the few words of this Text Preach unto us all his Attributes almoſt. As,

1. His *omniſcience*, that he knoweth all things to come, and onely can reveale deepe and ſecret things, which have no being for many years to come but in his owne decree. He ſeeth things in darke, *Dan.*2.22. and from hence he proveth himſelfe the true God that ſtandeth in oppoſition to all Idols. *Iſa.* 41.23. *Show the things that are to come hereafter; that we may know that yee are Gods*; as if he had ſaid, the true God both fore-knoweth and foretelleth of himſelfe and underſtandeth by his nature all things to come, and they that are not ſo are no Gods.

2. His Providence which ſhineth in all changes and mutations of Kingdomes and Empires; for as he ſetteth all the limits and bounds of Kingdomes and Countries, ſo alſo the periods and determinings; he eſtabliſheth and tranſlateth Kingdomes. *Dan.*2.22. The great Monarchies in *Dan.*7. eat up one another, but all by his providence; all depend upon it as the cauſe of them; fortune or chance have no worke at all; nature and will, and power, and inferior meanes have an underworking; the great wheele that moveth all motion, is the providence of God, who ſetteth ſixty three years for the expiration of ſo flouriſhing and potent a Kingdome. Whence we may conclude it to be

63 years

1. A vaine labour to goe about to enquire by Planets or Prognoſticks, the fatall period of States or Kingdomes; for beſides it is a thruſting into Gods royalty, all experience ſhews it to be deceitfull, not depending upon the motion of Stars, nor revolution of Conſtellations, nor on the like clyourſe or conſtitution of them; ſome have ſet down fifty years, ſome ſeventy, ſome a hundred for the fatall period of any Kingdome; but all deceived. The common wealth of *Venice* hath continued now eight hundred years, *France* twelve hundred; contrarily, the Common wealth of the *Athenians* which was ſo famous laſted ſcarce fifty. The Monarchy of the *Chaldeans* under great *Nebuchadnezzar* but ſeventy years; ſo all dependeth onely upon the hand of the high God that numbreth both the dayes of men and Kingdomes, *Dan.*5.26.

Commonwealth of Venice continued 800 years in 1623

France 1200

2. A great comfort for the Church of God; Tyrants and Spoylers ſhall no longer ſpoyle and waſte Kingdomes and Countries then God hath appointed; they cannot invade Gods Inheritance without his leave, nor take nor hold crownes and Kingdomes unjuſtly farther then God alloweth.

3. His Juſtice, that for the ſinnes of his owne people bringeth a finall period upon their eſtate, and will have no more to doe with them whom he ſo long carried in his eye, to make us feare his juſtice on the one hand, and on the other to know the way to ſettle our proſperity, is, to acknowledge him to be our Landlord. Famous were thoſe Stories how the Kingdome of *Babylon* was overthrown for the prophaineſſe of *Belſhazar* and his Nobles. The Kingdomes of *Denmarke* and *Sweathland* for the wickedneſſe of *Chriſtaus* and his people. The great Kingdome of *Hungary* for the perjury of their Kings *Uladiſlaus*, &c.

4. His mercy, that in Juſtice remembreth mercy, giving them ſuch a large ſpace and diſtance of time between the time of threatning and accompliſhment of the ſame, reprieving them ſo long betweene the ſentence and execution; yea, betweene the beginning of the execution, and the laſt Act of it.

The Lord after he had threatned, yea inflicted puniſhment on them, would yet give them reſpite and time of Repentance, that if yet they would turne he would ſpare them, and receive them backe to mercy; and had they even after their leading away and overthrow, unfeinedly turned to God by repentance, he had ſurely had compaſſion on them, and returned them into their Land, as he did *Judah* out of *Babylon*; but they obſtinately continuing in impenitency, the Lord goeth on in juſtice, and refuſeth to ſhow them mercy; and ſeeing they did never riſe from their ſin to this day, the Lord ſuffereth them to lie under the wrath of it ſtill.

The uſe of this we are pointed to in *Zeph.*2.2. *Gather or ſearch your ſelves O Nation not worthy to be loved, before the decree come forth*; we have been threatned; while God delayeth execution, let us meet him.

Note

2. Note the mutability of Eſtates and Churches; all the Kingdomes in the World are mutable and are tranſlated from one Countrey to another: For,

1. The whole world is mutable and mortal, and falleth dayly from it ſelfe, and its eſtate, and therefore all the parts follow the reaſon of the whole. *Baſil* in *Pſal.*14. ſaith, It is mortal and a kind of grave of things dead or dying; even Kingdomes and Empires are mortal as are their Princes.

Looke upon all other parts, the Sun riſeth and ſetteth, the Moone alſo never ſtayes in one eſtate, but is in the increaſe or wain; the Sea round, yet always ebbing and flowing; and all the parts argue the whole to be alterable and changeable.

As for the Mutation of States, the greateſt Monarchs are compared *Dan.*2.31. to an Image and that in a dreame, ſtanding upon feet partly of Iron, and partly of Clay, the mixture ſhewing the fraile and brittle eſtate of the ſtrongeſt of them. The whole World is but a faſhion, σχῆμα a figure, a forme, a ſpecies or *Idea*, and that paſſing away too, 1 *Cor.*3.31. conſtant in nothing but inconſtancy; let us therefore

1. Be wiſe to lay out for a Kingdome that cannot be ſhaken, for an eſtate that cannot be loſt, which can neither be forced, or fall from us.

2. Seeke to foreſee and prevent our owne ruine.

How? *Object.*

There be two ſigns of the ruine of a Houſe, and ſo of a Kingdome: 1. Cracking; the voice of cracking of ſin, and bold Sinners, if it be not looked too, will pull our Houſes on our head: 2. Dropping; *Ruinam totius domus antecedit ſtillicidium*, as *Bernard* ſaith; If Gods judgements ſtill drop and poure downe upon us, and we neglect them, it rotteth the Houſe and tumbleth it into a heap. *Anſw.*

God uſually puniſheth Idolatry with utter rejection; *they fall, and never riſe againe*, Hoſ.13.3. *Let them kiſſe their Calves; they ſhall be as the morning Cloud that paſſeth, and as the Chaffe driven with the Whirlewinde out of the floore; and as ſmoake that goeth out of the Chimney.* 1 King. 14.15. *The Lord ſhall ſmite* Iſrael *as when a Reed is ſhaken in the Waters; and ſhall weed up* Iſrael *out of his good Land, and ſhall ſcatter them beyond their River, becauſe they have made their Groves to provoke the Lord.* Hoſ.8.5. *Thy Calfe O* Samaria *hath caſt thee a farre off*, viz. *out of thy owne Land, and from God.* *Doctr.*

The Reaſon is drawne from the nature of this Sinne which is an utter abandoning and forſaking of the true God, and therefore is juſtly plagued with Gods rejection and utter forſaking of them; for hence as the Scripture compareth the Covenant of God with his People to a marriage of a Husband with his Spouſe; ſo alſo the ſin of Idolatry, to the deadly diſeaſe of marriage which is Adultery. *Hoſ.*1.3. one of which notably reſemble another.

1. As Adultery riſeth out of the luſt and will of the fleſh; ſo doth Idolatry out of the luſt of the ſpirit and will-worſhip.

2. As Adultery is a violation of the Covenant of marriage; ſo is Idolatry an open violation of the contract betweene God and Man.

3. As Adulterers take inſatiable pleaſure in that ſin; ſo Idolators in this.

4. As Adultery is a fruitfull Mother of a baſtardly brood; ſo Idolators are fruitfull Mothers and Nurſes of all Vices, *Rom.*1.28. God gave them up.

5. As Harlots hope to merrit ſomething by the uſe of their Bodies above that they can attaine in an honeſt Calling; ſo Idolators hope to merit ſomething of their Idols, and get more by them then by holding cloſe to the Word, and Covenant of God.

6. As Harlots will prodigally waſte their ſubſtance to maintain their Harlotry, as did the Prodigall Sonne; ſo nothing is too deare to maintaine Idolatry; Earrings, Jewels, *Exod.*32. Nay Sonnes and Daughters paſſe through the fire; Nay, lancing and wounding of themſelves, as in *Baals* Prieſt; Nay Idolatry hath her *Pſeudo*-Martyrs; All this conſidered, it is no marvell if the Lord is a jealous Husband

band, ſtirre up his wrath, and kindle ſuch a fire of indignation againſt ſuch Perſons as can never be quenched; for jealouſly is as the rage of a man; he will not ſpare in the day of revenge; and as the Lord himſelfe is great, ſo is his wrath, which falleth on theſe ſinners as a fire into a bundle of Gunpowder; and if it kindle but a little, *Bleſſed are all they that truſt in him*, Pſal.2.laſt.

Reaſon 2. No ſin doth offer ſuch high diſgrace, and contempt to the ſoveraign Majeſty of God; for it is an open and utter defacing and aboliſhing of his glory, and that many wayes:

Firſt, is it not a high diſhonour to figure God in a baſe and corruptible figure, *Rom.*1.23. the Heathens were caſt off unto vile affections, becauſe they turned the glory of God into the forme of men, beaſts and creeping things. Would a King brooke it to be pictured in the forme of a Calfe, or a Dog, or a Serpent, with a Crown upon his head? and were it not high treaſon ſo to doe? And is it not more diſhonour to picture the Creator by a Creature, then one Creature by another?

Obiect. But we know it is not God; but a good thing to remember the true God by, whom we live and deſire to thinke upon.

Sol. No, thou art a hater of God, that thus wilt expreſſe thy love. It is all one as if a Woman in the abſence of her Husband, ſhould admit another man unto her Bed and body; and being rebuked, would defend it, becauſe ſhe did it for the love of her Husband, and to remember him by this meanes. And the ſame is the poore ſhift of all Popiſh Idolaters.

Secondly, as to frame an Image of God, is a high diſhonour; ſo much more to worſhip thoſe Images as God, and for God, which have nothing like God in them. To leave the true infinite in all perfections, to fall downe before a baſe Creature, that hath neither power nor will to doe good; To forſake the true God, thy defender, and take that to defend thee that cannot defend it ſelf; to accept from blocks of wood and ſtone, that which Gods hand reacheth; who can abide this diſhonour?

Obiect. But I may conceive of God the better by a Creature.

Anſw. By the Creature we are led to conceive the power and wiſdome of God, *Rom.*1. but to conceive of God like any Creature, is to conceive of an Idol, and not of God; and much more to conceive God in an Image, which hath nothing like God in it: For,

I. God hath being, eſſence and ſubſiſtence of himſelfe: but theſe are made by men, and cannot ſtand up unleſſe they be ſet up and held up.

II. God is a pure, incorporeal, ſimple and inviſible ſubſtance; theſe are compacted of Duſt, Gold, Silver, Wood, Stone, &c.

III. God is infinite, and not limited to any place, filling heaven and earth: but theſe are circumſcribed quantities to one place, and nowhere elſe to be found, till they be removed into another.

IV. God is a living God in himſelfe, and giveth life, ſenſe and motion: but theſe have neither *mentem* nor *motum*; eyes they give them, but without ſight; eares, but no hearing; though they cry, as to *Baal*, from morning till night.

V. God is a wiſe underſtanding God, knowing all things paſt, preſent and to come; but theſe know nothing; pillars they be and blocks; bring them out and let them tell us what is to come, that we may beleeve, *Eſay* 41.

VI. God is a provident God, ſuſtaining all his Creatures in their order he made them: But theſe cannot preſerve themſelves from Mice, Moths, much leſſe procure us raine or fruitfull ſeaſons, *Jer.*14.

What now is like God in them? what an indignity to aſcribe the Lords royalties to any ſuch?

What a diſhonor to God is it to worſhip Divels? but the ſpirit of God calleth the worſhip of Idols the worſhiping of Divels; becauſe, firſt, Satan invented it: ſecondly, inſtilled it into mens mindes: thirdly, preſerveth it in the World. Is there

there any mercileſſe now, if the Lord caſt them off finally, that cut themſelves off from him, and chooſe the Divell for their God ?

The Lord never giveth up a man to this ſinne, but he hath already begun this punishment of utter rejection : For, *Reaſon* 3.

I. He is already given up to the ſtrength of Deluſion, as 2 *Theſ.*2.11. the Lord hath ſtript ſuch perſons or People already of naturall parts, ſpoyled them of the very light of underſtanding, and ſuffereth them to infatuate themſelves unto perdition. The Proverbe is, Whom *Jupiter* ſmiteth, he firſt putteth out his eyes; and becauſe God will ſlay Idolators, he giveth them up to madneſſe againſt common reaſon. Is it not a mad thing to ſay of a Calfe, *thy God O Dan liveth ?* Muſt not he be a mad man that muſt take the ſimilitude of a Calfe, the making of which he himſelfe ſeeth, for the maker of heaven and earth ? Is it not an unreaſonable thing, that a rich man that pulleth money out of his Bagge to be the matter, and ſeeth the Smith forme and faſhion it with a Hammer on an Anvile to what ſhape himſelfe appointeth ; and thus faſhioned, carrieth it on his ſhoulders, being not able to move it ſelfe, and upholdeth it from falling, being not able to uphold it ſelfe; that he ſhould now thinke and conceive this can be a God : Well might the Lord call to ſuch perſons, *Redite ad cor* ; come into your wits againe : this is a Bedlame conceit indeed, *Iſa.*44. from the 13 v. to the 20. The Carpenter goeth into the Wood, heweth downe a tree, burneth one peece to warme himſelfe, with another baketh his Bread, and another peece he maketh a God of, and boweth downe unto it. What is the Reaſon ? but as the Lord himſelfe giveth it, want of reaſon and underſtanding to ſay, Halfe have I burned, and ſhall I make God of another halfe? Is not that I have burnt as good Wood as that I have made my god of ? nay, have I not power to burne this peece as well as that? And why cannot he reaſon thus ? *ver.* 18. 19. Becauſe God hath ſhut their eyes and hearts.

The like of the Idolatrous Papiſts, that worſhip ſtocks and ſtones, and peeces of Bread ; ſome blocks they burne, ſome ſtones they tread upon, and ſome bread they eat. Why doe they not ſay, Are there not as good blocks in the roofe as this I worſhip ? Are there not as good ſtones in the pavement as any in this Image ? Have not I eaten as good bread as this I make my God of ? and may not I eate this God too? and if I ſhould ſpare it, the Mice may ; Did ever any other ſect of Idolaters eat up their god but they ? But God hath ſhut their eyes, & rejected them from common reaſon. Harken ye Papiſts, to the Lords argument againſt all your Idols, *Hoſea* 8.6. The Workman made it, and therefore it is no god ; no Smith, no Carpenter, no Prieſt, no Baker, can make a God. Secondly, it ſhall fall to peeces, therefore it is not God ; are not all your Idols corruptible ? and can a God fall to peeces ?

II. God hath rejected their ſoules, and deprived them of the light of grace : Firſt, the ſunſhine of the Word is now hid to them, which is a manifeſt argument they are in the ſtate of perdition, 2 *Cor.*4.3.

Secondly, from the meanes of Grace, that they may be like a deſart wilderneſſe, barren of all grace and goodneſſe, inhabited with wilfull luſts and paſſion, (like ſo many wilde Beaſts) and all unrighteouſneſſe.

Thirdly, they are already rejected from all Comfort and true joy of Grace, and from all the titles and names of grace. He rejecteth them from being ſervants, Children or Spouſes to him. He will not owne them; as to *Moſes*, *Exod.*32. *Thy People have made a Calfe.*

Fourthly, Yea, he leaveth them as ſlaves of Satan, Children of perdition, and heires of wrath, as he found them ; yea, permitteth them wholly to the power and will of the Divell, whom they worſhip out of all ſtate of grace.

Fifthly, and what now can remaine, but outward and utter deſtruction, to expoſe themſelves and their Countries to the common ſpoyle of enemies ? as *Jeruſalem*, *Mat.*23.38. *Behold, your habitation ſhall be deſolate.* And what can be more juſt, then

then that they who will not ſerve God that loveth them, ſhould ſerve their enemies that hate them: thus they are out of all hope of Grace.

Reaſ. 4. The moſt juſt puniſhment of Idolatry is utter rejection; for of all ſinners Idolaters are hardly cured from their ſinne, and therefore are ſeldome raiſed from the puniſhment of it. We would have cured *Babel*, but ſhe would not be cured, therefore ſhe ſhall never be cured: for what is left for a Chirurgian to doe, that hath uſed all Balms, Bathes, Corroſives, but that the part that ſtill feſters and gangers, be cut off? And how juſt is it, that they that would not riſe from their ſinne, when God by his ſervants called them, ſhould not riſe from under judgements, when themſelves call? And ſeeing they are gone from God to Idols for helpe, it is juſt that God leave them to their helpe; they have their choyce, and unleſſe now their Idols can help them, they riſe no more.

Uſe 1. Here is a manifeſt difference betweene this and other ſinnes; they cauſe the Lord to afflict the Church, this to reject and forſake her; others provoke to chaſtiſe her, but this to divorce her; others to correct his Children, but this to diſinherit them. And this ſeemeth the reaſon in the ſecond Commandement, that the Lord threatneth the Poſterity of Idolaters, as no other Commandement doth, that he might ſhow ſuch a deteſtation againſt this ſinne as no other.

Not contenting himſelfe to puniſh the parties themſelves, but their poſterity alſo, rejecting them as a baſtardly and illegitimate brood for many generations. Even as great Princes ſtaine all their blood, and ſometimes deſtroy all the race of ſome deſperate Traytor, who hath practiſed againſt his perſon, life, crown, dignity. Let Papiſts ſay they worſhip God in an Image, and ſerve him; No, no, thou canſt not draw neere an Image, but thou forſakeſt the Lord, and like a Whore that proſtituteth her ſelfe to another; and therefore the Lord for ever forſaketh thee.

Uſe 2. See what good Subjects Idolaters be, who by their preſence bring certaine ruine to moſt floriſhing Commonwealths; looke and ſee whereſoever Popiſh Idolatry hath prevailed, there ſee alſo their civill State oppreſſed and ruined. Not onely manifeſt in the miſerable ſtate of our owne Countries, as in the dayes of King *John*, Queene *Mary*, but in all Papiſts Countries; the Kings themſelves dare not mute, nor ſtir hand or foot of themſelves, for feare of Excommunication, or ſome Rebellion ſtirred up by their owne Subjects, or ſome poyſoned Dagger or Knife thruſt into their hearts by ſome Popiſh Jeſuited Seminary. Let Papiſts boaſt themſelves good Subjects, but we know them Serpents in the boſome of out Countrey, till they revoke that point of their Catechiſme, That every King no Papiſt, is *ipſo facto* a Hereticke *de Jure* depoſed from his Crown; and meritorious it is for any private man of his Subjects to kill him; and it is good ſubjection ſo long to ſuffer him, till they can commodiouſly maſter him. This is their printed Doctrine; and thoſe that muſt hold it with the right faith as the Natural, Moral and Divine Law of God, That all power regal and imperial dependeth upon the Popes authority, and that the Pope hath power to remove, revoke, correct and puniſh Kings, theſe can be no good Subjects.

Carer. de poteſta. Pap. lib. 2. *ca.* 9.

Uſe 3. If Idolatry be ſo dangerous to the State, then can no care or diligence be too great or preciſe, in purging the Church from all reliques of Idolatry and ſuperſtition, and to root out all both head and tayle of ſuperſtition. The Lord would not have an Idolatrous or ſuperſtitious name to remaine, *Zach.* 13.2. nor any relique or rag that may be a ſnare or a baite for us. *Iſay* 30.22. *Ye ſhall pollute the Covering of the Images of Silver, and the rich ornaments of the Images of Gold, &c.* But who muſt caſt them out? ſurely not every private man; they muſt containe themſelves within the compaſſe of their Callings, and reforme themſelves and thoſe in their charge, as diligently as they may, not medling with Publick Reformation further then private men may by Petition to God or Men. But Governors, Princes, Magiſtrates appointed to be nurſing Fathers, muſt doe it. And the more diligently

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any good King did it, the more was he commended by God. It is a good rule, He that would avoid ſinne, muſt avoid the occaſions of it; and in ſo dangerous caſes, he is not more curious then wiſe, that avoydeth the very appearances of it.

Let this doctrine be a fortification againſt Seducers and Whiſperers that would ſollicite us from the purity of Religion to gaine our love to Popiſh harlotry; we muſt forbid the banes, and preſently anſwer we are already married unto Jeſus Chriſt our Husband, and cannot entertain their love unleſſe we would be errant Strumpets as they be; we have given our faith unto Chriſt, and cannot now ſet our hearts over to Idols, ſeeing there can be no communion between them; ſtop our eares againſt ſuch bewitching Panders and Bawdes that our hearts be not woed from God and his pure worſhip, but that we may hold the true love knot betweene us even to to end. *Vſe 4.*

Lamentable is it to ſee how in all changes of Princes people have not out-run their Laws to change their Religion.

How eaſily in outward reſpects we can imbrace both hurtfull opinions and leagues and contracts with *Papiſts*!

How open our eares are to all alluring and ſophiſtical perſwaſions againſt our Grounds, forgetting our Covenant!

But let ſuch as feare God lay faſt hold on ſound Doctrine, and the purity of divine worſhip and innocency of life; this will preſerve thee from all the inticements of the Whoriſh Religion; eſpecially love the Scripture. *Prov.* 7. 5. Be not beaten off from the truth by the Worlds oppoſition, which magnifieth all Harlotry, and driveth the chaſt Spouſe of Chriſt away.

They ſhall fall, and never riſe againe. Hence we may learne what to thinke of the *Romane* Religion, and what is the finall end and iſſue of it; for becauſe obſtinate Idolatry is to be puniſhed with confuſion, and Gods utter rejection, the ſentence that awaiteth *Rome* and *Romane* Religion, is utter ruine and deſolation; *ſhe ſhall fall, and never riſe againe.* *Obſerva.*

The ruine of *Rome* muſt be like the ruine of *Jericho*, which can never be re-edified *Revel.* 18. 2. *Babylon is fallen, it is fallen.* verſe 21. *An Angel tooke up a ſtone like a great Milſtone and caſt it into the Sea, ſaying; with ſuch violence ſhall the great City be caſt, and ſhall be ſeen no more*; by *Babylon* is not meant that *Babylon* in *Chaldea*, but *Rome*; for 1. That was deſtroyed before *John* wrote this *Revelation*: 2. It was called myſticall *Babylon*, *Rev.* 17. 5. or *Babylon* by a figure, and that ſet upon ſeven Hils, which reall *Babylon* in *Chaldea* was not. verſe 9. and ſo called in the Scripture for theſe Reaſons.

1. Becauſe it ſucceeded the Monarchy of the former *Babylon*; for as the firſt *Babylon* obtained the firſt Monarchy, and were the firſt Conquerors over the whole Kingdome of the Earth; ſo this Romiſh *Babylon* hath gotten the Monarchy over all Kingdomes, and in *Johns* time ruled over the whole Earth: 2. It was a type of this in her Tyrants.

2. By Similitude, becauſe this ſecond *Babylon* was nothing inferior to the former in Pride, Idolatry, filthineſſe and cruelty againſt the Saints of God; yea, we have the *Rhemiſts* themſelves proving out of Fathers that by *Babylon* in 1 *Pet.* 5. *ult.* muſt de meant *Rome*, as alſo in the *Revelation*; and therefore *Rome* and Romiſh Religion *muſt utterly fall, and riſe no more.*

1. Becauſe ſhe is an an obſtinate Idolator, the firſt Reaſon given by the ſpirit of God. *Revel.* 18. 3. for the Kingdome of Antichriſt, which is the higheſt Idolatry is moſt oppoſite to the Kingdome of *Jeſus Chriſt*, ſurpaſſing the Idolatry of Heatheniſh *Babylon*, *Revel.* 17. 5. ſeeing that this *Babylon* is the Mother of all Whoredomes and abominations of the whole Earth, and hath made the great Kings of the Earth drunke with the cup of her fornication, *verſ.* 2. *Reaſ.* 1.

But the *Papiſts* would ſhift off the imputation of Idolatry, and diſclame it by ſundry pretences: As,

1. We worſhip no ſuch Idols as Heathens did, we have Images onely of the true God, and his friends, as of Chriſt, the Virgin *Mary*, *Peter* and *Paul*, he and ſhe-Saints, and deteſt their Idols of falſe Gods.

Anſw. And theſe Images of yours are Idols too; for 1. Whatſoever Image or picture or Stone is ſet up to bow downe to, that is an Idol, *Lev.*26.1. But ſo are theſe, &c. 2. To worſhip God in or at an Image is will-worſhip, and flat Idolatry: 3. The *Iſraelites* had Images of the true God; for their golden Calfe was to repreſent the God of *Iſrael*, *Exod.*32.4. and yet it was called an Idol, *Acts*7.41. and condemned ſo to be as well as any of the Heathens Idols.

Object. But farre be it from us to worſhip Images, we know they are no Gods, but we worſhip God in the Images of God and Chriſt, and the Saints in their Images.

Sol. And this worſhip is deteſtable Idolatry; for to conceive God at he is not, and where he is not, is manifeſt Idolatry, and to worſhip God as preſent where he is not preſent, *Papiſts* confeſſe to be Idolatry; but to put upon God an eſſence clothed with an Image, is a lye; and to incloſe God or Chriſt in an Idol which is as dung. *Deut.*29.17. is a moſt hatefull Idolatry.

2. The *Jewes* were not ſo mad to worſhip the Calfe which themſelves had made the day before, as their God that made Heaven and Earth; but they worſhipped God in the Calfe; for they worſhipped him that brought them out of *Egypt*; but how could that calfe bring them out of *Egypt*, when it was not? and what they offered to the Calfe, they are ſaid to offer to Divels, and not to God, *Pſal.*106.36. And as not God but Divels were worſhippped in Heatheniſh and Jewiſh Idols, ſo alſo in Popiſh.

Object. But we worſhip God with *latria* that is a worſhip onely due to God; and Images and Saints with *doulia* a worſhip inferior due to Creatures.

Anſw. They may delude People with their witleſſe diſtinctions which are ſimple, but they cannot either thoſe that looke into the booke of God or their owne bookes; but firſt for their diſtinction: 2. Of their aſſertion.

We read of *Claudia* the Wife of *Metellus* having committed inceſt with her owne Brother, defended her ſelfe that ſhe gave conjugal obedience only to her Husband, the other was but an office of a Siſter to a Brother; as if all her obedience in that kind belonged not to her Husband.

Such a diſtinction is this of the *Papiſts*; as if all Religion and Sanctity belonged not to God.

2. The Scriptures overthrow their diſtinction, which uſe the word *doulia* for divine worſhip, *Gal.*4.8.

Now for the aſſertion, how falſe is it? for doe they not give *latria* the moſt divine and religious worſhip to the Images of Chriſt, of the Croſſe, and other Reliques? doth not *Bellarmine* ſay *Omnes cruces adoramus*? is not the conſtant Doctrine that holy things muſt be adored *proprie*? and are Images and Reliques amongſt the number of their holy things? and for their practice, doe they not pray unto Images and Saints as diſtributors not onely of things Earthly, but Heavenly graces? doe they not offer incenſe, light candles, kiſſe, bow, vaile to their Images? and is not all this *latria*, or is not all this Religious worſhip communicated to the Creature it ſelfe? ſhame will not ſuffer them to ſay they light Candles to God who dwelleth in the light, or that they meane to kiſſe or perfume him; have they not perſecuted many becauſe they would not worſhip Images, and beleeve in the Crucifix? as Miſtris *Alley Doly* becauſe ſhe ſaid we muſt not worſhip that which hath eyes and eares, and cannot ſee or heare? doth not their Councel of *Nice* the ſecond, decree; that the Image of God is to be worſhipped with the ſame worſhip that God himſelfe is, or is due unto him; and is not this defended by *Aquinas*, *Bonaventre*, *Caietan*? And did not *Gregory de Valentia* as great a Scholler as ever they had, ſeeing that he could not deny but that by their doctrine and Council *latria* was to be given to Images, was he not forced

to

to ſay and ſeeke to prove that ſome Idolatry was and is lawfull, yea and holy? And doth not *Bellarmine* almoſt ſay as much, that the Image of God may have the ſame worſhip *improprie*; as the Kings Embaſſador is improperly honoured as the King. *De Idol lib. 2. cap. 7.*

Now let any man ſhow us if ever any ſort of Idolators filled up a greater meaſure of iniquity, to make their Images Gods Embaſſadors and Vicegerents? If ever any of them would ſtand to prove ſome Idolatry lawfull and holy? or why ſpeak they ſo fearfully that ſome onely is ſo? but for ſhame, they would ſpeakall their mindes plainly, and ſay, That all is lawfull and holy; for reaſon will conclude, if ſome be lawfull and holy, all of that kinde muſt. Here is Popiſh Idolatry gotten beyond *Jewiſh* or Heatheniſh; therefore we ſee the Idolatry of Antichriſt his Kingdome deſerving an utter and unreparable deſtruction.

II. If theſe moſt foule and high tranſgreſſions of other Lawes of God can deſerve a remedileſſe deſtruction, Then Antichriſts Church cannot avoid it: As,

Firſt, their high and hainous blaſphemy againſt God, not onely in ſeting the Pope in equipage with God in remitting of ſins, but in making him more mighty then God; for God in the Creation made but Creatures, but he can make as many Gods as he luſt.

Secondly, more merciſull then Chriſt; which they conclude for this reaſon; It is not read in all the Scripture that Jeſus Chriſt drew any ſoul out of Purgatory; But the Pope of his great piety and mercy doth every day an infinite number, nay, Pope *Gregory* did bring *Trajans* ſoule out of Hell.

Thirdly, more Wiſe then God; for he can inſtitute a Sacrifice al-ſufficient to ſave thoſe that Chriſts Sacrifice cannot ſave.

Fourthly, of more authority then God, whoſe Word is not authenticall without his allowance. So that this is the Beaſt riſing out of the Sea, both of the *Roman* Empire and Antichriſtian Papacy, who hath on his head written names of Blaſphemy, *Revel.* 17.3. The horrible pride of that Kingdome muſt have a fall, whence it muſt never riſe; claming authority above Kings, Emperours, Lawes, Scriptures, yea over Men and Angels: Their Doctrine is, That *Papa habet imperium in Angelos & Dæmonas:* and their practiſe the like; for *Clement* the ſixt, in his Bull upon the *Jubile* 1350. *Prorſus mandamus Angelis Paradiſi, quatenus animam in Purgatorio penitus abſolutam in Paradiſi gloriam introducant.* And is not this to make himſelfe a God? for hence the Apoſtle concludeth Chriſt to be God, becauſe he was ſuperiour to Angels, *Heb.* 1.4.5. Clement 6th 1350

Beſides, all the names and titles of Chriſt given him in the Scripture, to ſhew him Lord of his Church, are attributed to the Pope, the head of Antichriſtian Hereſies. *Bellar. de Concil. autho. lib.* 2. *cap.* 17. that he is univerſall Paſtor, *Rex Regum, Dominus Dominantium, admirabilis, Leo de tribu Judæ, radix David.* And thoſe which onely Antichriſt would rob him of, are: Head of the whole body of the Church, Bridegroome of his Spouſe, foundation of the Church; as if one body might have two heads, one Spouſe two Husbands at once, &c. And ſeeing *Bellarmine* in his Preface *de Rom. Pontif.* aſcribeth that place 1 *Peter* 2.6. to the Pope, why addeth, he not, and he that beleeveth in him ſhall not be confounded. Add to this, that all this is a ſmall thing, unleſſe they ſpoyle him of all his Offices, and part them amongſt themſelves, as the Souldiers that crucifyed him did his Garments: which were very long to declare: more eſpecially, This horrible pride in the whole Religion, hath gotten a vaine confidence in their owne Merits, which quite cutteth them off from Chriſt, and caſteth them out of the ſtate and favour of God, into an incurable eſtate, *Gal.* 5.4.

III. Their wretched perfidiouſneſſe and treachery in Words, Oathes and Promiſes; it is an Article of their Jeſuites Faith, That Faith is not to be kept with Proteſtants (whom they terme Hereticks) and concluded in their Councell of *Conſtance.* God is true, and ſo is his Religion; and that Religion that teacheth and maintaineth lyes, is from the Divell, the Father of lyes. And indeed, who

can looke for Faith from Idolaters, that have denyed their Faith. And if ſome of them be honeſter then other of their Pronuſes, yet the grounds of their Religion are able to corrupt them; for they are taught, that if they ſweare a thouſand times, one word of the Pope will diſpenſe and ſave their Perjury; nay, they ſhall be commended for obedient Sons of the Church, if they can falſifie and defraud their Oathes with Hereticks; yea, and more, they are taught to merit heaven by ſlaying and oppreſſing Proteſtants, by Maſſacres or Powder plots, either with or againſt oathes and promiſes.

How a Jeſuite plaid with the yong King of *France* lately, is written in a Narration; who having promiſed a Proteſtant to keepe his place of Government, was diſſwaded by a Jeſuite; but when the King objected his promiſe; thus he dallyed, Your promiſe was either of State or of Religion; if the former, your Councell of State will tell you, it is not fit to keepe it; if the latter, I tell you it is not for the good of Religion, that you keep it. And the obedient King preſently went from his promſe, and put out the Proteſtant. How they teach men to lye and diſſemble in their promiſes, oathes, or to anſwer by tricks, evaſions and equivocations, is notorious, and that out of the grounds of their Religion. *David* in the fift *Pſalme* ſaith, *Thou hateſt all them that ſpeake lyes:* and much more that Religion that teacheth it; nay, honeſt men, and honeſter Papiſts hate to come neer that intricate cave and Fox-hole of Jeſuiticall deluſions.

Molanus a learned Papiſt hath written a good Booke againſt them, and teacheth that Contracts and Oathes are to be ſincerely paſſed and underſtood; and condemneth two Inſtances: firſt, of him that made a truce for three dayes with the Enemy, and went out in the nights and waſted his Country. Another of Emperor *Aurelianus*, who comming to *Titana*, and finding the Gate ſhut, ſaid in anger, I will not leave a Dogge in the Towne; which inraged the Souldiers, in hope of the ſpoyle, ſo as valiantly they entred the City; but the Emperour would not ſpoyle the City; which when the Souldiers tooke ill, and objected his promiſe, he bade them goe doe and kill all the Dogs, for he had onely ſaid ſo.

No man ſaith Solomon, *can be eſtabliſhed by iniquity*, neither any Kingdome or Religion; ſuch weake ſupports will throw it into an inevitable and incurable ruine and fall, from whence they ſhall never riſe.

IV. Sin is deadly and endleſſe cruelty againſt Chriſt and his Members; in this City our Lord was crucified; namely by the *Roman* power; what a lamentable and incurable overthrow befell *Jeruſalem* for crucifying the Lord Jeſus; and in this City the ſeat of Antichriſt, is found the blood of the Prophets, and of the Saints and people of God, and of all that are ſlaine upon the earth; and this cruelty againſt the people of God is never dated nor expired, and therefore is to be recompenſed with an endleſſe revenge, *Rev.* 18. laſt; and the Lord calleth for a judgement upon her which muſt reward her double; and in the Cup of blood which ſhe hath made the Saints to drinke, ſhe muſt be filled double, *chap.* 18. 6. ſhe that hath drunke up the blood of the Saints, ſhall drinke with blood; yea, this incurable deſtruction of the Antichriſtian eſtate, was ſhadowed and ſealed in all thoſe types and ſtates who for their cruelty to Gods people were utterly ruinated: As,

Firſt, *Egypt* overthrowne with an utter overthrow for oppreſſing *Iſrael*; ſo ſhall that great City which is ſpiritually called *Sodom* and *Egypt*, where our Lord was crucified, *Rev.* 11. 8.

Secondly, *Edom* a type of Antichriſts Kingdome, for his cruelty utterly waſted, *Obed.* 16. & 20.

Thirdly, *Babylon* utterly deſtroyed for deſtroying and oppreſſing the people of God, *Pſal.* 137. 8, 9. to ſhew that the ſame utter overthrow abideth on Myſticall *Babylon*, for a more cruell oppreſſion then ever they ſhewed upon Gods people; that was for ſeventy years; but this hath bin two times ſeventy, never had God any rod of his wrath in his hand, but when he had corrected the Church with it, he caſt it into the fire.

For

For the finall overthrow of *Rome* and the Kingdome of Antichriſt, is drawne partly from Gods irrevocable Decree and ſentence, and partly from the meanes, that he himſelfe hath appointed to effect it. *Reaſon* 4.

Firſt, God hath manifeſted his decree in many propheſies and vehement threatnings which are as ſo many double Canons and great Ordinances ſhot off and diſcharged againſt that State and Kingdome, foretelling one thouſand five hundreares before it began to fall, the utter ruine of it; in the old Teſtament that which was foretold and accompliſhed of the old Eaſterne *Babylon*, is by Saint *John* applyed to the new and now Weſterne *Babylon*, to ſhew the certaine finall ruine of this as of that. *Iſa.* 13.19. *Behold the glory of Kingdomes, the beauty and pride of the* Caldeans *ſhall be as the deſtruction of God on* Sodom *and* Gomorah; *it ſhall not be inhabited for ever; but Zim ſhall lodge their, and their Houſes be full of Owls, Oſtriches ſhall dwell there, and the Satyres ſhall dance there, that is, Divels and night Spirits, &c.*

Babylon 1500 Yeares before it began to fall

All this which befell old *Babylon*, is applyed to *Rome* to note her utter deſolation alſo, *Rev.* 18.2. *Babylon that great City is become the Habitation of Divels, and the hold of all uncleane Spirits, and the cage of every uncleane and hatefull Bird.*

So *Jer.* 50.61. *When thou commeſt to* Babel, *thou ſhalt read all theſe words; and having made an end of reading the Booke, thou ſhalt bind a ſtone to it, and caſt it into the middeſt of* Euphrates, *and ſhalt ſay, ſo ſhall* Babel *be drowned, and ſhall not riſe.* The ſame is applyed to Weſterne *Babylon*, *Rev.* 18.21. but with greater force, to note both a ſharper revenge and more deſperate ruine.

There the Agent was a man, here an Angel of greater power; there he taketh up a ſtone, here a great milſtone; there he caſteth it into a River, here into a deep Sea; all noteth leſſe hope of recovery, though the former be hope little enough.

Secondly, Saint *John*. *Rev.* 17.11. plainly foretelleth that the Beaſt that was and is not, being even the eight and one of the ſeven, ſhall goe into deſtruction, that is, the Dominion of the Pope, which is the ſeventh head of the Beaſt in reſpect of the civil power; for there were ſeven princely goverments in their Empire: the firſt by Kings, the ſecond Conſuls, the third Dictators, the fourth Triumvirs, the fifth Tribunes, the ſixth Emperors, the ſeventh Popes; ſo as the Papacy is one of the ſeven, as having eaten up the *Romane* Empire; and yet a Beaſt by it ſelfe, an eight in reſpect of eccleſiaſticall power; this Beaſt ſhall goe into deſtruction; and for the ſurety, tis ſaid, *Rev.* 18.2. *Babylon is falne, it is falne*, becauſe what God hath decreed and ſignified to come to paſſe, is as ſure as if it were done already.

Note this

II. For the meanes which the Lord ſhall uſe as ſet apart for the act and accompliſhment of this decree, they are ſuch as from whence can be no hope of recovery. And as they were typifyed in the deſtruction of the Eaſterne *Babylon*; ſo are they applyed to this Weſterne by Saint *John*; compare *Iſa.* 47.7.8. with *Rev.* 18.9.10. She ſaith ſhe ſitteth as a Queen and Miſtris over the whole World; but her plagues will come on one day, death, ſorrow, famine, and ſhe ſhall be burnt with fire; for God that condemneth her is a ſtrong Lord; if all this can overthrow her, ſhe ſhall be overthrowne.

It is moſt probable, as elſwhere I have proved that the ruine of *Rome* ſhal be by material fire, both becauſe we read of the ſmoake of her burning, *Rev.* 18.8.9. as alſo becauſe Harlots were adjudged to the fire, *Gen* 28.24. much more the Mother of fornications.

Secondly, beſides, the Law of retaliation calleth for this terrible Waſter to give her double to what ſhe hath done; her ordinary revenge againſt Gods Servants was by moſt fierce fires and flames; but howſoever it noteth an utter and irrevocable ruine like that of *Sodome* and *Gomorah*; typified in the fire which the Lord threatned to ſet in *Edoms* pallaces, which ſhall never be quenched, *Amos* 1.11.

It is true that *Rome* hath beene ſundry times deſtroyed and burnt, but after raiſed

raiſed again by Emperors; but here is a ruine farre different from all before it; for ſhe ſhall never be built more; all the *Jeſuites* on Earth, nay all the Divels in Hell cannot get up this Milſtone from the bottome of the Sea, which the Angel hath throwne. Beſides, *Babylon* ſhall be found no more, *Rev.*18.21. Neither ſhall ever be found in her, Muſicke, Tradesman, Milſtone, Candles, Merchants, Bride or Bride-groomes, and conſequently no iſſue or generation. If this be not an incurable deſtruction, what is?

The means which God ſhall uſe to overthrow the ſeat of Antichriſt are in

1. Perſons.
2. And their appointment.

1. Jeſus Chriſt who comming to conquer the Heathen, came in great humility; no name elſe but the word of God, no Sword elſe but the Sword of his mouth, no crowne but of thornes; and comming to throw Antichriſt out of the Church, he commeth with one Sword, and that commeth out of his mouth, namely his Word, *Rev.*1.16. and his greateſt glory is one crowne on his head, *Rev.*15.14. namely of glory and diety.

But now he commeth to caſt him out of his City, he commeth crowned with many Crownes, and many Swords in his hand, that is, he hath many Kings converted to him to attend him, *Rev.*17.6. Even ten Hornes, ten Kings to aſſiſt him to the reſtoring of him to his right; by which he hath a new name written in his Garment and thigh, King of Kings, Lord of Lords, *Rev.*19.13,16.

Object. Why, was he not ever ſo?

Anſw. Yes, but it was not written on his Thigh, nor acknowledged while thoſe ten Kings were ſlaves of Antichriſt; they willingly gave this ſtile from Chriſt to Antichriſt, that challenged it; but now Chriſt is knowne the Generall of all theſe Kings and Heavenly warriors who follow him on white Horſes, clothed with fine Linnen white and pure, which is the Righteouſneſſe of the Saints, *Rev.*19,14.

So that if Chriſt himſelfe and all the Kings in Chriſtendome can bring down *Rome*, ſhe ſhall be ſure of a woſull ruine.

2. The appointment of thoſe Kings as with:
1. Will.
2. Weapons mortal.

1. Theſe Kinges ſhall come ſufficiently furniſhed with valour and reſolution: 2. With all mortal weapons to bring her to a moſt hopeleſſe and irrecoverable condition as *Rev.*17.16. God hath put it into their hearts: 2. Their weapons were many and keene, as in old *Babel.*

Queſt. But ſince theſe prophecies, is a long time, a number of Ages and no ſuch thing towards; nay rather he getteth ſtrength; If Antichriſt be ſo great an Enemy, why doth not the Lord remember his promiſe, and forthwith deſtroy him? or what likelihood is there of overthrowing ſo potent a State?

Anſw. Sundry things are here conſiderable.

I. It is no eaſie thing to overturne the Kingdome of Antichriſt, which like a huge Tree hath taken deepe root in the Earth for many Ages; men need not marvell that it is ſo long a cutting down; for it was the Lords pleaſure it ſhould be ſo for many Reaſons.

Reaſ. 1. It was not his will preſently to put an end to this Warre, but by protracting it out even from the Apoſtles dayes through all the Ages of the new Teſtament, he hath much occaſion both to ſhow his goodneſſe, wiſedome, mery, power and juſtice in leading his Church through the Pikes in ſafety, and alſo to prove and try their faith and conſtancy; and therefore as the ſhadow never leaveth the Body; ſo Antichriſtianiſme a ſhadow of Chriſtianity ſtill cleaveth unto it.

Reaſon 2. The Lord will ſtill have his Church in combate here in this World to ſhake it from ſecurity, to ſtand upon their watch and guard in the Armour of God, that ſhe may be prevented from the deadly poyſon of ſo enchanted a Cup.

Reaſon 3. The Lord would have the deſtruction of Antichriſtian Religion and Kingdome

dome wrought by leiſure, that man may make due regard, and conſider of ſo great a worke, as alſo by their meanes by which it is wrought and effected, namely the hand of God and the mighty power of his Word.

The Lord for the ſinnes of the Church and want of care of through-reformation in thoſe to whom the Lord hath detected their abominations, ſtayeth the haſtening and good ſpeed of this glorious deliverance of the Church in the utter overthrow of ſo great an Enemy.

II. Let us caſt our eyes upon Gods word and promiſe, and not looke on this point with the eye of reaſon and ſence, but of faith in the Scriptures; but ſeeing God hath ſaid Romiſh power and religion muſt utterly fall in this life, let not us ſay how may this be? or what likelihood of it? all her Supporters ſhall not uphold her; not *Spaine France, Italy Flanders, Germany*, nor all power created if it ſtood for her againſt the word of God who is wiſe of heart and ſtrong of power; what likelihood of ſuppreſſing of Abbies in *England*? yet if God ſay the word, *Jer.* 50.44. he hath a *Henry* the eight to drive out on a ſuddaine thoſe filthy Birds, and pull downe their Cages and Neſts over their heads. If *Agag* be to be ſlaine, we doubt not but God is a raiſing up ſome *Samuel* to doe it; If we conſult with fleſh and blood in abſence of meanes, we will not beleeve; but faith letteth us ſee God as mighty, yea more glorious working without, yea againſt meanes as with them; the weaker the meanes, the ſtronger the Arme; and the ſpirit of God hath almoſt a dozen times repeated it as done already in many of the places, that we might not doubt of it, and therefore he will deviſe meanes for it.

III. Let us caſt our eyes on Gods worke alreday, and we ſhall ſee him gone a great way in the accompliſhing of his word, whereby we may ſtrengthen our faith in that which remaineth; for our eyes ſee

Firſt, how the word of God preached hath diſcovered to a great part of *Europe*, both the perſon of Antichriſt that man of ſin, the Biſhop of *Rome*, that even our Children know who he is: as alſo hath detected his frauds and impoſtures wherwith for many Ages he deluded the blind World.

We ſee his Buls and Excommunications are eſteemed but as winde, which in former Ages ſeemed to ſhake the Kingdomes of the Earth; and that opinion that common men had of his Perſon, Pardons, Indulgences & Maſſes, is much abated, yea ſcorned; and as the little Booke ſhall be further opened, and the Angel fly further with the everlaſting Goſpell, *Rev.* 14.6.8. he ſhall wither and conſume in his own Neſt; even in *France, Spaine* and *Italy*, as he hath done in other places where the Goſpel hath ſhined. It behoveth him to keep out that light of the Scripture by all meanes, which as a Hammer hath begun to knock him in the head, and ſhall not leave him till he fall downe altogether.

II. We have ſeene all the reformed Churches ſhake off with deteſtation all his Antichriſtian Yoke and uſurped power upon the Scriptures of God, upon the Church, upon the civil Magiſtrate, and upon mens conſciences, and have, and doe by the light of truth convince his impiety in all his falſe Doctrines, baſtard Sacraments, Idolatrous and ſuperſtitious rites with which he hath defiled Gods ſervice againſt Gods word; have caſt out as dung his wicked diſpenſations againſt all laws of God and men; his blaſphemous ſacrifices, prieſthood and ſatiſfaction; his juſtification by workes, his workes of ſupererogation, his numberleſſe company of Saints and Angels, his Image-worſhip, his bloody decrees and decretals, and all that ſinke and puddle of Popery, a great part of which the learned *Papiſts* themſelves are aſhamed off.

III. We have ſeene many Princes already diſclame and deſpiſe his clawes over them; we ſee they retaine and keepe from him thoſe ſums and payments which are wont to warme his Holineſſe Kitchin; they begin to cut off his large gobbets which he hath purloyned from them, and to ſtop his thorough-faires and Marts, and not ſuffer his Merchants to open their Packs of Pardons, Indulgences

gences and ſuch like traſh; and amongſt them all, our Noble King hath the glory above them all, that he hath to them all and all the World proclamed and pronounced him to be that Antichriſt ſpoken off in the *Revelation*, and *Theſſal.* in his learned paines to that purpoſe; let us hereby confirme our hearts in the expectation of that which remaineth behind, and wait a while till the other Kings begin to hate that Whore, and oppoſe her; a ſmall time may cauſe them to require backe his *Flaminia*, his *Picen* field, his *Peters* Patrimony with ſuch royalties and revenues as he hath robbed the Empire off, and after this ſet fire on his Neſt, and bring him to utter ruine, to which we ſee he is gone a great part of his way already.

IIII. Caſt our eyes on them, and we ſhall ſee all their meanes of prevention too weake to prevent their finall ruine; nay, they doe but haſten it; all their ſhifts will not ſerve them nor ſave them from this incurable deſtruction; Antichriſt cannot ſet himſelfe ſo faſt in the ſaddle, but the Beaſt he ſitteth on will deſtroy them both, and overthrow them. He had uſed of late many Cordials and hopefull remedies againſt his conſumption, but (it being deadly) all in vaine.

Firſt, his Sophiſtry and knotty diſtinctions of Schoolmen, not to open, but to hide and delude the plaine ſence of Scripture, too ſhort a colour to hide the nakedneſſe of their cauſe.

Secondly, what hath his threatnings, his trecherous and perfidious poſitions broached to all the World, challenging the Kingdomes, Subjects, Lawes, Lives, and Necks of Kings upon their leaſt diſpleaſure? hath not the dirt of them returned upon themſelves? have they not made them more odious to all Princes, and them more ſlye and watchfull to keep his poyſoned knives and daggers out their bowels? and yet they ſee no watch ſufficient; have not their Jeſuiticall tricks of equivocation of words, promiſes, Oathes, made them of as little credit as profeſſed Lyars, and perjured Perſons? who knoweth their Doctrine, that can give more credit to them, then to the Father bothof it and of their lying practice?

Thirdly, after God had raiſed *Martin Luther*, and by him had mightily ſhaken the throne of the Beaſt, that they might ſtore up the ruinous parts of that rotten frame, they raiſed up a new ſect of of Sophiſters and Vagrants that called themſelves *Jeſuites*, who are indeed as nimble as miſchiefe it ſelfe to recover their dignity and credit of Popery againe.

1540 Preached in 1620

It is eighty yeares ſince at the requeſt of Cardinall *Contaremis*, this ſect of *Jeſuites* were confirmed at *Rome* by *Paulus* the third, *Anno* 1540. and it cannot be denied but it was a great acceſſe of ſtrength by which that Kingdome was increaſed by this deſperate Army of *Jeſuites*, who have done more for his helpe, then all the power of his moſt puiſſant Princes; and yet by Gods curſe upon ſo loathſome a ſtore of Locuſts, they have ſince their riſing every day come downe more then other; yea much more then ever before; for who can be ſo blinded or ſo beſides themſelves as not to ſee this truth?

Fourthly, four or five years after this to uphold them from the fal that awaiteth them, for their further ſtrength and fortification, they ſummoned that *Machivilian* convinticle of *Trent*, the firſt ſection of which was in the year 1545. and there all his Phiſitians ſtood round about him, and omitted nothing wherein was any hope to eaſe his ſorrow and cure his wound; but what was the ſucceſſe of that Councill? did it not ſet them faſter upon their lees, and cauſed the Harlotto keepe her whoredome cloſer betweene her feet? See the idleneſſe of thoſe conceits that thinke by ſome generall Councill that Apoſtolical Church might be reclam'd; No, no; we are not to expect her reformation but her ruine and finall overthrow; but what did the Councill relieve them? ſurely although her Kings, Princes, Nobles and Captaines united themſelves in fierce and bloody manner to bring back the reformed Churches to the execution of thoſe decrees fully and in every part; yea and ſome of them vowed and proteſted they would not returne

turne backe into *Italy* till they had bathed their Horſes in the blood of the *Lutherans*; yet have they miniſtred him little helpe; they have ſince loſt much ground, but gained none. Note

This was ſhadowed in *Chaldean Babylon*, *Jer.* 51.8.58. the Princes of *Babylon* have done as they were commanded, they have brought balm for their Mothers ſore if ſhe might be cured, but ſhe could not be healed; they doe but weary themſelves in vaine, ſhe cannot be raiſed from the fall.

Fifthly, when this ſucceeded not to their mindes, care was taken by Pope *Gregory* the thirteenth to build a trayterous Colledge at *Rome* & *Rhemes*, *Anno* 1572. for the corrupting and poyſoning of Forraine Youth, and ſending out ſeminary Prieſts like Frogs to corrupt all Waters and People; and theſe deſperately adventure themſelves into all Lands and carry abroad all Engines of miſchiefe and cruelty, and ſeduce and poyſon ſuch whoſe names are not writ in the booke of Life.

But who ſeeth not but for all theſe croaking Frogs their power decayes, their beauty is blaſted, their glory withered, and the word and worke of God begun haſteneth to the accompliſhment?

Sixthly, have the Wars againſt the reformed Churches brought them any eaſe? no, he hath withered for all them; did not the Duke of *Parma* openly profeſſe at *Antwerpe*, *Anno* 1585. that the low Country Warres had at that time coſt his Maſter the King of *Spaine* ſix hundred Tuns of Gold, an infinite ſum, ſufficient to have waged a warre able to overcome the Turkiſh Empire? had it coſt him ſo much thirty ſix yeares agoe? what coſt it him ſince, when three years after, in eighty eight, the dayly charge of his Navy was reckoned at 30000 Duckets a day? and alaſſe what was their gaine, but ſuch loſſe and confuſion as was the admiration of the World? and why but becauſe the wound is not to be made up, if a whole Winter ſhould ſnow *Spaniſh* Muſquetors, Duke *Aleans*, *Guiſes* and Popiſh Captaines as *Graſer*?

Preacher In 1621 — In 1585 600 Tun of Gold — Ducket, a Roman Gold coin valued at 6 Shillings

Seventhly, what hath his corruption of Princes and Nobles by Money and rewards availed him? ſurely the envy of it in all Countries reformed hath beene more by ten degrees then their help he hath obtained by it; hath his inquiſition which is ſo diligent and wary, and ſo ſevere, ſecured him, which was as likely a means to keep out whatſoever was like to deſtroy him as humane wit could deviſe? ſurely here God remarkably turned their devices againſt themſelves; in likelyhood, but for that, the low Countries had never been loſt; nor theſe infinite ſums waſted in many diſhonourable and defeated attempts in reconquering them; hath it any way revived and remedied his griefe, that the whole Body and Chaos of Popiſh Hereſies have beene deluded and defended by Cardinal *Bellarmine* as never they were before? ſurely it was a great advantage for the truth, and he is ſo much the nearer his fall, as the queſtions are ſo much the nearer the clearing, and ſo much in many chiefe ones granted, as in Countries thoſe Bookes are harder to come by then with us: as Sir *Edwin Sands* reports in his travels that neither in *Venice*, nor in *Italy* could he ſet his eye on it, and ſome *Papiſts* feare that another *Bellarmine* will mar all Popery.

But have not Treaſons, Murders, Maſſacres, Powder-plots, effected their advancement? Oh here is the inſeparable marke of Popery, and the Brands of their divelliſh Religion, by which they are become odious to all Chriſtian States, Princes and People, yea to *Turkes* and *Infidels* can they be ſtable by ſuch Catholiques.

Oh but there is one thing may wipe off all, and ſave them from utter ruine, and that is Repentance. *Object.*

Neither ſhall that helpe them, nor weaken this Doctrine; for they can never be reclamed, not that it is impoſſible with God, but that he hath other wayes revealed his Will concerning them; water and waſhing is beſtowed in vaine upon an *Æthiopian*; there is no Balme in *Gilead* to doe *Babylon* good; and ſeeing ſhe will *Sol.*

not be cured, we are to expect, according to the mouth of God, not her converſion, but her confuſion.

Uſe 3. To let Papiſts ſee their danger, and to admoniſh them that are affected that way, timely to looke to themſelves, and ſave themſelves from ſo fearefull a ruine. What a lamentable eſtate are many of our deare Countrymen in, that ſtill ſtand in full communion with the Pope, and are formall members of the *Romiſh* Church! For,

I. If the head of *Romiſh* apoſtacy be the ſon of perdition, how can the members of this head but be in ſtate of perdition? and who would live in ſuch an eſtate?

II. He that hath not the Sonne, ſhall never ſee life, 1 *John* 5.12. but no ſuch Papiſt hath the Son, becauſe they hold not his righteouſneſſe to Juſtification, but will ſtand before God in their owne infuſed righteouſneſſe, and ſo are fallen quite from grace, and aboliſhed from Chriſt, *Gal.* 5.4.

III. He that beleeveth not in the Son of God, the wrath of God abideth upon him, *John* 3. *laſt.* But by the Popiſh generall Faith, no man can beleeve in the Son of God; for it is onely an aſſent to generall truth, without apprehenſion or application, which is common to reprobates and Divels; and if that were all required to ſaving Faith, I ſee not but the Divels might be ſaved, who thus beleeve and feare alſo; but the Faith of the Elect (which they condemne for preſumption) is a far other thing.

IV. Whoſoever adoreth the Beaſt, and receiveth his Image, ſhall drinke of the wine of Gods wrath; and they are ſuch as whoſe names are not written in the Booke of life, *Revel.* 14.9. But every abſolute Papiſt adoreth the whore of *Rome*, yeelding her divine honour, ſeeking from her pardon of ſinne, ſubjecting their conſciences to her laws, above the laws of God, depending on his mouth as the mouth of God. Therefore, &c.

V. He that liveth and dyeth a groſſe Idolater, cannot be ſaved; but every one living and dying an abſolute Papiſt, is bound to give divine honor to Saints, Reliques, Images, conſecrated things, and to their breaden God.

Oh that our Country-men could but be brought to heare of their danger, that the ſentence of death and damnation is pronounced againſt all them that cleave to Antichriſt; ἀντίχριστος ἐν τοῖς ἀπολυμένοις ἰσχύει. *Chryſoſt.* Were they Elect, they could not be ſeduced, *Mat.* 24.24. then would they conſider, That it were very unlikely he ſhould triumph in heaven with Chriſt, that fighteth and marcheth for and under Antichriſt in Earth.

This ſhould make us pitty and pray for ſo many of our ſeduced Brethren as God hath to call out of that danger. But as for the body of that Antichriſtian Kingdome, we are to pray, that for his glory, and for the delivery of the Church, he would haſten his Promiſe, and riſe up in his Juſtice againſt them; their eſtate being far worſe then the *Jewes* at this day, upon whoſe reſtitution we have many Promiſes to ground our prayers upon for them; as againſt the other we have as many threatnings, the accompliſhment of which we much expect, and pray for the haſtning.

Uſe 2. Let ſo many as the Lord inlightneth to ſee the danger, take the Lords counſell therefore, *Come out of her my people*, *Revel.* 8.4. As the Lords ſeverity is great, and will ſhew it ſelfe againſt the Kingdome of Antichriſt; ſo is his grace and benignity towards his owne, in warning them ſeaſonably to depart from that wicked company, which he hath decreed to deſtroy. Thus he warned *Lot* out of *Sodome* before the fire and brimſtone. Thus he warned *Iſrael* to get out of the tents of *Corah* and his Company, before the earth opened and ſwallowed them.

Note Thus he warned the *Jewes* from *Jeruſalem* by a voyce in the Temple, *Let us goe hence, Let us goe hence*; which cauſed the Beleevers to flye into a ſolitary City beyond *Jordan*, called *Pella*, appointed by God to avoyd the common deſtruction in *Jeruſalem*.

Thus

Thus did he alſo in the Type, when *Caldean Babylon* was to be deſtroyed, he warneth the godly. *Jer.* 51. 6. *Flee out of the midſt of Babylon, and deliver every man his owne ſoule*: and he addeth two reaſons; firſt, *to avoyd her iniquity:* ſecondly, *to avoyd the plague of it, verſ.* 45. for theſe two are linked together as inſeparable, as with an iron chaine.

There be two things that make men carefully flye out of Cities. Frſt, if it be infected with the Peſtilence, they will flye that contagion. Secondly, if they ſee the City ready to be beſieged with War.

Now becauſe *Romiſh Babylon* is infected with both; not infected onely with contagious corruptions of { 1. Doctrine. 2. Manners.

Far more deadly then a Plaguie Ayre; but alſo is ſummoned, and War proclaimed againſt her by a mighty Army, the Leader of which is the Lord Jeſus himſelfe. It will be fit for wiſe and godly men to flye apace from the danger, and betake themſelves to places of ſecurity.

But how muſt we depart from *Babylon?*

Queſt. This Anſwer is twofold: firſt, Spirituall: ſecondly, Corporall. The former *Anſw.* ſtands in two things; firſt, in deteſting and defying their Idolatrous and falſe Doctrine and worſhip, againſt the whole rule of Religion; as in ſome inſtances. Firſt, againſt the Law; Secondly, againſt the Goſpell. 1. againſt the Law, they teach, firſt, That Saints and Angels are to be invocated and worſhipped as Patrons and Benefactors, who by their merits and power, and prayers, obtaine for us pardon for ſinne and eternall life. *Gabriel Biell*, in expoſition of the Cannon of the Maſſe, *Lect.* 30. *Nos fiducialiter ad Sanctos recurrimus, ut nos fragiles & mortales mereamur eorum meritis & precibus ad immortalitatis gloriam pervenire.* And why not themſelves? they aſcribe Divinity to many of them; their Virgin *Mary* they call their Lady, Queene of Heaven, Goddeſſe. In *Bembo in Epiſto. ad Carol.* 5. *Hanc Dominam Deam noſtram appellat, & Lipſius hanc in Hullenſi ſæpe Deam appellat, & Leo* 10. *Epiſtol. ad Rematenſes.* In the Song of *Ambroſe* turned upon her, they ſing her the Mother of Divine Majeſty, and our omnipotent Lady. *Oroſius tom.* 3. *cont. in aſſumpt. ſ. Barth. eam adeo bonam eſſe dicit ac æternum Patrem.* They doubt not to apply unto her the eternall Divinity of Chriſt; applying unto her *Proverb.* 8. 22. *ad* 32. And for the other Saints, *Eſpencus* a Papiſt confeſſeth, being moderate and learned, in 2 *Tim.* 3. he affirmeth, that many or moſt Papiſts attribute no leſſe, and truſt as much in the Saints as in God; becauſe *Hunc quam illos minus placabilem putant & exorabilem.* And *Ludovicus Vives*, one of their owne, *in Auguſt. de Civitat. Dei, lib.* 8. *cap.* 27. he could ſee no difference of many of their opinions of the Saints, and that the Heathens conceive of their God. Here we muſt for ever depart from them, unleſſe we will have God for ever depart from us.

Secondly, they blaſphemouſly teach, That the Law is an imperfect rule, becauſe there are many ſinnes againſt the Churches Decrees, which the Law containeth not; and many good Workes above the Law, by obſervation of Evangelicall Counſels; and the Ceremonies of their Church, are as ſtrictly to be obſerved as the Law of God. And that their owne voluntary Vowes againſt Nature, as perpetuall Chaſtity, which the Law bindeth upon nune, is a moſt acceptable worſhip, ſatisfactory for ſinnes, and meritorious of eternall life; and *Vigius* defendeth it better for a Prieſt to imbrace Harlots, then to contract himſelf in lawfull Matrimony, *Dominic. a ſolo devotis.*

Thirdly, they teach, that the Law is poſſible and eaſie to be kept of juſt men; yea, and men may goe beyond this Law of God, and doe more then the Law requireth in this life; and the Councell of *Trent* accurſeth him that thinketh contrary; and that by the Works of the Law men may merit three things; firſt, life eternall; ſecondly, increaſe of Grace; thirdly, releaſe of puniſhment: and that a man may truſt in his good Workes for theſe purpoſes; Councel of *Trent*

Seſſ.6. and *Caun.*32. Oh blaſphemous Doctrine to be departed from, unleſſe we would for ever depart from Chriſt and his Merits !

Fourthly, they impiouſly teach againſt the Law, That the Pope may rightly interdict any Princes Subjects for taking or keeping any Oath of Allegeance to their Prince, if he ſubmit not himſelf to the *Roman* ſeat.

2. That the Pope hath power to depoſe Princes; and if he pronounce Sentence, all Subjects are bound to obey that Sentence.

3. That if ſome grave Men (ſuppoſe three or foure Jeſuites) ſhall judge our Prince to be a Tyrant, it is lawfull for the Subjects to deſtroy that Prince; and if they want power, to take him away by Poyſon; for now they are looſed from all bonds of obedience.

4. That no Chriſtian or Subject may ſuffer an Hereticall King, that is, a Proteſtant King, that would draw men to his Sect, but are bound to depoſe him: here is a neceſſity laid on them. And the ancient Chriſtians did not depoſe ſuch, not becauſe they might not, but becauſe they were weake and could not.

5. That it is not onely lawfull to depoſe Princes Excommunicated by the Pope, but meritorious. And now have we not need to ſeperate our ſelves from this Company of *Corahs*, if we would not be conſumed? *Numb.* 16.21.

Fifthly, we muſt for ever depart from them that not onely in Doctrine but in anſwerable practiſes teach and abet the breach of the whole Law: As,

1. By ſetting all kindes and degrees of ſins to ſaile for Money, even the higheſt ſins againſt the law of God and nature; Hereſie, Perjury, Murder, Parricides, Whordomes, Inceſt, killing of Kings, Parents, Wives, Husbands, Children, Sodomy; for this ſee *Muſculus indinacon Rom. pontificis*. The ſeverall prices for Diſpenſations and Pardons.

100000 Years Indulgences Remark this

2. By Pardons before and after ſins and Indulgences, giving 100000. yeares Indulgence, for ſtepping out of doores and hearing a Maſſe Song. What needeth he that dwelleth at *Rome* or neer it, care what ſins he commit, let him but goe to the Church *Sanctæ Crucis*; for his very going there are got a hundred thouſand yeares of Pardon, and every Sunday a Soule out of Purgatory, and the third part of his ſins quite releaſed. Or let him but goe to the Church *Ja.* and he hath got as many years pardon as drops of raine fell that day the Church was hallowed, then which a greater raine hath not been ſeen; and this by the gracious grant of the holy Pope *Sylveſter*, who when he doubted what he had done, and whether he had ſo much power, heard a voyce from heaven that he had ſo much, and ſo it was ever ſince ſurely confirmed.

3. By allowing under Seale open Stewes and publicke places of Whordome, by receiving large Rents and Revenues from them; by diſpenſing with unlawfull ann Inceſtuous Marriages.

4. Maintaining horrible ſins and ſinners, by withdrawing all the Clergy out of the civill Magiſtrates power, to the infinite increaſe of ſin amongſt all their Religious Orders; for what impudence in ſin will cleave to that man that ſtandeth in no awe, but is ſecured from the temporall ſword? who ſhall have his Judges perhaps partiall, or from whom he hath got a Diſpenſation already, or to whom he can make good friends; and if not, the very honour of his Order will plead for him; or if no other way, he can make an appeale to the Court of *Rome* (againſt his owne Prince ſometimes) and for a little Money wipe of all.

2. Abetting the fouleſt ſins in the Laity, appointing Sanctuaries and places of protection; the Caſtles of villany, into which they let Murtherers, Thieves, Adulterers, or any kinde of Villaines flye, there they are ſafe enough from any force or civill power and Magiſtrates, whereof *Italy* and *Spaine* are full. Thus as the man of ſin is *anomos*, ſo is that Religion *antinomos*, contrary to the whole Law of God; which if we would hold as our rule, we muſt depart from this lawleſſe and impious Doctrine.

II. As

II. As we muſt depart from that Doctrine, which breaketh to peeces the rule of life, ſo alſo from that which is altogether contrary to the rule of Faith and the Goſpell, which is the onely power of God to ſalvation. But ſo is the *Romiſh* Doctrine, as appeareth in ſundry Inſtances:

Firſt, againſt the rule of Faith, they hold and conclude it to be Hereſie for any to ſay that it is not wholly in the hand and power of the Church and Pope to appoint and ordaine Articles of Faith. So the Bull of *Leo* the tenth *contr. Luth. artic.* 27. And that the Scripture dependeth upon the Catholique, that is, the *Romiſh* Church; and that if the Pope and Church change their minds and judgments, ſo doth the ſpirit of God alſo.

Secondly, againſt this rule it teacheth, That Chriſt is not the onely Prieſt of the new Teſtament, nor after the order of *Melchiſedeck*, whoſe Prieſthood paſſed not to any other. But the Pope is the chiefe Prieſt, *ſummus Pontifex*; and from him iſſue legions and millions of Prieſts, who receive power from him to offer up Propitiatory Sacrifices for the ſins of quick and dead.

Nor will they allow Chriſt as the onely Mediator, as 1 *Tim.* 2. 2. nor the onely Mediator of interceſſion, but joyne Saints and Angels with him, whereon dependeth their praying to Saints; for whoſe ſuffering, merits and requeſts men may hope to be heard. No, nor the onely Mediator of Redemption, ſeeing the Virgin *Mary* is ſhe that broke the head of the Serpent, and every hedge Prieſt ſteppeth up a Mediatour betweene God and Chriſt. Nor yet muſt he be the onely King of his Church; for to the Pope is given all power in heaven and in earth, and he is he that muſt rule from Sea to Sea; and this King of the Church maketh Lawes to binde the Conſcience, which may not be reſiſted under paine and perill of damnation.

Thirdly, againſt the rule of Faith, it teacheth, That the Merit of Chriſt is not the onely meritorious cauſe of Salvation, but men muſt hope & help to attain by their owne and others Merits, yea and may merit remiſſion of mortall ſinnes by Penance, Almes, Faſting, and other duties of Piety and Charity. That Chriſt dyed and ſuffered onely for originall ſinne, but is offered daily on the Altar for our daily offences; ſo *Aquin. de Sacre. Alt. & Ambroſius Catharinus.*

Fourthly, againſt the rule, they aſcribe unto Chriſt a phantaſticall body without demenſions, which occupieth no place, which was not onely once incarnate in the wombe of the Virgin, but in the Prieſts hands (as in the wombe) ſaith *Stella*, Chriſt the Sonne of God is incarnate and taketh fleſh. And as ſhe cauſed Chriſt to come into her wombe with eight words, *Ecce ancilla Domini, fiat mihi ſecundum verbum tuum*; So the Prieſt in his conſecration maketh him come into the Hoſt with five words onely; *Hoc eſt enim Corpus meum.* A body not like ours in all things, ſin onely excepted; for that is made of Bread, and ſo is not ours. A Body exiſting in innumerable places at once: ſo cannot ours; A body that being born opened not his Mothers wombe, as ours doe; a body that riſing penetrated the ſtone, which ours cannot doe; a body which in the inſtituting of his laſt Supper, lay hid under the ſpecies of Bread and Wine, and yet viſible to all at Table, ſo cannot ours; a Body, yea the ſame body in heaven and earth at the ſame time; inviſible in heaven, and at the ſame time viſible on earth; circumſcribed in heaven, and uncircumſcribed on earth; in heaven conſiſting of all his dimenſions, and on earth at the ſame time without all dimenſion; a body whole in heaven, and yet at the ſame time torne in peeces with teeth on earth. Now we muſt for ever depart from them in this damnable Doctrine.

Let no man ſay, the difference is not ſo great between us, but ſome agreement may be made; for though I have given but a taſte, yet are there many hundred errours more, wherin we muſt utterly and for ever forſake them, and diſſent from them. There is a little Booke ſet forth by *Heſhuſius Epiſcopus Sambienſis*, which chargeth them with ſix hundred Errors, *Anno* 1577. the Title, *Sexcenti errores pleni blaſphemiis in deum quos Romanus Pontifex in Eccleſia contra Dei verbum furenter defendit.*

And

And now this yeare Doctor *Downham* Biſhop of *Derry* dedicated a booke to our King in which he hath noted with much dilligence 50. errors againſt one of the Offices of Chriſt, *viz.* his Prophetick; how many then in proportion in all that Chaos and confuſed Religion; hence we ſee the hereſie of Popery is not a perticular hereſie, but a Catholique, ſuch as muſt be expected from Antichriſt. See *Rev.*14.9.

The thing in this ſpiritual departure, is, to practiſe and believe what they defie, aſſuring our ſelves, that they are beſt Catholiques that are moſt contrary to the Catholiks: As,

I. Ground all our Faith on the Scripture, not on the Church of *Rome*.

II. Ground our ſalvation on the onely merits of Chriſt, and not upon our owne.

III. Reſt on the onely ſacrifice of Jeſus Chriſt, who by once offering himſelfe hath taken away our ſinnes; deteſt all other whatſoever.

IIII. Ground our obedience to our Soveraign upon Gods word, and not upon the Popes braine.

This is our Spiritual departure from *Babylon*; the Corporal followeth.

Now the Corporal departure from *Babylon* to which we are from Heaven called by the voice, ſtandeth in three things.

1. We muſt refuſe company and ſociety with Idolators for theſe Reaſons.

1. To delight in their ſociety, is to delight in them among whom the Lord is not preſent, 2 *Chron.* 25.7.8. Let not the Army of *Iſrael* goe with thee; for God is not with *Iſrael*.

2. We muſt refuſe league with the *Canaanites*. Great Princes in the word of God muſt not aſſociate with them, nor make nor meddle with them, and much leſſe meaner Perſons; for godly and gracious Princes have beene deepely condemned for ſeeking their peace and proſperity, contrary to divine direction. *Deut.*23.6. *Jehoſhaphat* for all his great favour with God is condemned for contracting affinity with *Ahab*, and yet more for joyning Battel with him in *Ramoth-Gilead*, where *Ahab* was ſlaine, the Battel loſt, *Jehoſhaphat* hardly eſcaped by flight, and ſaluted at his returne by Gods Prophet in theſe words, 2 *Chron.*10.2, *wouldeſt thou helpe the wicked, and love them that hate the Lord? therefore for this thing is the wrath of God come upon thee.* And *Abaziah* the Nephew of *Jehoſhaphat* loſt his life for going in company with *Joram* againſt *Jehu*, who was annointed by the Lord to deſtroy the houſe of *Ahab* ſee; 2 *Chron.*22.7. a dangerous thing to take part with ſuch as are appointed by the Lord to deſtruction. Adde to theſe the godly King of *Judah*, *Aſa*, who was taxed with fooliſhneſſe and a falſe heart towards God in ſeeking aide of the Kings of *Aram*, to be defended from the power of *Baaſa* Kings of *Iſrael*, 2 *Chron.*17.7,8,9.

3. What fruit and expectation from their ſociety, that being members of Antichriſt, hold the truth for Hereſie, the Profeſſors thereof to be Heretiques? that in their blind obedience to the Pope and prieſts ſeeke to undermine not the Kingdome of Chriſt onely, but even the State and Common-wealth; neither can be found friends to King or Countrey, but ſeeke the ruine of all that feare God.

4. What is more common in the new Teſtament, then the many Precepts to keepe the *Jewes* from medling with *Samaritans*? as *Mat.*18.17. If he heare not the Church, let him be to thee as Heathen or Publican, 1 *Cor.*5.7. What fellowſhip hath righteouſneſſe with unrighteouſneſſe, and light with darkeneſſe, the Believer with the Infidel? and if we muſt withdraw our ſelves from every man and Brother that walketh inordinately, 2 *Theſ.*3.6. how may we promiſcuouſly upon any pretence of profit to our ſelves, or pleaſing others, aſſociate our ſelves with Enemies of God? how doe we reject him that is an Hereticke as we are expreſly commanded? *Titus* 3.10. how doe we prevent our plucking away with the Error of the wicked as are we injoyned? 2 *Pet.*3.17. See 2 *John* 10.11.

But

But alaſſe! I muſt company and carouſe with ſuch, I am linked to ſuch in bonds of nature; they are my Parents, Children, or Brethren, or my kindred, or in civill reſpects, they are Magiſtrates or Maſters or Neighbours; how can I ſhift of theſe?

To ſuch as chuſe not ſuch ſocieties, but are forced and grieved to dwell in *Meſech*, I anſwer: It is not ſimply unlawfull to be converſant with *Papiſts*; for Chriſt kept company with *Publicans* and great Sinners, *Mat.* 9. 10. Saint *Paul* would not give a believing Wife leave to depart from an unbelieving Husband, if he would dwell with her, 1 *Cor.* 7. 13. But with theſe cautions thou mayeſt converſe with them.

1. If thou beeſt carefull to ſettle thy ſelfe in ſound knowledge and ſtrong faith to diſcerne a difference between truth and falſhood, and a ſound love to the one, and hatred to the other.

2. If thou beeſt not tyed to communicate with them in their falſe worſhip; but if thou beeſt in feare and danger to be drawne to Idolatry, thou muſt cut off ſuch fellowſhip; if Law of nature ſuffer, no Band muſt bind thee againſt God and his true worſhip.

3. Thou muſt live unreprovably, and without juſt blame, leaſt thou hurt and harden them; and indeavour to perſwade them to ſound Religion, watching over thy weakneſſes, leaſt the bewraying of them ſet them further off the Goſpel of Chriſt.

4. Amongſt ſuch, in all thy courſe let them ſee thou ſeekeſt not thy owne profit but theirs by thy companying with them.

5. Beware leaſt under any colour of friendſhip thou yeild unto their voluptuouſneſſe nor prophanneſſe, no nor yet in hope to draw them to the truth eaſier to mingle in their falſe opinions or worſhip, as knowing that the leaſt evil may not be done for the greateſt good.

II. We muſt depart from them in Marriages: For,

Firſt, the commandement of God, 2 *Cor.* 6. 14. be not unequally yoked, and 1 *Cor.* 7. 39. we muſt marry onely in the Lord, not againſt him.

Secondly, the danger of this ſin; the faithfull party is in danger of falling away from the Lord; the reaſon is expreſly added in the Law, *Deut* 7. 3. Hence was it that the Children of *Iſrael* marrying with the daughters of *Moab*, thereby fell into Idolatry, *Numb.* 25. 1. 2. And *Salomon* himſelfe fell away upon the like occaſion, 1 *King.* 11. 1. Let no man thinke himſelfe wiſer, ſtronger and dearer to God then he; and *Joram* at the inſtigation of his Wife, forſaking the true worſhip of the Lord, followed the ways of the Kings of *Iſrael*, 2 *Chron.* 21. 6. 13.

Thirdly, the greatneſſe of the ſin which is thought ſo ſmall: For,

1. It is a high tranſgreſſion and abomination in *Iſrael*, that *Judah* ſhould marry the Daughter of a ſtrang god, *Mal.* 2. 11.

2. It is a prophaning of Gods covenant and of the name of God, a contemning of the Brethren and true worſhippers, and a polluting of the Word of God which ough to be holy and undefiled. See *Ezra* 9. 2. and 14. and therefore *Ezra* and *Nehemiah* with great zeale beginning to renew Gods Covenant with his People brake off ſuch marriages, *Ezra* 10. 11. *Neh.* 15.

Fourthly, The greatneſſe of Gods wrath againſt it, expreſſed

1. In the reproofe of *Jehoſhaphat* by *Jehu* that had made affinity with *Ahab*, in taking for his ſonne *Joram Athaliah* the Daughter of *Ahab* to wife, 2 *Chron* 19. 2. and *chap.* 21. 6.

2. In ſevere threatnings, *Mal.* 2. 12. the Lord will cut off the man that doth this, both the Maſter and the Servant out of the Tabernacle of *Jacob*.

3. In fearefull execution, for the old World was drowned for ſuch Marriages.

Fifthly, we are therefore to fly ſuch matches with Idolators, leaſt we advance ſo much as in us lieth the Kingdome of Antichriſt; for Antichriſt ſhall ſeeke

hereby to erect anew his decayed Kingdome, although it ſhall not prevaile all wayes, *Dan.*2.43. they ſhall mingle themſelves with the ſeed of men, but they ſhall not joyn one with another;as Iron cannot be mixt with Clay;that is, they ſhall by marriages and affinities ſeeke to make themſelves ſtrong, but they ſhall never be joyned in heart.

III. We muſt alſo depart even from their City and Princes that are the ſpeciall favorites of Antichriſt, that we may avoid the reveng that muſt be inflicted on that miſerable and accurſed eſtate, as the *Jewes* fled to *Pella* from *Jeruſalems* deſtruction; and now if any fleſhly mind with *Lots* kinſfolkes make a mocke of *Lots* voyce calling them out of this *Sodom*; let them ſtay, and ſcorne till the fire of that wrath fall on them as on the reſt of their curſed Inhabitants.

Vſe 3. Bleſſ God that we are departed from them; let them exclame we are departed from the Church; we departed not from them til they departed from Chriſt and Chriſtian Religon.

Secondly,we departed not till the Spirit of God called us from amongſt them; and are not *Sbciſmaticks* for that,but ſhould have been if we had ſtayed any longer.

Thirdly,we are not departed from Gods fold, but as *Abraham* we are departed out of *Chaldea* where they worſhip ſtrange gods.

Fourthly, we are not moved that they claime themſelves ſtill to be the Catholicke Church; ſo did they profeſſe themſelves *Jewes*, but were not, but the Synagogue of Satan and Antichriſt.

Fifthly,Neither that they diſclaim us as Heretiks no other wayes then *Athaliah* who having ſlaine all the Kings ſeed ſhe could come by, cryed treaſon, treaſon, againſt whom ſhe her ſelfe was chiefe Traytor; ſo they cry Hereſie,Hereſie; imputing to us what they in higheſt manner are guilty of, maintaining and defending a Catholike and Antichriſtian Hereſie.

Sixthly, he is not to be concluded to have left or run out of the Church, who goeth out bodily, unleſſe he ſpiritually forſake the fountaine of Chriſtian verity. We have gone out from them bodily, they from us ſpiritually and from the truth; we from them in reſpect of place, they from us in reſpect of faith; we have left them the foundation of the Wals, they with us the foundation of the Scripture; we departed from them in reſpect of the eye of man, they from us in reſpect of Gods judgement,and hapyy are we in our ſeparation.

Sbiſmaticks are they which rent themſelves from the true Church, which they are not; and for their Title of Hereſie, we boldly affime with *Paul*, that in the way which they call Herefie,we muſt worſhip the God of our Fathers.

Vſe 4. Beware of Apoſtacy and falling backe to Popery again. When God had delivered *Egypt* by a mighty hand,they hainouſly provoked the Lord *Exod.*16 3. and unthankfully wiſhed themſelvs in *Egypt* again;and when the Spies of theLand returned and diſheartned them,they wil to *Egypt* in al haſte,*Num.*14.4.*Let us make a Captain,and returne into Egypt.* Oh wofull people thus to harden themſelves in ſin and haſten their vengeance !God hath delivered us with a mighty hand from this ſpiritual *Egypt* of burthens and blindneſſe, and ſet us moſt graciouſly forward towards our *Canaan*,vouchſafeing us the pillar of the Cloud and fire to guide us, as *Manna* to feed us, the water out of the Rocke to refreſh us; but with no leſſe hatefulunthankfulnes we look back apace to our former bondage; the garlik and Onyons of *Egypt* are bettter liked of many then the Lords extraordinary proviſion; and therefore the very face of our times, and declining from the ſoundneſſe of Religion do call aloud on the Miniſters of God to uſe what preſervatives they may on all occaſions againſt this hatefull ſin of Apoſtacy, which commeth in as an armed man amongſt us,I need not,nor will ſpeak of the increaſe of *Papiſts* of late yeares, nor of the number of their Prieſts amongſt them, which a grave Prelate of the Land four yeares agoe in an honorable and publike place of juſtice averred to be increaſed an hundred for one (for vermine multiply infinitely) nor of their Maſſes which were ſaid many yeares ſince to be as many as Sermons

in

in *London*, and that at *Pauls* Croſſe; nor of the unſpeakeable increaſe of Recuſants, nor of their boldneſſe and ſtrong hopes againe to rule the Roſt. My voice cannot reach this which is to convict Apoſtates or worſe.

But there are no ſmall degrees of Apoſtacy apparent in common Proteſtants, and ſuch as fill our Aſſemblies, who either never had any love, or are falne away as *Epheſus* from her firſt love: For,

Firſt, how ſlightly doe moſt men entertaine the high and invaluable ordinances of the word and meanes of Salvation, either carried away with the whiſpering of falſe Teachers that ſay indeed the word preached is neceſſary for the planting of a Church and gathering of a People, but not ſo neceſſary when the Church can go alone; it is more indifferent; or elſe by that Atheiſticall poſition that there is too much preaching, and men may have too much knowledge, and this often preaching maketh men but new-fangled, giddy, factious; Oh blaſphemous and monſtrous, beſeeming and befitting Popiſh Doctrine! What doth every veſſel run over? doth the Word dwell in our Houſes and hearts as the Judge of all our corruptions, and the guide of all our wayes? have we too much *Manna*, or doe we ſurfeit of the grace of God? Oh that indeed all Gods People did prophecy! but *Atheiſts* will never ſay *Amen* to it.

Secondly, moſt men hold it ſufficient to be no *Papiſts* in Profeſſion, though they are ranke *Papiſts* in Ignorance and prophanation, and are not theſe in the the high way to become *Papiſts* in profeſſion? they come to Church and heare, and Sermons they muſt have for ſtate and ornament, and to maintaine a name and forme of godlineſſe, and ſo farre imbrace the word as to make up a carnal peace; but for the power of Gods word which ſhould bring him to repentance and mortification, he rejecteth and contemneth, wiſhing rather a *Zedekiah* to flatter him in his ſins, or an *Amaziah* to promiſe him a neerer way to heaven, ſome Libertine teacher to inſtruct him not to be too ſcupulous. How many feare the Word, and yet live in knowne ſinnes againſt their conſciences, that are willfull in exceſſes and vanities, and will not be reclaimed; that live in the cuſtome of ſwearing or lying, or prophaning the Sabboth, that can willfully defend profitable and pleaſuring ſinnes, and are not theſe men fit to make *Papiſts* and Idolators as prophane Proteſtants?

Thirdly, how doe moſt men by their policy ridge and frame to their Religion, in the matters of Religion conſult with fleſh and blood, *Gal.*2. that frame to the examples of great ones, and the ſtreame of times, and the lawes of men, and the tract of the multitude? theſe are in the high way to any deluſion; times will make them any thing but good men; they never yet concluded of the religion they meane to dye in. Note

Fourthly, when men are called to holineſſe and zeale, they are afraid leaſt they ſhould be accounted ſingular, preciſe noted men, nay many have grown to a better temper and have become more wiſe, more ſober in their profeſſion, condemning themſelves before as too raſh, and indiſcreet, but not without juſtifying thiir Apoſtacy.

Fifthly, how doth the common Proteſtant eſteeme of him that is truly religious? is not he hated and reproached as an hereticall Puritan? doth not every mouth almoſt ſay that *Papiſts* are far better then ſuch? for why ſhould not *Barrabas* be preferred before Jeſus Chriſt? do not men generally and apparently ſhun and forſake the fellowſhip of Gods People while they can conſort and conſent with *Atheiſts*, *Papiſts*, and the like, conſtantly chooſing ungodly men for their neareſt Freinds and Companions?

Sixthly, good men moleſted, rejected for being too earneſt againſt Papiſts.

We ſeeing the neceſſity of this Exhortation, let us conſider;

I. Firſt, the Commandement of God, *Heb.*12.11. *Take heed that no man fall from the grace of God*: wherein the Apoſtle implyeth 1. That many in the viſible Church ſhall fall away from the ſound Doctrine of Grace, unto the apoſtacy of Antichriſt; for this was long before predicted, 2 *Theſ.*2.3. 1 *Tim.*19. and no

marvel, ſeeing even ſome Diſciples that heard the bleſſed Doctrine of Grace from Gods own mouth, and had a while followed him, fell away from him, *Joh.6.66.*

Secondly, that it is a dangerous thing and a wofull condition, whether we look to the ſin, which is a degree to the ſin againſt the holy Ghoſt, as *Heb.6.6.* to which repentance is denyed.

2. Or to the Perſon, who is declared to be a man of an evill and deceitfull heart, to depart, *Heb.3.12.* a man rejected and reprobated of God, 2 *Theſ.2.10.* Antichriſt prevaileth in them that periſh; and this ſinne of perpetuall Apoſtacy befalleth not the Elect, *Mat.24.24.* 2 *Tim.3.10.* The foundation of God abideth ſure, *Heb.10.38.* And if any withdraw himſelfe, it is to perdition, and Gods ſoule hath no delight in it.

Thirdly, or to the puniſhment of it, *Heb.10.26.* If we ſin willingly after the knowledge of the truth, there remaineth a fearfull looking for of judgement and violent fire to devoure the adverſary; and for temporall judgements, 2 *Chron.28.6. Pekah* ſlew of *Judah* ſix ſcore thouſand in one day, becauſe they had forſaken the Lord God of their Fathers. Many have bin and are the horrible ſinnes and corruptions in this Church and Land, as was many times in *Judah*; but while we have the Miniſters Gods ſervants in any requeſt, God exerciſes lenity and patience to us, as to them. But if once we utterly abandon Gods holy Word, and perſecute ſuch as would reclaime us, there will now be no other but utter deſolation, as with them, 2 *Chro.36.15.* If once Gods Word be ſet aſide, and Popery prevaile, farewell for ever our proſperity.

II. What a lamentable perverting of Gods Ordinances and Grace, by the continuance of meanes, by which we ſhould grow to perfection, to grow backward; as if by eating the beſt dainties men ſhould conſume more; and ſurely the plague is greater then the ſenſe of it; that the greateſt bleſſings of God are generally ſo diſeſteemed, that the enjoying of them little differeth from the want of them.

III. A man that falleth from the truth of the Goſpell to Popery, muſt be concluded to be

1. An extraordinary ignorant man, whom the Divel hath blinded by ſtrength of deluſion, as a man that in the darke exchangeth a piece of pure Gold for a Counter, and vouchſafeth not to weigh or try it, if the Goſpell be now hid; even ſo is he that changeth Chriſt for Antichriſt, truth for lyes, light for darkneſſe.

Secondly, an extraordinary vicious man, and wilfully bent to cover his ſin; he will not take the yoke of Chriſt upon him, nor can brooke the Doctrine of Mortification, but will betake him to a natural and libertine Religion, which admitteth him for money to doe what he liſt. What marvell is it, if Whores and Thieves, and notorious offenders turne Papiſts, becauſe at an eaſie price they can obtaine a plenary pardon and remiſſion of all their offences, that are ſweet morſels to forgoe?

IV. Conſider, That of all fals the fall from the grace of God is moſt dangerous; both in reſpect of

Firſt, the wilfull rejecting and treading underfoot Gods truth, and that precious blood by which it was purchaſed.

Secondly, the difficulty of returning backe; the deſcent is eaſie, but the return is up-hill.

Thirdly, the miſery of abiding out of the houſe of God, as in the inſtance of the prodigall Son being abſent from his Father.

Fourthly, the curſe of God denounced, and everywhere ready to overtake the Apoſtate. *Jer.17.6. Curſed is he that withdraweth his heart from the Lord.*

Fifthly, the deteſtation of God againſt ſuch expreſſed, terming them Dogges, Swine, returning to the vomit and wallowing in the mire; and the Scripture concludeth of ſuch, better it were to fall into the Sea with a Milſtone about their necks, then thus to fall.

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FINIS.

PETER HIS REPENTANCE.

Shewing, among other things, these two Points for edification.

I. What weakenes remaines in Gods owne Children, especially in times of triall and danger; and so, what little cause they have to trust their hearts, or be confident of themselves, but get to be strong in the Lord, and in the power of his might.

II. What is the power of Gods grace and Covenant, for renewing his Children by repentance; and so, what encouragement they have to return after every fall, and goe on in their course of Watchfulnesse, Humiliation, Prayer, and magnifying of *Jesus Christ*.

By Dr. THOMAS TAYLOR.

ROM. 11.12. Be not high minded, but fear.

Non proponitur tibi exemplum cadendi, sed si cecideris, resurgendi, Ambros. in Psal. 51.

Sit casus majorum, tremor minorum.

LONDON:
Printed for *John Bartlet*, dwelling at the signe of the guilt Cup neere St. *Austins* Gate, 1653.

The good hate to sin, for the love they bear to virtue
the wicked for the fear they stand in of punishment.
So in Peter was a sorrow and grief, for that he had
offended God: in Judas for his torment insuing, not for
the sin it self. This difference hath the Heathen Poet
Horace described in this his Poem:

The good avoid offence for vertues sake:
The wicked to abstain base fear doth make.

Samuel Pattison St. Neots
Octr 13: 1799

BRITISH MUSEUM

PETERS REPENTANCE.

MARKE 14.27.

And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the Shepheard, and the Sheepe ſhall be ſcattered.

Verſ. 28. *But after that I am riſen, I will goe before you into Galilee.*

Ver. 29. *But* Peter *ſaid unto him, Although all ſhall be offended, yet will not I.*

Ver. 30. *And Jeſus ſaid unto him, Verily I ſay unto thee, That this day, even in this night, before the Cocke crow twice, thou ſhalt denie me thrice.*

Ver. 31. *But he ſpake the more vehemently, If I ſhould dye with thee, I will not denie thee in any wiſe. Likewiſe alſo ſaid they all.*

IT hath beene ſaid of old, that the Patriarkes and holy men of God inſtructed the Church as well when they erred and fell into ſinne, as when they delivered wholſome and ſound Doctrine. Which may be particularly inſtanced in the Apoſtle *Peter*, who in his two Epiſtles hath left us very good inſtructions for our Faith and Obedience, and againſt Deceivers: and in theſe paſſages of the Goſpell is propounded to us as a Patterne of humane frailty in his fall, and of Divine power in his riſing and repentance; both which inſtruct Believers concerning the ſtrength of corruptions remaining in them, concerning the weakneſſe of their graces, their need of renewing faith and repentance, their need of humility, feare and watchfulneſſe, the mercy of a pardoning God, what thankfulneſſe they ſhould returne for that mercy, and for the certainty of perſevering in the eſtate of grace, though with many failings and hoblings in the way.

Inſtruunt Patriarchæ, tam errantes, quam docentes.

But firſt in generall, concerning all the Diſciples; we have here a *Prediction* of their diſperſion, *ver.*27. all of them *offended in him*: together with a *confirmation* of

Parts of this Hiſtory.

of it by a teſtimony of the Prophet *Zacharie*, *the Shepheard ſmitten, and the Sheepe ſcattered, ver.*28. To which Chriſt ſubjoynes a *conſolation*, namely that he and they ſhould have a joyfull meeting together againe after his Reſurrection; with the place where, *in Galilee.*

Particularly of *Peters* fall; firſt we have the *occaſion* of it, that is, his raſhneſſe, ſaying once or twice, he would ſticke to Chriſt though all ſhould leave him, *ver.* 29. Then our Saviours *checke* thereto, *ver.* 30. firſt admoniſhing him of his fall, *thou ſhalt deny me:* ſecondly, the determinate number of his fals, *thrice*: thirdly, the time, *this day, even this night.* Fourthly, the ſigne he gives him, *before the Cocke crow twice.* Whereunto *Peter* replyes more ſtifly, *ver.* 31. *to dye with him rather then deny him.*

Afterward, when this prediction is to be acted; we have firſt the Occaſion of *Peters* fall, partly in his going into the Prieſts Hall and warming himſelfe by the fire, partly in the Prieſts Maids, who charged him with adhering to Chriſt, *ver.* 66, 67. Secondly, his fall it ſelfe, *ver.* 68. whoſe particulars with the circumſtances and aggravations, we ſhall meet in treating of the words.

Laſtly, for his Repentance; we have firſt the time, *then*: ſecondly, the meanes, both *externall*, the crowing of the Cocke, and Chriſts looking backe upon *Peter*; *and internall*, *Peter remembred* the words of our Lord, and *weighed* them well: thirdly, the manner of his Repentance, *he went out and wept bitterly.*

ἐπιβαλὼν quum animadverteſſet. *Bez.*

In all which we ſhal finde uſefull notes and inſtructions for the uſe of edifying, that we may avoyd the like falling into like dangers; or, if we fall, we may at leaſt recover all by the like repentance. And firſt of our Saviours Prediction.

All yee ſhall be offended because of me this night, &c.

HE prediceth both their fall and [illegible] and his grace, that they might not deſpaire though [illegible] great; but come againe by repentance, and take hold of his grace.

Many offended in Chriſt, and how.

Note 1. How Chriſt is a rocke of offence; he ſaith not, you ſhall be offended *by me*, but *in me.* In my infirmity, humanity and baſe eſtate; for Chriſt was never a cauſe *active* of offence, never gave juſt cauſe; but *paſſively*, an occaſion of offence, as a rocke offends no man, but a blinde Man fals and offends at the rocke; Not properly and Actively, but accidentally and Paſſively; ſo Chriſt offends none: but ſo many are the ſcandals about and concerning Chriſt, as he pronounceth him bleſſed that is not offended in him.

1. Some are offended at the baſeneſſe of his Birth; *Is not this the Carpinters Sonne?*

2. At the place of his Education; *Can any good come out of Galilee?*

3. At his Doctrine; theſe are *hard ſayings, who can beare them?*

4. At his Miracles; *he caſts out Divels by Belzebub.*

5. At his converſation [as] too licentious, *Mat.*11. *Johns Diſciples Faſt, &c. A Wine-bibber, Glutton.*

6. At his Company; *He converſeth with ſinners, Luke* 5.

7. At his Allegiance; that he *payes not tribute, Mat.*17.

8. At his Croſſe and Paſſion; *We Preach Chriſt crucified, a ſcandall to the Jews.*

1 Cor. 1. 23.

But what marvaile of all this, that Scribes and Phariſees, blinde guides, and blinde People led by them, take offence by Chriſt, when even his Diſciples and all they take offence at his lowe eſtate and Paſſion, immediately before warned by his own mouth?

But ſee how prone we are to offend our ſelves in Chriſt; ſay not as the *Jewes*, Had we lived in the dayes of our Forefathers, we would not have ſlaine the Prophets; ſo, had we Chriſt among us, we would not be offended; for every one almoſt is offended in him: Thus,

Chriſt comes in the Preaching of the Word; but that is a breach and fooliſhneſſe,

neſſe, yet without this *fooliſhneſſe of Preaching* you ſhall never be ſaved; thou wouldſt have heard Chriſt on earth hadſt thou lived; no; He that heareth you, heareth me; and contrary. 1 Cor. 1.21.

Whatſoever Chriſt ſpeakes, thou wouldeſt not be offended; but nothing the Miniſter ſpeakes but offends thee. If Chriſt ſhould bid thee leave thy Uſury, thou wouldſt not be offended at him. If his Miniſter in his name bid thee, it offends thee.

If Chriſt ſhould ſay to thee, *ſweare not at all, loue your enemies, in giving honour go one before another, redeem the time*, play it not away, put off vaine faſhions in Apparell, &c. you would not be offended. But he hath ſaid it, and his Preachers cannot ſpeake it after him, but thou art offended. James 5. Mat. 5. Rom. 12. Epheſ. 5.16.

If Chriſt ſhould bid thee take up his Croſſe and follow him, thou ſayeſt thou wouldſt not be offended; but the Croſſe of the Goſpell ſo offends thee, thou wilt rather part with the Goſpell then ſuffer a word of diſgrace for thy profeſſion; is not this to be offended at Chriſt? Chriſt comes in his Servants that hold forth the word of life by holy profeſſion, and expreſſe the vertues of Chriſt, and abſtain from the evils of the world; thou abhorreſt them, canſt not abide them, a packe of diſſemblers; thou wouldſt be an enemy to Chriſt and his Apoſtles.

Note 2. Marvaile not that the moſt of the world be offended at Chriſt this day; if the Apoſtles could be ſo offended at his very perſon, how much more the world at his profeſſion? as in the dayes of the *Jewes*, *Iſay* 8. 18. *Behold, I and the Children thou haſt given me, are as ſignes and wonders in Iſrael.* Holy profeſſion offends at this day.

Chriſts owne Diſciples who were mirrours in the world, were counted monſters in the world; and thoſe that lived as Angels, were as *gazing ſtocks to men and Angels*, 1 Cor. 4. 9.

The holy religion of Chriſt was once everywhere counted as *Hereſie*, *Acts* 28. 22. ſo is it among Chriſtians; but ſhall we count it Puritaniſme, which is a vile Hereſie? or is the Doctrin which we Preach and you profeſſe a Sect? if it be a Sect, better be no man then not of this Sect. Acts 24.14.

Note 3. Comfort to godly Preachers and profeſſors of Religion; if the world be offended in them, it was ſo in their head before them. And the ſervant is no better; and they are offended in them that would be offended in Chriſt himſelfe; be content as Chriſt; and for no other cauſe in them then that in Chriſt, and the light being the ſame, if it offended in the Head, it will in the Members; Chriſts Doctrine tended to Mortification, and croſſed wicked mens luſts; if thine doe ſo, as the world was offended in him, ſo will it in thee. Chriſts life was holy and innocent, and actually reproved the corruptions of the world, and this was another cauſe of offence. If thy life doe ſo, all looſe perſons, Teachers or others will be offended in thee; Chriſts Miniſtry was powerfull againſt ſinne, *not as the Scribes*, but *with Authority*; this was an eye-ſore to blinde guides. If thine be ſo, then it will be an offence and pricke in the eyes of numbers. Comfort to godly Preachers and profeſſors. Mat. 7.29.

Chriſts whole courſe was ſo gracious, ſo profitable, as God teſtified with him everywhere that he was with him; here was a matter of envie: If God teſtifie with thee, envious men will teſtifie againſt thee; For if we let him alone, all men will beleeve in him.

Note 4. Let our care be, that the world may not juſtly be offended *by us*; and if *in us*, it was our Lords caſe, and our comfort ſhall be, men are not ſo much offended in us, as in Chriſt in us. Offend none juſtly.

Chriſt never offended any man, yet what loads of ſlanders carried he to ſanctifie ours?

Queſt. How ſhould a Chriſtian ſubject to offence carry himſelfe, to ſtop the mouthes of wicked men, when nothing he doth never ſo carefully and juſtly, but is traduced, himſelfe ſlandered, wronged, abuſed?

Surely thus we muſt reſolve:

1. That innocency, wiſdome, goodneſſe, will not free us againſt the worlds malice,

malice, no not if it were equall with Chriſts, no more then it did with him; but before Gods tribunall and equall hearing of men.

2. That Dogs will bark at Strangers, though they neither make nor meddle with them; and a wiſe Traveller (ſhall make himſelfe worke enough to ſtop every Dogges barke) will goe on his way, and eſteeme it as the barke of Dogges.

3. Labour to give no offence; and if Chriſt in thee offend any, let them ſtumble and fall; for to this they were appointed.

A trial of true religiouſneſſe.

Note 5. A Rule for the choice of our Religion, or the triall of it. Chriſtian religion is a generall offence to the wicked, as Chriſt the ſubject of it; moſt of the world are offended with it, as Chriſt himſelfe was left of followers, friends, Diſciples, kinsfolkes; and ever ſuſpect that way the moſt walke in, that is the broad way; the greater part ſtill is againſt the better part.

Few ſhall be ſaved, few beleeve, few finde the narrow way; Chriſt hath but a few Diſciples, and they for a time offended in him too.

Diſlike not that Religion which hath but a few; a few haire braind fellowes onely run to Sermons, and are ſo preciſe, ſay ſome. But chooſe thou the broad way at thy perill, and eſteeme thy Religion as the Papiſt his, by Multitudes.

Good men muſt chooſe theirs by Truth, and that is a deare commodity in the hands of a few; and you muſt make this your wiſdome to goe rather by the guide of a few that have their eyes to ſee their way, then of Multitudes that are blinde and diſcerne nothing.

For it is written, I will ſmite the Shepheard, and the Sheepe ſhall be ſcattered.

COnfirmation of the former Prediction, by a teſtimony of *Zachary* 13.7. Chriſt gives here a twofold reaſon of the Diſciples ſcandall.

1. It was *foretold*; the Prediction muſt be accompliſhed.

2. Becauſe the Shepheard was to be *ſmitten*. they as Sheepe muſt be *ſcattered*.

Scope.

The Scope of which place is, to prove Chriſt the true Paſtor of the Flocke, even by his ſmiting and abaſement; and ſo moſt aptly alledged that the Diſciples might have matter of ſtrength and comfort thence where they ſtumbled and offended themſelves.

Divine concluſions differ from humane.

How different Divine concluſions are from humane, and how contrary Gods ſpirit is from mans in drawing concluſions! Humane reaſon ſaith thus, Chriſt is ſmitten, and therefore he is not to be longer followed as a Guide: the Diſciples themſelves fall off from him; but Divine reaſon concludes cleane contrary; Chriſt is ſmitten, and therefore is the Shepheard to whom the Sheepe ought to cleave and not ſcatter themſelves; ſo *Iſaiah* 53.4. *Becauſe he was ſmitten of God and humbled*, proves him to be our Meſſiah and Redeemer.

Reaſon ſaith, That is not the true Religion which is ſo oppoſed and contradicted by Jewes, Turkes, Papiſts, held but by an handfull of men; the Spirit ſaith, that is true Chriſtianity which is ſo reſiſted; never was the Sun ſo beſet with darke clouds as Truth with oppoſitions. As therefore that Chriſt is the true Meſſiah, becauſe he is a *ſigne of contradiction*, whom now *Herod* ſeekes to kill, the Scribes and Phariſes are deadly enemies unto: ſo is that true Chriſtianity, which the world oppoſeth.

Luke 2.34.

Humane reaſon ſaith, That cannot be the true way which ſo few walke in; can ſo many Ages, ſo many great Perſons be ſo deceived? the Spirit ſaith, therefore it is the right way, becauſe ſo *few finde it*; *not many great ones*, wiſe, learned, &c. as not many, but a few meane Fiſher-men followed Chriſt himſelfe.

Mat.7.14.
1 Cor.1.26.

Reaſon ſaith, they cannot be deare to God, who are ſo afflicted and ſmitten; the Spirit from thence concludes them *Sons of God*, *Heb.* 12.6,7.

Vſe 1.

Vſe 1. Vnſafe therefore it is to follow our reaſon for our guide in divine things; no, be ordered by the word and rules, of Religion.

2. And we learne to deny our ſelves which is the firſt leſſon in Chriſtianity, *Mat.* 16,24.

I will ſmite the Shepherd.

WHO is the Shepherd? Chriſt himſelfe, *Iohn* 10. *I am the good Shepherd.* Chriſt hath as many names as Benefits.

Chriſt according to his many benefits hath many names.

1. He redeemed us, and thence called the *Redeemer* of *Iſrael.*

2. He rules us by his Spirit and grace, and thence called the *King* of the Church.

3. He feeds us, and called thence the *Bread of life.*

4. He refreſheth us, and thence called the *Water of life.*

5. He enlightneth us, and thence called the *Light of the World. Iohn* 8.12.

6. He eternally appeaſeth the Father, ſo called our *high Prieſt*, and here *our Shepherd.*

Queſt. Why?

Anſw. Becauſe promiſed, *Ezek.*34.23. *I will ſet up one Shepherd over them, and he ſhall feed them*, and accordingly performed all offices of a good Shepherd.

So here called *a Shepherd*, a name of great love and ſweetneſſe.

Chriſt why called a Shepherd.

1. As deſcending of ancient Patriarks who were Shepherds, and they Types of him, *Abel*, *Jacob*, *David*, *Moſes.*

2. He *knows his Sheepe*, and *markes* them for his owne. *Iohn* 10. 3. 14. And God ſets his *ſeale* on them, 2 *Tim.*21.19. knows them by name, as *Cyrus* his Souldiers.

3. He *feeds* their Soules and bodyes in *greene paſtures*, *Pſal.* 23. and drives them to the ſweet ſtreames and waters of comfort, by the paths of grace and righteouſneſſe.

4. *Defends* them from the Wolfe and enemies, being timorous, ſimple, weake, ſhiftleſſe creatures, to flye, reſiſt, or ſave themſelves; as *David* met the Lyon and Beare, and ſlew them, and ſaved the Sheepe, 1 *Sam.* 17. 34. ſo this Shepherd goes on to meet the Adverſaries, and to give his life for the ſheepe. Oh wonderfull love, and accordingly to be much magnified! this good Sheepherd watcheth over his Flocke with his eye never abſent day nor night, ſleepeth not by night as other Shepherds, but keepeth our bones, *Pſal.* 34. 20. numbers the haires, *Mat.* 10.30. obſerveth Enemies and turneth them back, *Pſal.* 56 9.

One Sheep may forget another, as the Butler did *Joſeph*, but Chriſt cannot forget any of his Flocke.

5. *Nouriſheth the young* and tender Lambes, *Iſa.*40.11. breakes not bruiſed reedes, ſuffereth not his to be tempted above their ſtrength.

Seekes them ſtraying, rejoyceth in finding, as in the Parable of the loſt Sheep; ſeekes and ſaves them that are loſt, cures the diſeaſed; if the diſeaſed be contagious, removes it till it be cured, waſheth them in the ſtreames of his blood, and every way ſaveth.

7. He *bringeth them to the Fold* { 1. Of grace. 2. Of glory.

So of Chriſts Title.

2. This Shepherd muſt be ſmitten; namely, with ignominy, reproach, grievous ſtrokes, death and the Sword; ſo in *Zachary*, *Sword, ariſe and ſmite, &c.* Zech. 13. 17.

Queſt. What had he deſerved?

How Chriſt is Gods fellow.

Anſw. He was *fellow of the Lord*, not onely in familiarity of grace, but conformity of nature; for none can be Gods *fellow* which is not of the ſame nature; what fellowſhip betweene abhorring natures? therefore he was more pure then the Sun, and no ſpot in him from top to toe, but all perfection of grace; he was not therefore ſmitten for his own ſake, but ours; ſo *Iſa.*53.5. he was wounded for *our tranſgreſſions.*

By whom he was ſmitten.

3. Who ſmit him? *I will ſmite him.*

Object. The Original in *Zachary* ſaith; *Sword ſmite, and riſe upon the Shepherd.*

Sol. The Evangeliſt or our Saviour reſpecting ſenſe rather then words, thus changeth them.

2. The Prophet ſpeaketh prophetically, Allegorically, obſcurely, in a compared ſenſe.

But now the accompliſhment of a Prophecy being the beſt Expoſitor, he ſpeaks according to the accompliſhment plainly and without obſcurity.

3. In both Phraſes nothing elſe is ſignifyed but that all that trouble and perſecution of Jeſus Chriſt was moved according to the will and counſell of God, as *Act.*4.28. *Herod* and *Pilate met to doe whatſoever thy hand and counſell determined*: the Prophet in the commandement to the Sword expreſſeth the counſell of God; the Evangeliſt the hand of God in the death of Chriſt.

Object. But he was ſmitten by the high Prieſts and *Jewes* who ſlue him.

Anſw. The hand and action of God was in it latent, the actions of the inſtruments were apparent, Gods hand was ſecret and hid to them, and therefore they ſinned highly in bringing Gods purpoſe to paſſe.

Object. That God had a counſell ordaining and permitting this ſin we grant; but that he had a hand in the ſin, is hard to ſay.

Anſw. Saint *Luke* addeth alſo, that God had *a hand* in this action, but more improperly then counſell; for this hand wrought not with them in the ſin, but moderated, guided, reſtrained and over-ruled the ſin to his glory and Chriſts advancement.

Vſe 1. In that Chriſt is the Shepherd, comfort our ſelves in his { 1. Love. 2. Care.

Comfort in Chriſt our Sheepherd.

1. Love; more Love is included in this word *Shepherd*, then if he ſhould call himſelfe our Father, Brother, Kinſman; the good Shepherd gives his life for his Sheepe, which every Father and Brother will not doe.

2. Care; the Sheep need care for nothing but the Shepherds preſence, *Pſal.*23. *The Lord is my Shepherd, I ſhall want nothing*; that is, nothing that is needfull and good; *Jacob* was a carefull Shepherd as any was, yet loſt ſome Sheepe; ſome loſt, ſome ſtolne, ſome torne, *Gen.*31.39,40.

But the care of this Shepherd is ſuch as he loſeth none whom he hath choſen. *Iob.*17.12.

Moſes was a carefull Shepherd of Gods People, but ſometimes weary, ſometimes grudged at the great burden and charge, *Numb.*11.11. But Chriſt was obedient even unto the death.

Be patient in all ſmitings.

Vſe 2. In that Chriſt was ſmitten with the Sword; learne patience in all afflictions and croſſes, ordinary and extraordinary, *Heb.* 12. 2. *Run with patience the race before us looking at Jeſus.*

Are we ſmitten with tongues of men, ſwords of men? ſo was the greene Tree; the dry may be contented.

1. He ſuffered for no neceſſity or deſert, but by voluntary humility; we deſerve even fiery tryals.

2. He not for his cauſe, but ours, and ſhall not we for his?

3. He deſpiſed the ſhame, and why ſhould not we doe ſo?

4. The end of his croſſe was the exaltation at Gods right hand, and we expect the ſame end.

Mourn for ſin which cauſed Chriſt to be ſmitten.

Vſe 3. Of admonition; in that he was ſmitten for us, ſee it affect us with ſorrow that we by ſin drew out the Sword againſt Chriſt; Oh that we could cry out of our ſelves and ſins, who brought Gods companion, and as the Apoſtle ſaith, one who thought it no robbery to be equall with God, to abaſe himſelf as a Servant, as a Sinner, to be ſmitten and ſuffer death as a malefactor, *Phil.* 2.6. how ſhould it humble us? looke on him whom we have ſmitten and mourn.

Againe we ſhould ſtir up our ſelves to thankefulneſſe, that he who was Gods com-

companion in grace and nature, would be content to be ſmitten for us, that by his ſtripes he would heale us; had the ſtroke for the leaſt ſinne light upon our ſelves, it could not be but eternally mortal; now he having put himſelfe betweene the blow of Gods ſword and us who had deſerved the deadly blow, to him belongs all the praiſe of our peace and freedome; if a man ſhould keep a blow off us with the loſſe of his life, we would be ſorry and thankfull for ſuch a friend; nay if loſſe of a limbe, &c. Study to be thankfull to Jeſus Chriſt.

Againe, was Chriſt the Shepherd ſmitten, who was equall with God, and that by God? ſee that all are not hated of God, who are ſmitten of God; never was there ſuch an object of Gods love, all creatures were not capable of that love which his Father poured upon him; yet he was ſmitten with temptation, perſecution, and all kindes of affliction to ſanctifie all kindes unto us, and not ſpared to the death. Not all hated of God who are ſmitten by him.

Let none ſay he is caſt out of favour becauſe of afflictions, never any ſo ſmitten as Chriſt, never any ſo deare to God.

Againe, note who they be that are moſt ſmitten by the World in the World; even thoſe that are likeſt unto God, and moſt conformable unto Jeſus Chriſt. The liker to God, the more ſmitten.

If Chriſt had not been Gods companion, he had eſcaped better; ſo acquaintance with God brings many a blow from the World; if thou wilt converſe with the World which knows neither him, nor thee, he hath rods in water to laſh thee as a Wanderer or Stranger.

What marvaile is it that godly Paſtors whoſe lives and doctrine come neareſt unto this chiefe Sheepherd, be moſt ſmitten in the World? if *Jeremy* be lying in the Dungeon; if *Herod* ſmite *James* with the Sword, and take *Peter*, and vex others; if the whole rout of Drunkards, Uſurers, and bench companions ſay, *come and let us ſmite this Jeremy with the tongue*, let us ſlander him Towne and Country, we dare not with our hands, but our tongues are our owne, ſay lewd fellowes, who can controll us? Jer. 18. 18.

Let us ſay to our Preacher that he never did or thought of, ſomewhat will ſticke, if we can doe it boldly enough, and with faces of braſſe; for even thus was our Lord and chiefe Shepherd ſmitten, who ſaith they layd to my charge things I never knew; ſo may we, ſo may I.

Though Chriſt was ſmitten it was not by chance, fortune, or altogether by malice of wicked men, but all by the counſel and decree of God, comfort thy ſelf. Comfort becauſe Gods hand is in it.

1. It is Gods hand, not ſo heavy as Divels or wicked mens, *Iohn* 19.10. nor ſhal alwayes lie on thee, nor ſo long as they would, *Pſal.* 125.3.

2. As in Chriſts ſmiting, God is now executing by evill men ſome of his good purpoſes towards thee; all workes for good.

3. He ſuffers them to try and exerciſe thee for a time, as Chriſt; but not his councell onely is in it, but his hand to moderate it, that they cannot doe what they will, but what he will.

And the Sheepe ſhall be ſcattered.]

THE effect or conſequent of the Shepherds ſmiting.

1. Who be theſe *Sheep*, *Ezek.* 34.10. 2. How they are *ſcattered*.

Theſe Sheepe be the Diſciples and faithfull Believers in the name of Chriſt, under the Rule, care and cuſtody of the chiefe Shepherd.

1. The Church is the great Sheepfold, *Iohn* 10.16. for out of the Church is no ſalvation; the fold is a defence for Sheepe; and becauſe the Members of the Church live in concord and peace as Sheepe, not as Lyons, Wolves, Tygars, &c. The marke of Chriſts Sheep is love, *Iohn.* 13.13. Church called a Sheepfold, why.

Every Chriſtian reſembles this creature in the Text: 1. Simple, fooliſh, ſubject to ſtray and to be ſcattered; yea quite loſt without the care of the Shepherd, *Iſa.* 55. 6. *ſeeke the Lord while he may be found*; ſo are the faithfull, not onely before Chriſtians why called Sheep.

converſion, 1 *Pet.* 2. 11. I beſeech you as Pilgrims, wherein the whole life is but a ſtraying from God; but even after never ſo little left of the Shepherd, as *Noah*, *Lot*, *David*, *Hezekiah*, and here all the Apoſtles; and can never returne without the Shepherds call, partly in the word as *Nathan* to *David*, partly by corrections, which are as the Shepherds Dog to fetch us in, as *Joſephs* Brethren.

2. Beſet with all manner of enemies, Dogs, Wolves, Lyons, Foxes, and deſtitute in it ſelfe of all meanes of ſafety, without ſpeed, courage, and natural weapons (as other creatures are armed with) to reſiſt ſo many Adverſaries, ſo as their whole ſafety is in the preſence and care of the Shepherd.

So the Members of Chriſt beſet with Tyrants, Hereticks, Hypocrites, Seducers, falſe Brethren, and cannot put back violence with violence; their ſafety and defence lies not as many beaſts, in their Hornes, Hoofes, Nayles or teeth; they are onely armed with the mercy and care of the Shepherd, without whom they are
1 Pet. 5 8. ſure to be a dayly prey to the Divell, *the roaring Lyon* and his inſtruments.

3. Harmeleſſe, patient, beare all wrongs, offer none, loſe the Fleece, their lives, with meekneſſe, without ſtrugling.

Thus Chriſtians reſemble the Shepherd himſelfe, he bare all wrongs, he never did wrong, he was led as a Sheepe to the ſlaughter, and before the Shearer opened not his mouth; and his Members muſt receive a ſecond wrong, rather then revenge a former, and ſtill poſſeſſe their Soules in patience.

Note thy weake diſpoſition even after grace received.

Uſe. 4. Acknowledge our ſelves after grace received ſilly Sheepe, moſt eaſie to ſtray away and become a prey to all the ravenous Beaſts of the field; take notice of our wandring and ſtraying diſpoſition, reſembled ih the parable of the loſt Sheep, *Luke* 15. that unleſſe the good Shepherd leave the ninety and nine to ſeek us up we never come back.

Let this
1. Make us depend on the Shepherd.
2. Be more watchfull.
3. Pray that he would ſeeke us out of our wandrings and reduce us.

Pſal. 119. 176. *I am as a wandering Sheep, Oh ſeeke thy Servant.*

Imitate Sheep and wherein.

Uſe. 2. Imitate Sheep in ſundry Chriſtian vertues.

Though they be eaſie to ſtray, yet being ſtrayed they be eaſily reduced whither the Shepherd will without reſiſtance and trouble; ſo Gods Sheep having broke out into ſome ſin, ſometimes a ſmall check of conſcience, ſometimes a light affliction, ſometimes a word of threatning or reprehenſion in the Miniſtry will bring them on their knees and humble them, when as all Gods plagues will not ſubdue the hard heart of wicked *Pharaoh* not reduced with ten plagues, therein like the Leviathan. *Job* 41. 15.

Sheep know their Shepherd and no man elſe; they know his voice or whiſtle and no man elſe.

We muſt know our Shepherd in his Perſon, in his offices, and eſteeme to *know*
1 Cor. 2. 2. *nothing but Jeſus Chriſt, and him crucified*; we muſt know no man elſe for Pardon of our ſin, for merit of righteouſneſſe, for interceſſion or obtaining ſalvation, but onely Jeſus Chriſt.

Vera gloria, *Jer.* 9. 24. the right glorying.

Vita æterna, *Iohn* 17. 3. this is eternal life.

We muſt know and acknowledge no voyce but his, no word but his, no unwritten traditions, no determination of Popes, Councels, Fathers, but his Scriptures a perfect guide, *Gal.* 1. 8, 9. *If any man or Angel bring another word, hold him accurſed.*

3 Sheep preſently heare the voyce of the Shepherd, *John.* 10. 27. *my ſheepe hear my voyce*, not the voyce of Satan calling from light to darkeneſſe, not of Antichriſt calling to traditions and ſuperſtitions; But Chriſts voyce.

1. Externall exhortationin the miniſtry.
2. Internal inſpirations, by the motions of his ſpirit not quenched.

3. Boun-

3. Bountifull Largition; Chriſt ſpeakes in his mercies, inviting to repentance, *Rom.* 2.4.

4. Corporal flagellation; his hand is his voyce, and cals to humiliation and converſion.

A good Chriſtian heares all this; *Heare the Rod, and who appointed it*, *Mic.*6.9.

4. Sheepe follow their Shepherd; ſo the Sheep of Chriſt obey him; a fruit of hearing; and bring in abundant fruits of obedience, abounding in good workes. Nothing but profitable in Sheepe, fleece, fleſh, encreaſe, profitable in life and death, they be nowhere but enrich the Ground. Thus did the Shepherd, and thus muſt we. So of the Sheepe.

Secondly, How *the Sheepe ſhall be ſcattered.*]

Of the ſcattering of the People.

OUr Saviour expreſſeth it, *Ioh.* 16.32. *Behold, the houre commeth, yea is now come, that ye ſhall be ſcattered, every one to his owne, and leave me alone.* I ſhall be this night ſmitten with reproach, ignomy, and the ſharpeſt ſword of God and men, even to the death; and now whereas ſoundneſſe of Faith would make you cleave unto me in life and death, you ſhall forſake me; ſome of you ſhall deny and forſweare me, and all flye from me, and be ſcattered every one his way, as if you were deceived and deluded in me; yea, every one of you ſhall ſhift for his owne ſafety, and fall both from me, and one from another, as Sheepe are diſperſed and ſcattered, when the Shepherd is ſlaine and taken from them.

And how this Prediction was accompliſhed, ſee *Mat.* 26. 56. *Then all the Diſciples forſooke him and fled*, ſo ſoone as he was in his enemies hands; and not onely they but other Diſciples and followers of Chriſt, as the two Diſciples that were going to *Emaus*, whoſe Faith was ſo ſhaken, as they ſay, *We thought this ſhould be he that ſhould redeeme Iſrael, and this is the third day*: but now they began to be of another minde. Luk.24.21.

Queſt. Why were the Diſciples thus ſcattered?

Anſw. 1. In themſelves; carnall and exceſſive feare of themſelves, who were yet weake, and had not received the Spirit to ſtrengthen them as afterward; they had not caſt the coſts of their profeſſion, nor accounted ſufficiently the expence of this building, as their Maſter had long before exhorted them.

Anſ. 2. God in his wiſdome would have Chriſt left of all his Diſciples, becauſe he was to be knowne to tread the *Wine-preſſe of Gods wrath alone*, without partner or fellow; none muſt ſhare in the Action, or in the glory. Eſay 63.3.

Anſ. 3. Thus it behoved the Scripture to be fulfilled, in regard of Chriſt himſelfe, who voluntarily undertaking the grievous burthen of our ſinne, muſt be forſaken of God, and all other creatures, and comforts for the time; for ſo we had juſtly deſerved, and he muſt be left alone and comfortleſſe.

Anſ. 4. To teach us, that all the ſafety and comfort of the ſtrongeſt Chriſtians, were they as neere to Chriſt ae his deare Diſciples, is in their relation and dependance on the chiefe Shepherd; for without Chriſt, the Shepherd of ſoules, we lie diſperſed, ungathered, and in a forlorne eſtate: If he withdraw himſelfe never ſo little, as great Beleevers as the Diſciples flye away from him, and never come to him till he come to them.

Uſe 1. Are the Diſciples ſcattered when Chriſt is perſecuted and ſmitten? what marvaile if hypocrites be quite blowne away from their profeſſion by perſecution, who onely as chaffe cleave to the Wheat? No marvell if unſound fall quite away.

If the godly be ſcattered for a time from Chriſt and from themſelves, as here the Diſciples, what marvaile if hypocrites be ſcattered from both?

If affliction for Chriſt ſhake the Faith of ſo great Apoſtles, no marvaile if it quite overturne ſuch as be unſtaied and ungrounded.

This is one of the ends of affliction for the Goſpell, to try them that are ſound; for

ſor as the faire ſeaſon of the Spring ſets and ripens Fruits, ſo the Winds and boyſterous blaſts of Autumn makes them fall off.

We may not therefore ſtumble when we ſee great Profeſſors fall off in trials; for ſome *believe but for a time*, *Luke* 8.13. and ſo of ſome 1 *John* 2.19. that *they went out from us, becauſe they were not of us.*

Let none truſt his own heart.

Vſe 2. Let no man preſume of his owne ſtrength to ſtand in triall, nor be too confident in another in tryall. Little knowes a man, nor will beleeve the deceit and hollowneſſe of his owne heart; *Hazael* will not beleeve he can prove ſuch a *Dogge*, and ſo vile as the Prophet ſpeaks of.

2 King. 8.13.

Little knowes many a man, who now continues wel-affected to ſound Preaching, how ſoone they ſhould finde their inner diſpoſition and outward too changed, if outward occaſions were changed but a little.

So a man would have promiſed as much as any of the Diſciples of Chriſt, as any in the world; nay, the Diſciples would not beleeve Chriſt telling them how cowardly they ſhould leave him; they thought themſelves wronged, as their anſwer ſhewes; yet how ſhould a man have bin deceived in them? how were they deceived in themſelves, who immediately after our Lord had forewarned them, fall into this their weakneſſe?

Arme againſt ſhaking trials.

Vſe 3. Arme our ſelves well againſt tryall; it was nothing for the Diſciples to ſticke to Chriſt while in peace; and we now while Chriſt is with us eaſily hold up the head; but when Chriſt is ſmitten then is the tryall; ſound love to Chriſt is tryed by *continuing with him in temptation.*

Sound love to the Word, Preachers and Profeſſours is that which hath endured triall; as that is ſound Gold which hath paſſed the fire; good Ground is knowne by enduring.

Arme we therefore our ſelves with reſolution, that we muſt ſuffer; that the Shepherd ſhall be ſmitten, and yet goe on: ſo with ſenſe of our owne impotency to ſtand *with watching and prayer, that we enter not into temptation*: alſo with ſound love of Chriſt and Chriſtian Religion; or elſe if the Paſtor be ſmitten, thou ſhalt be ſcattered.

Mat. 26.41.

Thinke not much to be left alone in a good cauſe.

Vſe 4. If godly Miniſters or Profeſſors in time of trouble be left, and thoſe that ſeemed to depend on them, to affect them for the beſt things, fall to the ſtronger ſide, it was our Lords caſe, we muſt be patient and contented; *Elias* perſecuted by *Jezabel*, was left alone; *Paul* himſelfe for Chriſt in his bands, had *none to aſſiſt him* (2 *Tim.* 4.16.) *or ſtand with him*: it is no new caſe, that faithfull Paſtors eſpecially ſhould be conformable to the chiefe Shepherd; all times of perſecution did ever confirme this truth, that the Paſtor was no ſooner ſmitten, then the Sheepe were ſcattered from him. But let it comfort Miniſters, as Chriſt, *I am not alone, but my Father is with me.*

John 16.32.

Make much of the preſent ſeaſon of grace and peace.

Vſe 5. If the Diſciples be ſcattered in dayes of trouble, let us know the day of our peace, our ſeaſon, the time of our viſitation; frequent holy Aſſemblies, get hold of Chriſt, encreaſe of Faith, grow in wiſdome, enjoy our ſeaſon, our Sun, our Summer, our ſeed time; not knowing our day forfeits it; worke while we may, doe in our peace what we would, but cannot if triall come.

Ver. 28. *But after I am Riſen.*]

Goſpell upon ſad news ſoon yeelds comfort

NOW followes Chriſts Conſolation. Wherein *Note* difference betweene Law and Goſpell; the Law pronounceth heavie things, and there reſteth. But the Goſpell ſtill after heavie newes, ends with good tydings; the Law throwes downe a man, and there leaves him; the Goſpell raiſeth the humbled: You ſhall be ſcattered, but I will come againe. *Mat.* 16.21. I muſt goe up to *Jeruſalem* to *ſuffer*: heavie tydings; *Peter* diſſwades him; But I will riſe againe the third day; There is Goſpell indeed.

So to the Church; You ſhall be hated of all men for my names ſake; ſad tydings;

dings; but if you continue to the end, ye ſhall be ſaved, *Mat.* 10. 23.

You muſt take up the Croſſe and follow Chriſt, but I will give refreſhing to your ſoules, *Iohn.* 16.33. *In the World ye ſhall have affliction, but be of good comfort.*

Vſe. 1. Lay hold upon the Goſpel, and ſow in never ſo many teares, thou ſhalt reap in joy.

Vſe. 2. Accept the condition of the Goſpel, be content to begin with the Croſſe, be weary-laden, lay a good foundation in Repentance, mortification, godly ſorrow; on this condition attaine the crowne of refreſhing, and entrance into the Kingdome by many afflictions, *Act.* 14.22.

If we ſuffer, we ſhall raign; all true joy is fetched out of ſorrow; bleſſed are the mourners.

Vſe 3. Let *Papiſts* ſticke to the comfort of the Law, they ſhall never hear a good word from Chriſt.

Let prophane Perſons ſhun the heavineſſe of the Goſpel they ſhall never have joy; Chriſt wipes away no teares where none be ſhed; he that will not be a weary needs no refreſhing. This by the way.

Ver. 28. *But after I am riſen I will goe before you into Galilee.*

SUch a promiſe as was never heard off before, and without exception, that a dead man ſhould riſe within few dayes, and promiſe ſo to do.

Having ſpoken of Chriſts admonitions; now of conſolation where the Lord ſuſtaines them with many grounds of comfort.

1. That there ſhall be a certaine end of this evill ready to ſwallow them up.
2. There ſhall be a ſhort end after a few dayes, three or four.
3. There ſhall be a happy end; For,
1. Chriſt ſhall riſe again from the dead with power and glory.
2. Whereas they are run from him, he will come to them againe.
3. Though they have left their Shepherd, yet he will become their Shepherd againe, and goe before them, and guide them as a Shepherd goes before his Sheep.

For their full confirmation, he declares both the time and place where he will, and when he will meet them; in *Galilee* a place fit for their eſtate; for it ſignifyeth *diſperſing* or *ſcattering*; the Sea of *Galilee* forty miles from *Jeruſalem.*

Queſt. Why in *Galilee*?

Why Chriſt would meet them in Galilee.

Anſw. 1. That they may more ſurely enjoy one another without feare of the *Jewes*, and inſtruct them in the Kingdome of Chriſt.

2. Becauſe Chriſt had more Diſciples and Favorites in *Galilee* to whom he would familiarly offer himſelfe, and manifeſt his reſurrection, then in *Judea.*

3. Themſelves were of *Galilee*, he would bring them backe were he found them.

4. They muſt follow their calling till Chriſt came, and for the time before they can get into *Galilee*, he will be there before them, expecting them; note here.

Note. 1. The wonderfull lenity and meekneſſe of Jeſus Chriſt; he was going to dye for his Diſciples, they fly from him, and doubt the truth of his whole proceedings, his Perſon, his Doctrine, his miracles, ſufferings, the event of all his courſe. Wonderfull gentleneſſe of Chriſt.

He now doth not ſharpely rebuke them for their infidelity, inconſtancy and temerity after ſo long being with him, but uſes them gently, and with great and loving affection (as the Titles of *Shepherd and Sheep import*) not only forewarneth them of their danger, but furniſheth them with grounds of comfort, and promiſeth them moſt loving and kind entreaty even after their flight, as if they had never forſaken him.

Vſe A Rule to carry our ſelves toward Brethren that faile; let them be *reſto-*

red

Gal. 6. 1. *red by the ſpirit of meekneſſe*; yea if the offence concerne our ſelves, wherein we are hotteſt, to be moſt coole and calme; Chriſt caſts not off for ever, no more muſt we breake affection, but imitate him with all moderation.

He never quite leaves his. *Note* 2. Chriſt never with-draws himſelfe from his Members, but he leaves ſome comfort behind him, ſomething to bring them in love with him, or to ſtay them in his abſence, or to make them deſire and ſeeke after him againe; yea, ſomething inſtead of his preſence or promiſe, *Iohn.* 14. having told his Diſciples he muſt goe away and leave them; yet *ver.* 18. he promiſeth *not to leave them comfortleſſe*; for he will ſend the comforter to ſupply his abſence; and ſtill, God ordinarily takes not away one mercy but he gives another; as Chriſt here removes his perſonal preſence, but ſupplyes it with a double bleſſing.

1. Protection of their perſons in his abſence.

2. Promiſe of his preſence to reſt their faith on in the meane time, *Cant.* 5. the Church would not open unto Chriſt when Chriſt called; he goes away in diſpleaſure at her unkind anſwer, but he left behind him drops of Myrrh, ſome ſweet worke of the ſpirit that made her ſpirit yearn within her, which wrought compunction for her offence and quickned her to ſeeke him, *ver.* 25. His deſertions are never totall.

Uſe Which may comfort poore ſouls affected in ſenſe of Chriſts abſence; feeleſt thou a want of Chriſts preſence? he hath left ſome pledge behind him, and he is is perhaps nearer then thou thinkeſt.

1. He hath given thee a promiſe, he will not leave thee long.

2. He hath given the ſpirit which hath wrought ſome grace of trembling for offending him; ſome grace of fainting and longing after him; ſome grace of ſeeking him, as him whom thy ſoule loveth; ſome grace of prayer, breathing, earneſt and inward deſires, not ſatiate without him, ſome grace of fortitud, ſuſtaining the heart for the preſent, and enabling to undergoe many troubles for his ſake, yet abiding and waiting for him; this ſweet hunger and thirſt ſhall be ſatisfyed, *Mat.* 5. 6.

Deſertions neither totall nor finall. *Note.* 3. That Chriſt will ſhortly come againe after his ſmiting, within a very few dayes; learne that as *Chriſts deſertions are not totall, ſo neither finall*; Chriſt never goes away but he will ſee us againe, *Iohn.* 16. 22.

Pſal. 30. 5. 1. His diſpleaſure is but for *a moment*.

1 Cor. 10. 13. 2. Finall deſertion were above their ſtrength, and ſo againſt his promiſe.

1 Iohn 5. 4. 3. It will not onely endanger the faith of the Elect, but quite deſtroy it, which is impoſſible; againſt all the Gates of Hell it is their *victory*.

4. Vnion betweene Chriſt and the Chriſtian admits no finall deſertion; a fruit of it is in *Iohn* 17. 24. *to be where Chriſt is and ſee his glory*.

5. The Covenant is everlaſting, not to depart, but do us good, *Jer.* 32. 40. *He marries us for ever in mercyes*, *Hoſ.* 2. 12. and is a perpetual covenant, not onely on Gods part as *Papiſts* ſay; but on our part alſo who will never breake finally with God, becauſe of *his feare put in our hearts*, never to depart from him, *Jer.* 31. 41.

Comfort thy ſelf with the aſſured end of every tryall. *Uſe.* Now, as Chriſt would confirme the faith and confidence of the Diſciples by ſetting before them a certaine end of the tryall; ſo let us confirme our ſelves with theſe words; If the Lord ſeeme to abſent himſelfe, he will not doe it for ever; his mercy cannot come to an utter end, his mercyes are as the Ocean which hath no eb but a flow again; ſometimes he ſtands off the longer, becauſe his Children ſtand off with him, and the caſe ſeemes deſperate, as *Abraham* for a Sonne, but he will come at length to *Abraham* in the Mount, but not till the third day; to *Jonas* in the third day; Chriſt may lie in the grave till the caſe ſeeme deſperate, but riſeth the third day, and appeareth to all the Diſciples ſave *Thomas* the ſame day, *Iohn* 20. he more glorifies himſelfe in his long abſence then preſence, *Iohn* 11. 6.

Note. 4. Note againe, how Jeſus Chriſt prevents us with his grace, he promiſeth

miſeth the Diſciples, that before they can get to *Galilee*, after they have kept the Feaſt at *Jeruſalem*, he would be there before them. The Shepherd ſmitten will returne to the diſperſed Sheep, he will gather them againe, and he will be found of them in *Galilee*, the place of diſperſion. Chriſt prevents his with loving kindeneſſe.

He ſaith not, they ſhall come to him, but they ſhall goe into *Galilee*, and there he will finde them: ſurely, we never come to him, unleſſe he come to us firſt; he muſt come to the Diſciples themſelves, or they cannot come to him, much leſſe we.

Note 5. Chriſt here both ſtrengthens them in the Article of his Reſurrection, and tels them the end of his Reſurrection, which is, to goe before them; he will not onely riſe againe, but for this purpoſe, to be their guide and leader, and to take them againe as companions with him, as if they had never ſinned againſt him. Chriſt an everlaſting guide to his.

How this was performed, ſee *Mat.* 28. 7. the Angels tell the Women; *Ariſe, goe tell his Diſciples, he is riſen; behold, he goeth before you into Galilee*, and *Marke* 16. 7. *As he ſaid unto you, &c.*

As Chriſt at firſt found them, and began to be their guide and leader into *Galilee*; ſo now, after his reſurrection he would manifeſt himſelfe an eternall Shepherd.

Vſe. And this was their happineſſe and ours, purchaſed by his eternall Reſurrection; that we have an high Prieſt immortall, and higher then the heavens. They fled into *Galilee* to avoyd danger from their perſons, but he findes them there. See hence our happineſſe.

They goe thither becauſe their Maſter was dead, and betake them to their old Callings againe. But their Lord findes them againe at the Sea of *Galilee*, and makes them againe fiſhers of Men, furniſhing them with power from on high, above all they could have expected.

Chriſt raiſed, gives gifts unto men; his Death merits them, his Reſurrection applies them; as a great King gives great gifts on the day of his Coronation; ſo Chriſt. Let us follow ſo worthy a guide in Faith and Obedienee, who roſe from death to be our guide to eternall life. We proceed.

Verſe 29. *And* Peter *ſaid unto him, Though all men ſhould be offended, yet would not I.*

HERE we have an inſtance (as many elſewhere) of *Peters* temerity and raſhneſſe, not well conſidering his weakneſſe, and what ſpirit he was of. For this holy Diſciple bewrayeth great infirmity, in arrogating much above that was in him.

1. He directly contradicteth his Lord, who ſaid, *all yee*; *Peter* ſaith no, *not all*, he will not; not this Night; no, never. *Peters* raſhneſſe in five particulars

2. Beleeves not the Oracle of the Prophet *Zacharie*, but would ſhift it off with pompe of words, not as concerning him; he was none of the ſheepe that ſhould be ſcattered, though the Paſtor was ſmitten.

3. He preſumes too much upon his owne ſtrength, and of that which is out of his owne power, never mentioning or including the helpe and ſtrength of God, by whom alone he ſhould be enabled to ſtand; he neither conſidered his owne frailty, which will overthrow him, nor yet the power of God which ſhould ſuſtaine and uphold him.

4. He preferrs himſelfe too too vain-gloriouſly above all men; as if all men were weake to *Peter*; and *Peter* the onely champion; if all men ſhould deny thee, I would not; ſtronger in conceit then all the Apoſtles.

5. He is bold, hardy and vainely confident in a thing to come, in which he had never tryed his ſtrength; he knew his preſent affection, he will take no notice of his future perill; nay, he diſclaimes and almoſt ſcornes the danger, now when

when he is next to it, and even falling into it, and the difficulty expreſſed *John* 13.37. *Cannot I follow thee now? I will give my life for thee*; I will be ſo far from denying thee, that I will confeſſe thee to the death; perils, dangers, feares, or death it ſelfe ſhall not ſeperate me from thee. Alas man! thou that canſt not follow Chriſt, canſt thou goe before him?

Noact of faith in a Promiſe.

Object. But *Peter* had a Promiſe, *Mat.*16.18. that the gates of hell ſhould not prevaile againſt his Faith; might not he be bold in this Promiſe?

Anſw. 1. Promiſes of God make no man preſume, but ſtir up watchfulneſſe and excite to prayer, which *Peter* ſhould have done, being admoniſhed of our Lord.

2. Though his Faith lwas not quite to be ſhaken and extinct, yet he might for a time be ſo foyled as might bring him ſhame and ſorrow enough.

3. He had promiſed indeed before this the ſpirit of fortitude and ſtrength; but *Peter* anticipates the time; they were to be endued with virtue from above, but not till after the Reſurrection, which was no priviledge but that in the meane time they might fall dangerouſly.

4. No Promiſe could croſſe the word of the Prophet, and Chriſt himſelf now applying it to the preſent occaſion, which ought to have bin believed.

Objec. But might not *Peter* be bold of victory, ſtanding in ſo good a cauſe? muſt Chriſtians ſtand doubtfull and in ſuſpenſe alwayes of their ſtanding?

Anſw. 1. *Peter* muſt not be bold againſt ſo expreſſe a word of Chriſt.

Anſ. 2. No Chriſtian boldneſſe may make a man confident in himſelfe, and neglect prayer to God; that is a blame-worthy boldneſſe for a Souldier to run into the fight without his weapons, or againſt the word of his Captaine.

Anſ. 3. He ſhould have conſidered the infirmity of his Faith, which yet was weake and ſuſpected, if not for the truth yet ſtrength of it, not knowing the ſtrength of the imminent temptation.

Anſ. 4. He ſhould have conſidered that the ſtrength of Faith of the Saints hath bin ſhaken in temptation, as *Abraham*, *Paul*, *David*, and why not he?

Objec. Chriſtians are to come with courage to the battaile, aſſured of victory.

Anſ. 1. But by his ſtrength that hath loved us, *Rom.*8.37.

2. With the beſt diligence in uſing the means which *Peter* layes off, { Faith. Prayer. Watchfulnes.

3. With mixing Faith and Feare together; certainly beleeving the Promiſe of God, but fearing and ſuſpecting our own weakneſſe; ſo *Phil.*2. 11, 12. *Worke out your ſalvation with feare and trembling*; there is feare: *for it is God that workes the will and deed*; there is Faith: the temper of Faith and Feare upholds us in the triall, when our eye is caſt both on our weakneſſe and Gods ſtrength.

Prov.28.1. *Objec.* But Gods children are as *bold as Lyons*, *Prov.*28.1.

Anſw. 1. There is boldneſſe of { Fleſh. Faith.

2. Boldneſſe in the ſtrength of God and love of our Father, not of our ſtrength and love of him; *Peter* preſumed to ſtand becauſe of the love Chriſt.

3. A boldneſſe upon the aſſured Promiſes of God and infinite merits of Chriſt, foyling both carnal feare and preſumption; *Peters* boldneſſe was not with the Word, but againſt it.

4. Boldneſſe not ſuffering to feare damnation, but to extinguiſh the feare of tranſgreſſion.

5. A boldneſſe baniſhing feare to fall away into perdition, but not the feare of falling into ſinne and offence of God, which his owne Children are often too bold in.

Note, and watch pride of heart.

Note. The vaine preſumption of mans heart; in *Peter* ſee our ſelves; our nature is as confident; we thinke if all ſhould flye from Faith and Religion, ſure we would not. But were the Sword ſhaken a little, and the Scepter ſwayed but a little

little another way, many would ſee their mould and temper; they that now ſpit at the name of the hatefull Idoll of the Maſſe, would eaſily conceive it a better Religion, and we ſhould not want ſome Catholike Moderators who would ſay, Theſe two Religions with a little yeelding each ſide, might be brought into one. We are as ſtrong before the Battle as *Peter*, and when danger ſeemes farther off; whereas the ſight of one adverſary would make a whole Army of us run away, as *Israel* at the ſight of *Goliah*.

But *Peter* ſhould have remembred, and ſo ſhould we, the Anſwer of the King of *Iſrael* to *Benhadad*, 1 *King.*20.11. *Let not him that putteth on his Armour boaſt as he that puts it off.* Let us not crow before the Victory. We are ready to promiſe our ſelves ſucceſſe and events as he was, which are out of our power; he might promiſe and purpoſe watchfulneſſe; endeavour, ſtrive againſt this temptation, which was all he could doe; but to promiſe of the event and iſſue, was not his part nor to diſpoſe of.

We can as eaſily promiſe to our ſelves, above that God hath promiſed, as he; nay, againſt the word of God, as he, that we ſhall be ſafe and ſtand, and conceive ſome ſingular prerogative or ſtrength in our ſelves, while yet we forget to uſe meanes to grow in knowledge, awaken our Faith, provoke our watchfulneſſe; we can be as proud and bragging in our ſpeech as he was, forgetting modeſty and humanity, promiſing Mountaines; and ſhould our actions ſwell to our words, we would doe wonders; but away with theſe brags, and learne to ſpeak humbly, warily and modeſtly, as knowing what befell this Apoſtle.

Uſe. Beware of Pride of heart, which is ſo hatefull to God, as robbing him of his glory, and ſo prejudicial to our ſelves; for, if nature onely and the pride of it, quicken our reſolutions, and not Faith, they will dye and deceive us; if fleſh onely incite our courage, it will ſuddenly be cold, as in *Peter*.

Objection. But I have great gifts of knowledge, and ſpeech, and zeale, and love and faith.

Anſw. 1. Let no gifts puffe thee up; ſuppoſe thou hadſt gifts Apoſtolicall, *Peter* had all theſe gifts, but pride of heart foiled them all; and the more and better the gifts be, it is ſo much the worſe where they be abuſed or corrupted.

2. Never pride thy ſelfe above any man, who mayeſt ſee thoſe corruptions and evils in thy ſelfe, which thou never ſaweſt in any other man.

Uſe 2. *Thou ſtandeſt by Faith*, Rom.11.12. *be not high-minded but feare. Peter* that was now ſo forward, had no ſmall cauſe to feare; and we want not more cauſe; as,

1. The weakneſſe of fleſh and proneneſſe to ſinne, yea weakneſſe of ſpirit in the beſt, being borne of God, but yet as children.

2. Satans malice, ever ſeeking to caſt us downe, winnowing us alſo as Wheat.

3. Naughtineſſe of our bad workes, and imperfections of our beſt, in them unprofitable.

4. Perfection of Gods Law, ſtrictneſſe againſt the leaſt diſobedience, and in giving up of our Accounts.

Objection. But what need the Saints feare, or how may they, having againſt the former Gods power, Gods promiſe, Gods interceſſion; and ſeeing nothing is more contrary to Faith then fear and doubting?

Anſw. When the Apoſtle *Peter*, 1 *Pet.*1.17. wiſheth Chriſtians *to paſſe the whole time of their dwelling here in feare*, he implyeth both the poſſibility and neceſſity.

But we muſt diſtinguiſh of feare, which is of { Humility. / Infidelity.

Fear of humility and not infidelity.

The former is a reverent feare of Gods preſence, whom we would not offend; a feare of falling into ſinne, or making matter of unkindeneſſe between him and our ſelves.

The latter a hatefull feare of his preſence, which we would avoid; a fear of faling into hell, and ſuffering according to our deſerts.

The one is a deſpaire of Gods goodneſſe, becauſe ſinne lyes at doore, and wrath hangs over their heads, and their Couſcience is reſtleſſe, and death is ready to overtake them in ſinne, and hell is open, and the Divell reaching at them to eternall confuſion.

The other is a feare of reverence, by which we feare the corruption of our Nature and treachery of our owne hearts; we feare the commiting of the leaſt ſin, and make conſcience of all known evils; we feare leaſt we be called to account before the reckoning be ready; we feare to offend God and godly men, or grieve his holy Spirit; we feare to be infected by evill men, and carried into their errour.

The former cannot ſtand with Faith, but is utterly againſt it; and being a feare of diffidence, makes men even diſtruſtfull.

The latter is not againſt Faith, but ſtabliſheth it, and makes our hearts watchfull and attendant to good meanes, both of continuance in the eſtate of grace, and worke of it, and increaſe of Faith, that we may be upheld to the end.

Let us therefore nouriſh this feare in us:

Holy fear to be ever cheriſhed.

Motive 1. This feare is loves keeper and preſerver of graces, fear of fals, temptations, occaſions of offending.

2. It ſmiteth with conſcience of our owne infirmities and drives out to the ſpirit of ſtrength and fortitude.

3. It reſtaines us from evill, as the Midwives, *Exod.* 1. 17. and *Joſeph*, *Gen.* 39. 9. and *Job* c. 1. 1.

4. It hath all the Promiſes made good to it, of proſperity and bleſſedneſſe: *Bleſſed is he that feareth alwayes*, *Prov.* 28. 14. We proceed.

Ver. 30. *Jeſus ſaid unto him, verily I ſay unto thee, this day, even this night, before the Cocke crow twice, thou ſhalt deny me thrice.*

OVR Saviour perceiving the corruption of *Peter*, notably checkes and reproves it in this *verſe*, with this aſſeveration, *Verily I ſay*. Wherein;

1. He admoniſheth *Peter* of his fall; *thou ſhalt denie me.*
2. He gives him a ſigne, by which he ſhall take knowledge. *Cocke crow twice.*
3. The time, *this day*, even *this night*; double for certainty.
4. The determinate number of fals or denials; *deny me thrice.* As if he had ſaid otherwiſe thus:

Paraphraſe. Oh *Peter*, thou attributeſt and aſcribeſt too much to thine owne ſtrength, and knoweſt not the preſent danger; for *verily I ſay unto thee*; the more ſeriouſly I ſpeake it, the more neerly it concernes thee to conſider it; that thou who art confident above all thy fellowes, and thou who ſingleſt thy ſelfe as more conſtant unto me then all the reſt, even thou *Peter ſhalt denie me.*] Beſides that thou ſhalt *flye away* from me with the reſt, thou ſhalt *denie me*, thou ſhalt deny me that ever thou kneweſt me, or ever hadſt any reference or dependence on me; and thou ſhalt doe this *this night*: thou ſayeſt thou wilt never at any time doe ſo, but thou ſhalt this preſent day doe it, while yet thy promiſe is yet in thy mouth and thou canſt not well forget it. I, many dayes and nights thou mighteſt forget me or thy promiſe, but even *this day*, *this night* ſhall not paſſe till thou haſt denyed me. And that thou mayeſt conſider the truth of this my Prediction, both before and after it is come to paſſe, I will give thee a ſigne, or marke, as a remembrance betweene us; *Before the Cocke crow twice*: A Cocke ordinarily crowes two times in one night.

1. About midnight, called *Gallicinium.*
2. Towards morning, called *Colicinium.* Both times after.

But before the morning Cocke crow, or before the Cocke have done that crow, thou ſhalt perceive the truth of my words, and the vanity of thine own.

And becauſe thou haſt more confidently boaſted of thy ſtrength then all the reſt

reſt of my Diſciples, thou ſhalt more ſhamefully fall then all the reſt; for thou ſhalt not content thy ſelfe to deny me once, but in that ſmall time thou ſhalt deny me thrice, and that in ſuch a manner, as now thou wouldeſt ſcorn to hear, but thou ſhalt not ſhame to doe. *John* 2. 25. He knew what was in man.

Chriſts divinity, he knows ſecrets that are to come.

Whence *Note* 1. The Divinity of Jeſus Chriſt, who knew things to come in the particular circumſtances; he foretels a fact which *Peter* muſt preſently doe, while he is even proteſting againſt it, and thinkes it moſt unlikely and impoſſible: he diſcovereth the time, the manner, the repetition, how often, and all circumſtances by which he is diſtinguiſhed and diſcerned from all creatures and falſe Gods, Iſaiah 41. 23,26. *Bring forth your Gods, let them tell us what is to come.* Men may ſee events, as *Peter* did this, but Chriſt foreſeeth them; men ſee imperfectly by conſequents and effects, Chriſt ſeeth and knoweth by the cauſes, he ſoundeth the depth of *Peters* heart which *Peter* himſelfe could not gage, he ſaw the backe and deceitfull corners of it, and diſcerned how it muſt needs ſerve him, being left a while of Grace.

Uſe 1. To live in his ſight with feare and trembling, to whom all our wayes are knowne long before; no ſin we can commit, but it is foreſeen, as *Peters* was, his eyes are upon the wayes of man, *Prov.* 5.21. for as there is no ſinne committed but the eye of the Conſcience is upon it above a thouſand witneſſes, ſo there is none to be committed but the eye of the Lord is upon it, which is above a thouſand Conſciences.

Uſe 2. Never thinke to carry ſinne ſo cloſe but it ſhall come to reckoning, Luke 12.2. *Nothing is ſo covered which ſhall not be revealed*; no darkneſſe can hide the workes of darkneſſe, as the Prophet to *Gehezi*, *Did not my ſpirit goe with thee?* ſo, 2 King. 5. 26. doth not the eye of the Judge goe with thee, Ezech. 35. 12. *Thou ſhalt know the Lord hath heard all thy blaſphemies which thou haſt ſpoken againſt the Mountaines of Iſrael*: ſo thou ſhalt know the eye of the Judge hath ſeene all thy drunkenneſſe, the times, places, manner, how often; ſo thou blaſphemer, thou railer, thou defier of good men ſhalt know to thy coſt and torment, yea, Men and Angels ſhall know.

Laſtly, Chriſt is as ready to take notice of the leaſt good, to reward it, 1 *King.* 14.13. *the little good* in *Abiah* mentioned and recompenced.

Chriſts humanity, he reproacheth not *Peter* for denials foretold.

Note. 2. The humanity and meekneſſe of our Lord and Saviour; *Peter* had already grievouſly ſinned in contradicting his Lord, in deſpiſing the Prophetical word, in advancing himſelfe preſumptuouſly againſt the expreſſe word; yet our Lord is not ſevere in rebuking, nor ſo tharpe in checking or reproaching him as he had deſerved, but patiently heares him, paſſeth by the infirmity, and onely moſt lovingly and plainly forewarns him of his preſent danger, not reproaching him for future denials.

Grounds of it.

1. Our Lord breakes not the bruiſed Reed, nor quencheth a ſmoaking weke.

2. The Spirit in *Peter*, even in the midſt of infirmity, making requeſt for him, gets a cover and acceptance.

3. There was a graine of Faith, and ſparke of love, in *Peters* heart, which was more in Chriſts eye, then all his frailty; the Lord in mercy looks more on his worke in us, then ours, againſt him.

4. Chriſt was now to leave them as weaklings and children, which was griefe enongh to them, and would not ſo much diſcourage them, eſpecially at this time, meaſuring the tryall they were to undergoe.

5, He ſaw them now out growing their weakneſſes, and therefore thought fitter to beare with them for a time; there was a good worke begun which himſelfe was to perfect, and it is notably expreſt in *John* 13. 37. ſetting downe the Story; *thou canſt not follow me now, but hereafter ſhalt follow me*; namely, in bearing croſſes, and ſuffering to the death hereafter, when the Spirit is come to ſtrengthen them.

Uſe. Which muſt be a patterne of our imitation on the like grounds to provoke

In like caſes do as Chriſt did.

voke our ſelves to meekneſſe & gentleneſſe towards our Brethren offending; if we muſt reprove, let them ſee our love; if we can ſpy the leaſt good in them, let that qualifie our heat for the preſent; if we cannot ſpy any for the preſent, hope what they may be, they may receive the Spirit, and outgrow the weakneſſes. However we ſhould not forget our Saviours meekneſſe, nor that our ſelves may be tempted, as *Peter*, nay to doe good for evill.

The Woman of *Canaan* refuſeth him a diſh full of Water, but he opens to her the water of life.

We never know our ſelves aright till Chriſt teach us.

Note. 3. How to come to know our owne weakneſſe, Chriſt here admoniſheth *Peter*; we never truly come to know our ſelves till Chriſt take us in hand to teach us, as the Woman at the Well (*John* 4.) never came to know her ſelfe till Chriſt taught her.

The word is a ſquare, a glaſſe, a ballance, a light; Chriſt in the Goſpel diſcovereth to us the darke corners of our hearts, letteth us ſee our hypocriſie, pride, earthlineſſe, errors and luſts.

How many can ſay they never ſaw themſelves in ill caſe till the word came, *Rom.* 7. 7. nay *Paul* was *alive without the Law*; ſo every naturall man thinks himſelfe alive, in good caſe, no feare of ſin, no terrors of conſcience or feare of damnation, but are happy and well, their caſe being as a man ſicke and near to death but complaines not, tels how he is not ſicke, becauſe his ſenſes being overcome he feeles not his diſeaſe; ſo is every unregenerate man.

But if Chriſt in his word cannot be beleived, as *Peter* beleeves not he is ſo ill as Chriſt ſaith, then there is another meanes to bring us to the ſenſe of our own weakneſſe, and that is by Experience the Miſtris of fooles, and ſo *Peter* in this Hiſtory.

Many ſay, if all were true as the Miniſter ſaith, we were in a miſerable ſtate; but we cannot make men believe us calling them to the ſight of themſelves, that they are ſo bad as they are.

To thee I ſay thou that belongeſt to God as *Peter*, God will give thee up to ſome luſt or other, till experience beat this knowledge into thee as *Peter*, but in mercy thou ſhalt ſee it in ſeaſon.

Thou that doeſt not believe nor belongeſt to God, ſhalt alſo have wofull experience of the malice of thy heart, and wretchedneſſe of thy courſe, but too late when thy ſtate ſhall be remedileſſe; chuſe you now whether you will believe the word or feele it; one you muſt; the word if it judge not in this day, ſhall in the laſt day, *Joh.* 12. 48.

Suddenly we are apt to fall from very good reſolutions.

Note. 4. *This Day, this night.*] Note how ſuddenly even a good man is turned from good reſolutions if but a little left to himſelfe, or he remit but a little of his owne watchfulneſſe; a few houres make ſo confident a Diſciple of Chriſt, who ſcorned to think of deniall of his Maſter, to deny and forſwear him too.

Reaſ. 1. We ſtand by grace, which if it be not every moment renewed, we muſt needs fal; as a man upheld by a crutch, remove the crutch, and he fals down; or ſet a ſtaff upright, withdraw the hand, ye need not thruſt it downe; ſo we.

2. The ſuddenneſſe of the temptation which cometh like a lightning, and our proneſſe to be kindled with the ſame; *David* in the forenoone might be not onely chaſt, but holily employed in holy meditations, but in the afternoone on his Gallery ſpyes *Bathſheba*, and is all enflamed and moyled in foule wantonneſſe and luſt.

3. Freedome of the Spirit who cometh and goeth when he liſts, as the Wind; which is a ground of humiliation in the moſt holy eſtate we can get into; not every joy, not any gracious eſtate may lift us up; *Neſcis quid ſerus veſper vehat*, the Sunne may ſhut under a Cloud ſuddenly.

2. To watch our graces well, and forecaſt temptation.

3. Depend on the ſpirit of God to perfect and accompliſh his owne good motions, and leave us not to our ſelves, who can quickly quench them.

4. No

4. No marvell if the righteouſneſſe of Hypocrites be as *the morning dew*, their deſires as flaſhes to make them inexcuſable, being in the ſpirit, they delight not to dwell in that good frame, but vaniſh into nothing. Hoſ. 6. 4.

Note. 5. *Deny me thrice.*] *Peter* was moſt confident of all the Diſciples, and muſt fall more ſhamefully then they all; he will dye with Chriſt ere he will once deny him; but within foure or five houres, he ſhall deny him thrice; he would never deny him, but inſtantly ſhall not content himſelfe to deny him once and againe, but thrice. Prouder then others falworſe then others.

It commonly fals out, that they who pride themſelves above others, even in good gifts, that they are given up to fall more ſhamefully then others; and why?

Reaſ. 1. God doth avenge pride of heart with ſin and ſhame; cannot abide it in any, leaſt in his Children.

2. His wiſedome tempers poyſon to a remedy, by theſe fals to abate the humour, and let out the core.

If preſenceof grace puffs up, abſence of grace or preſence of corruptions ſhall take them downe.

3. Pride is a rocke againſt which grace makes Shipwrack; walke therefore humbly before God; for, *when pride commeth then commeth ſhame*, *Prov.* 11. 2. and where pride is, there is folly and ignorance of a mans ſelfe, and his owne eſtate; ſo our proverbe calleth him a proud foole, &c. Motives to humble walking with God.

1. *David* profeſſeth his heart was *not haughty*, but as a child, *Pſal.* 131. 1.

2. Humility is a ſeemely garment for outward carriage, 1 *Pet.* 5. 5. *decke your ſelves with lowlineſſe of mind.*

3. There is no great fall from a low place; one of the Fathers calleth it *Coronam in tuto, pinnaculum & mœnia, ne quis ex alto decidat.*

4. Whatſoever may befall the humble-minded man, the Lord will *give grace unto him*, 1 *Pet.* 5. 5. grace of his Spirit, grace of his favour and countenance, grace of his Soule, he will dwell with the humble ſoule, *Iſa.* 57. 15. and it with him; a moſt happy cohabitation.

Verſ. 31. *But Peter ſaid more earneſtly, if I ſhould dye with thee, I will not deny thee; likewiſe ſaid they all.*

WHen *Peter* had heard our Lord and Saviour with his wonted aſſeveration tell him ſo heavy things of himſelfe, that he ſhould deny his Lord that night thrice, and ſo renounce his faith, his profeſſion and ſalvation by him, this ſhould have ſoundly humbled *Peter* and terrified him; yea ſhould have been as a dagger to his heart to have let out the life of his naturall pride and preſumption. Cumulation of ſin in Peter.

2. Whereas it was ſufficient to have made him concieve modeſtly of himſelf, at leaſt to have entred into himſelfe and conſider of his weakneſſe to take downe his carnall temerity and boldneſſe one peg lower.

3. Wheras it ſhould have brought him to renounce himſelf, and depend wholly upon the ſtrength and grace of Chriſt his Lord, which onely was ſufficient for him.

4. Whereas it had beene enough to make him beleeve the Word and affirmation of the Lord, before his owne conceit; for to all theſe purpoſes did the Lord Jeſus ſo forewarne him of his fall; yet he ſtill blinded with vaine confidence in himſelfe, or carried away with prepoſterous zeale, doth more vehemently perſiſt in contradicting his Lord, in which he heaps up a number of ſins.

1. The repetition and falling into the ſame ſin after Chriſts admonition and aſſeveration; *but Peter ſaid.* Four here obſerved.

2. The manner of his ſin, he *ſaid more earneſtly.*

3. The matter of it, *I will not deny thee, if I ſhould dye with thee.*

4. The

4. The effect of it, drawing all the Diſciples into the ſame ſin with him, *likewiſe ſaid they all.*

Godly apt to fall into the ſame ſin.

Note. 1. In that *Peter* falleth into the ſame ſin againe, and againſt the meanes uſed by Chriſt; that *the Child of God through ſtrength of his corruption may fall often into the ſame ſin, notwithſtanding good meanes againſt it*; For,

And why?

1. It is a very hard thing to lead them out of themſelves, almoſt nothing but experience of their former fals, which is the Miſtris of fooles, bringeth them to ſee their folly; ſo here in *Peter*, all Chriſts warnings too little; and ſo long they muſt fall; ſenſe of weakneſſe is their greateſt ſtrength.

2. Till the judgement be changed, the Actions be the ſame; *Peters* judgement is diſguiſed with an erroneous misjudging his owne eſtate; he is the ſame man after Chriſts ſpeech as he was before, and ſo contradicteth him as before; as the moſt of the Fathers lived in Polygamy, not becauſe it was ever lawfull, but their judgement being darke and erroneous in it, their practiſe was anſwerable; and who of Gods Children ſee not, that they know but in part, and grow dayly to ſee errors in themſelves which they never ſaw before, as *Peter* ſaw not ſo much in himſelfe as he did after?

3. Weakeneſſe of grace and regeneration in part cauſeth even the beſt to goe every day over the ſame wants and common infirmities; as wandring thoughts, idle ſpeeches, unjuſt anger, &c. which frailties as they be daily renewed, ſo they muſt daily renew their repentance, and daily lay hold on Chriſts perfect merits for juſtification; this weakneſſe of grace gave *Peter* up againe to this ſin of contradicting his Lord.

4. The ſame ends remaine ſtill, which may move the Lord to leave his Children to themſelves, and to fall in the ſame ſort; to try, excite, humble them, worke more ſerious ſorrow, make them more watchfull, &c. which was the iſſue of *Peters* fall here.

Comfort to troubled ſpirits.

Uſe. Not to enbolden any in ſin, or unto ſinne (for we ſpeake of frailties, not of preſumptions, for which we can give ſmall comfort) but to raiſe up to the comfort of the Covenant, ſuch as are toyled with their corruptions, and finde themſelves maſtered with the ſame luſts ſundry times, notwithſtanding their ſtrife and watch againſt them.

To thee I ſay, the ſenſe of thy weakneſſe is a great part of thy ſtrength; labour to grow up in ſoundneſſe of judgement and in ſtrength of grace; and though the Lord thy God for good ends ſometimes let thee ſlip into the ſame frailties, his right hand is under thy head, and thy condition is not worſe then the reſt of the Saints in the world; Chriſts dear Diſciple here is moiled in the ſame ſinne, but not caſt off for it.

Repetition of ſin makes ſin the ſtronger.

Note. 2. In that *Peter* more vehemently denyed and contradicted his Lord, that *every repetition of ſin maketh ſin the ſtronger*; for as the body, the more it is nouriſhed and fed, the ſtronger it groweth; ſo ſin in the ſoule; every new act is an addition of ſtrength till it come to an habit; it is the Apoſtles compariſon, *Jam.* 1.15. ſpeaking of the conception and perfection of ſin; *when luſt is conceived, it bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death.*

Beſide, corruption is cleane contrary to grace; as grace if it encreaſe not, it decreaſeth; ſo corruption, if it decreaſe not, it getteth ſtrength and encreaſeth.

Uſe. Againſt them that ſay they will repent hereafter; plucke up a twig, let it not grow to be a Plant; daſh the braines while a childe; a Sore, the longer it is let alone, groweth more incurable; ſinne faſhioned by continuance groweth to another nature. Take heed and feare; thou haſt an holy God to doe withall, and a corrupt heart of thine owne, though ſome grace. And, God obſerveth not onely the ſin, but the ſinfull manner of doing and degrees of ſinning, careleſneſſe, carnall confidence, pride of ſpirit, ſlackneſſe in uſe of holy meanes, relapſing; all very dangerous.

If

If I ſhould dye with thee, I would not denie thee.

Note 3. PEter thinks himſelfe ſtrong enough to be a Martyr, now when he hath not learned the firſt principle of Religion, nor to know himſelfe; before he promiſed, *though all men ſhould be offended, he would not*: Now, before he will deny him, he will *dye the death*; it is nothing now with *Peter* to be a Martyr. *Peter* conſidereth not of what metall he is made; that he is duſt, earth, and a lumpe of ſinfull mire, unable to any thing. We are apt to over-ween the good that is in us.

2. He conſidereth not his preſent danger, though forewarned, that he is now ready to be made a prey to Satan, and in the Lyons mouth.

3. He conſidereth not, that every good and perfect gift is *from the Father of lights*; but hath power in himſelfe to ſtand out the greateſt of all trials; and therefore within a few houres, the contempt of this power of God drives it quite from him. Jam. 1. 17.

Uſe. Let us well watch the pride of our owne nature: Nature is ſo proud in every one of us, that it will build up a tower to heaven, though it prove but a Babel and Confuſion. Pride of heart will make us ſacrifice to our owne Net, and rob God of his glory. *Peter* had good things, and true grace in him; but not acknowledging them in the giver, puffes him up and darkens them; whereas grace received and acknowledged in the giver, are ſo far from puffing up, as they make humble.

Grace in *Abraham* comming neer to God, maketh him ſay, *I am but duſt and aſhes*, *Gen.* 18. 27.

2. In good things take heed of prepoſterous and raſh zeale, which here *Peter* fals by; guide it by the Word, by Faith, by Prayer, by thy calling, by conſidering our ſelves; and thinke it ſafer to fear, then to be very confident of thy ſelf.

Likewiſe ſaid they all.]

THE fourth is the effect of *Peters* preſumption; he drew in all the Diſciples into the ſame ſin: 1. which was the ſtronger:

1. Becauſe they had heard our Saviour reproving *Peter* for his raſh confidence.

2. They had never yet tryed their ſtrength.

3. If they had, they ſhould not at all have contradicted his word, who had ſaid, *all yee ſhall be offended.*

4. This terrible threatning of themſelves and *Peter*, ſhould have ſet them out of themſelves, and clung unto him, and ſaid, O Lord, we know our weakneſſe; if we doe not, thou knoweſt it; we know thy truth, and cannot but beleeve thy Word; oh therefore, doe thou take care of us, thou that art the faithfull Shepherd, keepe us ſilly Sheepe from wandring from thee.

But they imitate *Peter*; they muſt be as conſtant as *Peter*, and muſt never ſeeme more fearfull then he. They muſt not be behinde him, neither in comforting their Maſter, nor in profeſſing their zeale to their Lord.

Note 1. Frailty in the beſt; no graine without ſome chaffe, no flour without ſome bran, no roſe without ſome thorne; there is in the beſt matter of humiliation; the Diſciples themſelves in Chriſts preſence ſhew great imbecillity and weakneſſe.

Matter of comfort, which concernes us in our fals; *Matthew* was one of them that ſaid ſo, yet *Matthew* records for our comfort, how he among the reſt was vainly confident.

Note 2. How quickly ſin ſpreads it ſelfe; *Peter* drawes all the Diſciples after his ſinne, when all Chriſts perſwaſions cannot ſtay them. The ſame of the ſame Apoſtle after he had received the ſpirit, *Gal.* 2. 14. by not walking with a right foot, drew the *Gentiles* and *Barbarians* alſo into his diſſimulation, and compelled Sin is of an infectious nature.

the *Gentiles* to *Judaiſme*; not by teaching any Doctrine to that purpoſe, for they could not erre in that, but in the authority of his example. Example in ſinne is a kinde of compulſion.

Vſe 1. Take heed of ſinning, leaſt thou bring many ſins upon thee, as *Peters* ſinne here; heavie both in regard of his Maſter and fellow Diſciples.

2. Beware alſo of the company of ſinners; example is become a kinde of Law, and thy ſelfe as tinder to receive ſuch ſparkles.

We proceed now to a paſſage in another part of the Chapter.

Marke 14.66. *And as* Peter *was beneath in the Hall, there came one of the Maids of the high Prieſts:*

Ver. 67. *And when ſhe ſaw* Peter *warming himſelfe, ſhe looked on him, and ſaid, Thou waſt alſo with Jeſus of Nazareth.*

Ver. 68. *But he denyed it, ſaying, I know him not, neither wot I what thou ſayeſt; Then he went into the Porch, and the Cock crew, &c.*

WEE have heard in the former Story, how much *Peter* had promiſed of himſelfe; he would not be offended, he would not flye if all ſhould; he will dye with Chriſt before he would deny him.

We have heard how our Saviour forewarned him of his weakneſſe, and predicted his fall, and how ſtoutly he contradicted his Lord.

Now we come to his performance in this Story; which in generall ſhewes, that he was not ſo good as his word; but the Lords word was fully accompliſhed; *Non factum quod Petrus dixerat, ſed quod Chriſtus prædixerat.*

Parts. In the Story we have; firſt, *Peters* Sin: Secondly, Repentance: *Peters* { Fall. / Riſing.

1. *Peters* deniall of his Lord: 2. his ſorrow for it; his { Averſion. / Converſion.

The ſinne and fall of *Peter* was the fouleſt and ſhamefulleſt of all the Diſciples (except *Judas*) they all forſooke him and fled; ſo did he; none of them denyed him once, but he thrice; none forſwore him but he, who with curſing and ſwearing abjured himſelfe, if ever he knew him.

Queſt. The Lord foreſaw this ſinne, foretold it, might have prevented it, and ſuſtained him in the temptation; why ſhould he ſuffer his dear Diſciple ſo farre and ſo fouly to fall?

Why God prevented not this fall of *Peter.*

Anſw. The Lord Jeſus, who might have prevented it, neither would nor did, for many Reaſons.

1. He would give us and the whole Church an example of infirmity and weakneſſe, by the fall of ſuch a man.

2. The ſtrongeſt muſt learn feare and watchfulneſſe, and while they ſtand take heed leaſt they fall, that the enemy ſuddenly oppreſſe them not, as *Peter.*

3. To cruſh preſumption of men, and to teach to attribute more to the Word of Chriſt then their owne ſtrength, which had *Peter* done, he had not ſo ſhamefully fallen.

4. The Lord foreſaw, that in the laſt times men tranſported with the ſpirit of error, ſhould transforme *Peter* into an Idoll, and grow to that madneſſe as to liſt him up into the place and office of Chriſt, giving unto him the headſhip of the Church, and make him the head of the Antichriſtian *Romiſh* Synagogue; and therefore the Lord ſet *Peter* apart above all other Diſciples, in whom ſhould breake out ſuch weakneſſe as he might be acknowledged not a God, but a fraile man; not a Lord, but a weake and ſinfull ſervant; ſo in his life, *Acts* 3.12. & 10.15. Carnall men worſhip him, but *Peter* refuſed.

And by the way obſerve, how accurate the Scriptures are to ſet downe not this fall

fall of *Peter* in the particular circumſtances, but many more above all the Diſciples; As,

Many other ſins noted in *Peter* more then in other Diſciples.

1. His curioſity, deſiring to walke on the Waters, preſently puniſhed with an other ſin of infidelety, *Mat.* 19.28.

2. His horrible ſin of diſſwading Chriſt from his ſuffering at *Jeruſalem*, *Maſter pitty thy ſelfe*, *Mat.* 16.22. for which Chriſt called him a *ſcandall* or *Divel*, that is a ſpeciall inſtrument of the Divell.

3. His inconſiderate raſhneſſe, *Mat.* 17. 4. *Let us make three Tabernacles*; the Text ſaith, *he wiſt not what he ſaid*; he to enjoy that glory, neglected all his fellow Diſciples, yea cares not for the Salvation of the whole World; for if he muſt ever dwell there with him, he muſt not come downe to dye, which was againſt his word.

4. That he among the reſt contended for *Primacy*, *Mat.* 18. 2. that he among the reſt could not *watch one hour* with him, *Mat.* 26.40. Though Chriſt had ſpecially warned him and the two Sons of *Zebedee* of great tryall, *ver.* 43. that he among the reſt fled from Chriſt.

5. That fact of temerity and raſhneſſe in cutting of *Malchus* his eare, againſt his calling and without warrant, condemned by Chriſt.

6. That he walked not with a right foot to the truth of the Goſpell, *Gal.* 2. 14. but diſſembled with the *Jewes*, and brought *Barnabas* in; for which *Paul* reproved him to his face.

All which we note, not to exprobate to that holy Apoſtle, but to ſhew that the councell of God in particular noting theſe failings would prevent the blaſphemous doctrines and doings of the Church of *Rome*;

One of the Popes themſelves, *Leo*, *Epiſt.* 89. ſaying that *Peter* was aſſumed into the fellowſhip of the individuall unity plainely deifying him, which blaſphemy were rather to be buried with ſtones, then defended as *Bellarmine* goeth about to doe.

5. In *Peters* riſing the Lord would give a ſingular example of mercy, that he might raiſe up great ſinners in the hope of mercy that they might not deſpaire, but truſt confidently in the ſame grace.

For theſe Reaſons, the Lord would have all the Evangeliſts with one mouth and pen, and in one manner to record this grievous fact of their fellow Apoſtle; nay if it be true as ſome of the Ancients record, that the Goſpell of Saint *Marke* was declared and uttred by *Peter* and written from his mouth by Saint *Mark*, that providence ſo overruled the matter, that *Peter* himſelfe moſt ingenuouſly (for the former Reaſons) did publiſh to the World both his ſin and repentance.

In the firſt, of *Peters* fall, conſider the { Occaſion. / Fall it ſelfe.

In the occaſion partly in { *Peter* himſelfe. / Maid of the high Prieſt.

In *Peter*; *As Peter was beneath in the Hall warming himſelfe.*

Peters ſin in going into the Hall.

Here firſt marke how *Peter* run upon temptation; for what had he to do there in the Hall of the high Prieſt? his Lord had ſet him about other buſineſſe.

1. Chriſt had now told him he *could not now follow him*, *John* 13. 26. yet he will follow him afar off; and though Chriſt had told him he was not able to ſuffer with him, nor for him, yet forward he will goe.

2. Chriſt had ſaid to his Apprehenders, *let theſe go away*; yet *Peter* will not goe. John 18.

3. Chriſt had commanded them all to watch and pray, becauſe temptation was at hand.

4. Had particularly told *Peter* what would be the event, if he did follow him; for had *Peter* beene with the other Diſciples, or hid himſelfe from the Tempter, he had no more denyed his Lord then they.

5. By a ſpeciall providence *Peter* found the doore of the high Prieſt ſhut againſt him, which ſhould have beene a warning to him, and not idly paſſed

ſed by; for when God caſts a ſtop or bar in every way to hinder us in acting any evill, we ſhould apprehend it as a part of his gracious providence, and ſtop our ſinnes.

But *Peter* will not from the doore till he get in; he is hankering about to ſee what will become of Chriſt; he hath a love to his Maſter, and is unwilling to leave him; his zeale is not yet extinct, but raſh and inconſiderate; he was greatly bound to his Maſter, and holdeth it laudable not to leave ſuch a friend in diſtreſſe; though he could not helpe him, yet he would ſhew duty; he ſeemeth mindfull of his promiſe alſo; though all men forſake him, yet would not he; and therefore to the high Prieſts houſe he will with another Diſciple, as *John* 18. 15,16. whom ſome thinke to be *John* who uſeth in his ſtory ſo to ſpeak of himſelfe ſuppreſſing his name; but it is not likely that *John* ſo poore a Fiſherman and Diſciple of Chriſt was ſo well acquainted with the high Prieſt; but whoſoever he was, he was a friend of Chriſt and his Apoſties, and being known to the high Prieſt was let in, but *Peter* unknown was kept out, till his friend pitying his ſtanding in the cold, entreated the Maid that kept the door to let in *Peter*.

Thus *Peter* with much adoe and importunity of his friend gets into the thicket of temptation; his friend hath beſped him into that place, which Chriſt forewarned him to avoid, which is another argument I thinke him not to be *John*, who having heard his forewarne to *Peter*, in likelyhood would rather have diſſwaded him from his purpoſe, then been an Author in it; or if it were he and did not, he were blameworthy, and greatly ſinned.

To avoyd ſin avoyd occaſions.

Vſe. 1. He that would avoyd ſin muſt carefully avoyd occaſions, which are the ſtronger becauſe of our owne naturall inclination to evill; *Joſeph* fled from his Miſtreſſes company, and ſo kept himſelfe pure, *Gen.*32.10. it was his wiſdome, not onely to avoyd her filthy deſire, but her uncleane company.

The Lord himſelfe is carefull to remove occaſions of ſinning from his People, *Exod.*13.17. carrying them through the Wilderneſſe, he would not let them paſſe by the *Philiſtines*, and ſee War, leaſt they ſhould ſtart back and ſin againſt him.

And our Lord Jeſus would have prevented this occaſion in *Peter* by forewarning him of it; he that would not be burnt muſt not touch fire, or goe upon coales; ſtand not upon thine own ſtrength where thou ſeeſt ſo great a Cedar to fall as *Peter*; thou canſt not avoyd drunkenneſſe, adultery, prophanneſſe, if thou runneſt into drunken, harlotry, and prophane Perſons and places; beware of evill company, conſider thy weakneſſe and their power to ſeduce.

Travellers to ſee faſhions in idolatrous Countryes, do therein ſeeke temptations, and by the juſt judgement of God for wantonneſſe find Apoſtacy, returning corrupt in { Doctrine, / Manners, or both.

Prov. 21.27. *He that ſeekes danger, ſhall fall into it.*

To avoyd occaſions keepe cloſe to the word.

Vſe. 2. He that would avoyd occaſion of ſinne, muſt hold himſelfe to Gods commandement, and within the limits of his owne calling, which if *Peter* had done, he had not fallen ſo fouly; Chriſt had expreſſed his will and pleaſure, that he ſhould not have ſo much as deliberated on it, much leſſe reſolved againſt it; but he forgetteth the word and commandement of Chriſt, and ſo falleth into ſin.

If *Eve* had remembred the word of God, and kept her to the commandement, neither the beauty of the Apple, nor the ſubtill perſwaſion of Satan had allured her away.

If *Saul* had kept him to the word of the Lord, 1 *Sam.*15.3. neither ſparing of *Agag*, nor the fat Sheep or Oxen had drawne him into that diſobedience which was worſe then witchcraft; the word teacheth wiſdome to avoyd ſnars of ſin, but if a man caſt away the Word of the Lord, what wiſdome can be in him? keepe to the word, and buckle this Sword to thee, which onely can cut the Sinewes of ſin and temptation.

Vſe. 3.

Vſe. 3. *Peter* ſhould have looked to his Calling; he was not now called to ſuffer, the time was not yet, *John* 13. 36. Beſides, he had not received ſtrength and gifts fit for it; if he ſhall now come to temptation, he can do nothing but deny his Lord, and ſhame himſelfe, ſeeing Chriſt had foretold him. Suffer not for Chriſt till called.

A Chriſtian cannot doe a more honourable worke then ſuffer for Jeſus Chriſt, which is more then to *beleeve in him*; but if it be not the *will of God*, 1 *Pet.* 3. 17. or if thou beeſt not called to ſuffer, if he forewarne thee with *Peter* that thou art not able to ſuffer the croſſe, or fire, do not ſuffer. Phil. 1. 29.

Queſt. What muſt I doe? muſt I yeild to Idolatry?

Anſw. No, but ſtep aſide as *Peter* was commanded; watch and pray, and get ſtrength, and then come forth, if thou haſt tryed thy ſtength and findeſt it not ſufficient to ſuffer the brunt, this is a ſure warning from Heaven, thou muſt not put forth thy ſelfe to ſuffer; the farther thou goeſt, with more ſhame ſhalt thou flye back. If we muſt have a calling to ſuffer for Chriſt, much more look we have a calling to other inferior duties, elſe running out of thy calling, thou runneſt into danger; thou haſt no promiſe to be kept further then thou art in thy way; a good duty not warranted by thy Calling is ſin to thee, though commended in another; every man muſt abide in his Calling, and ſo maintaine Gods order.

Note againe, nature is an ill guide; mans owne wiſedome deceives himſelfe ſometimes with ſhew of good, and runs into infinite errors; as *Peter* muſt follow his Maſter, and who would thinke him blameworthy in ſhewing his love and affection to his Lord, and in minding his promiſe, that he would not leave him, if all men ſhould? but all was but carnall wiſdom; he ſhould have beleeved his Lord and Maſter, and relyed upon his counſell, not by too much preſidence thruſt himſelfe into danger; and ſurely as the pride of humane wiſedome is great, ſo Satans cunning more prevailes to carry us away with ſhewes of good, then he can in evill; is it not a good thing to become like God? and if *Eve* will eat the Apple, ſhe may; is it not good to offer thouſands of fat Sheepe and Bullocks to God in ſacrifice? if *Saul* will ſpare them alive, he may doe it. Nature no ſufficient in divine matters.

Is it not better and fitter one *Uriah* be ſlaine, then ſo great and godly a King ſtayned in his honour and reputed an Adulterer? ſeldome can Satan draw on a great ſinne without ſome falſe glaſſe or gloſſe; we muſt therefore attend to the mouth of God, walke in the paths of his wiſedome, and turn not aſide for ſhewes; remember *Prov.* 3. 5. *truſt to the Lord, and leane not to thine owne wiſedome*, and *ver.* 6. *In all thy wayes acknowledge the Lord, and he will direct thy ſteps.*

Vſe. 4. Laſtly here is a notable rule to be obſerved in friendſhips; examine the love thou ſheweſt to thy friend by the love of God. How we are to ſhew love to a friend.

1. Take heed thy love be ſubordinate to the love of God, that if thou canſt not pleaſe both, thy friend be not pleaſed with Gods diſpleaſure, *Mat.* 10. 37. *He that loveth Father and Mother better then me, is not worthy of me; nay, he that hateth them not, Luke* 14. 26. ſo did not *Peter*, he ſhould firſt have loved Chriſt as his Lord, and then as his friend; had he done ſo, he would have kept his word.

2. Love the Word better then thy friend, *Peter* ſhould have ſtucke to the word, and not to Chriſts Perſon.

3. See thy love to thy friend be not prepoſterous, that thy affection deſtroy him not; here *Peters* friend helpes forward his ſin, though perhaps unawares.

The ſubtilty of Satan creepes into our friendſhip and fellowſhips, that by our improvidence, we inſtead of helping and loving them, hurt them more then the Enemies could doe. We muſt pray for wiſedome and judgement, that neither willingly nor unawares we either councell or lead them into any ſin, or uphold any ſin in them, or hinder in them any good.

But contrarily become true friends to their Soules; it is lamentable that a Father ſhould diſcourage the Child, the Husband the Wife, &c. from piety and religion, or that they ſhould abet evill, or counſell or draw one another to evil; as there is the greateſt hatred, ſo ordinarily it ends in moſt bitter hatred.

Warming

Warming himſelfe by the Fire.]

WE E have ſeene *Peter* gotten into the Hall of the high Prieſt; What is he doing there? [ſhe ſaw *Peter warming himſelfe.*] Three of the Evangeliſts make mention of this circumſtance. *John* 18. 18. expreſſeth alſo his company; the high Prieſts ſervants and officers ſtood, &c. who had *made a fire of Coals*, for it was cold, and they warmed themſelves, and *Peter* alſo ſtood among them and warmed himſelfe, *Luke* 22.56. *Peter ſat by the fire and warmed himſelfe.* We need take no notice of that ſmall diverſity; one of the Evangeliſts ſays *he ſtood*, another *he ſat warming himſelfe*; both are true; for in ſo long time he ſomtimes ſtood, ſometimes ſat, warming himſelfe as they did.

Concerning the Company of *Peter* he found a great change; inſtead of Chriſt and his Apoſtles, teaching, hearing, conferring, praying, confirming one another againſt Temptations, and provoking to the love of the Lord, he is among a company of Rackſhels and prophane Serving-men of the high Prieſt, who are as buſie againſt Chriſt as their Maſter, and all their tongues and talke bent againſt Chriſt, which was now the buſineſſe in hand; and *Peter*, if he will be ſafe among them, muſt frame himſelfe unto them.

Had he beene in the Mountaine or in the Temple, or in his owne Houſe with his Maſter, his exerciſe had bin otherwiſe; but now he is in the Pretory of the *Jewes*, and in the Houſe of the high Prieſt, where Chriſt indeed was, but taken and bound, and mockt, accuſed, and condemned, no ſafe place to confeſſe the truth; and what can he doe there but deny?

Good men quickly the worſe for bad company.

Note How ſoone even Gods children are corrupted with wicked Company; even *Peter*, a great and forward Diſciple of Chriſt, full of zeale and courage, who will pray, profeſſe, and immediately before draw the Sword in Chriſts quarrell, within two or three houres afore with Chriſt and his fellow Diſciples, now can deny among perſecutors.

Great is the force of wicked Company, to pervert even a godly minde; how eaſily was good *Abraham* brought to make a lye for his owne ſafety (as *Peter* did here) when he was in *Gerar*, where the feare of God was not? *Gen.* 20.2.

How eaſily a good man may be brought to Sweare through cuſtome and continuance with evill perſons, ſee in godly *Joſeph*, who dwelt in *Egypt*, and could ſwear by the life of *Pharaoh*.

And why.

Reaſon 1. A proneneſſe in godly men to be withdrawne by evill Company, as the body to be infected by a Peſtilentiall ayre, ſo the minde by the contagion of bad company, it appeareth by the phraſe, *Prov.* 1.15. *When evill men entice thee, &c.* withdraw thy foot from their path; drawing backe the foot argues an inclination and propenſity even in the Son of Wiſdome to walke with them.

And *Chap.* 4. *ver.* 14. adviſing to keepe the way of Wiſdome as life it ſelfe, as a meanes to hold in the right way, he counſelleth not to *enter the way of wicked men*, nor walke in their way; and to acquaint us with our owne inclination that way; marke his vehemency, *ver.* 15. *Avoid it, goe not by it, turne from it, paſſe by it:* What need ſo many repetitions if we were not prone to the luſt of it?

Reaſ. 2. There is a bewitching force in evill company to draw even a good minde beyond his owne purpoſe and reſolution. Doe you thinke *Peter* had a purpoſe now to deny his Maſter, whoſe purpoſe immediately before was ſo ſtrong againſt it? but now ſuddenly in other company he is another man.

Wherefore elſe did the Lord ſo earneſtly charge his own People, among whom he had done ſuch marvailes as were not done in all the world, *Exod.* 34. 10. to looke diligently to themſelves, *to make no compact with the people of the Land*, leaſt they ſhould be brought to utter departing from God, and to their moſt groſſe Idolatry? *ver.* 12.15. *Numb.* 11.4. that great ſinne of Luſting, ſo fearfully revenged, was begun by ſome Strangers that came out of *Egypt*, who fell a luſting,

and

and turned away, and the children of *Iſrael* alſo luſted; and hence it is as impoſſible for a man to be ſtill in the Sun and not be tand, or touch Pitch and not be fouled, as to be ſtill in evill Company and not be evill.

Vſe 1. For Gods Children to avoyd and ſeparate themſelves from ſinners ſociety; the danger of infection leaves it not a thing indifferent for a man to chooſe any Company, but as neceſſary to avoyd ſinne it ſelfe, ſo the company of ſinners; can there be true fellowſhip with God and his enemies too? Abhor ſinfull ſociety.

Motive 1. *What agreement between darkneſſe and light, and between rlghteouſneſſe and unrighteouſneſſe?* 2 *Cor.*6.16. what delight for a Sheep among a herd of Swine?

2. Every mans company tels what he is; a good man may be caſt into evill company by occaſion or improvidence (as *Peter*) and be none of them; but as the company he affecteth and ſeeketh, is, ſo is he; Ravens flocke together by companies, ſo doe Doves flye together; ſo wicked men love wicked mens company, and godly *delight in the Saints which excell in vertue.* Pſal.16.3.

A good man is deſcribed, that he will neither ſtand nor walke in the way of ſinners, *Pſal.*1.1. nor will ſort with workers of iniquity, *Pſal.*1.4.

3. The practiſe of wicked men ſhould make good men ſhun their company; for wherein are their ſports and delights, but in things which diſpleaſe God and grieve his ſpirit, and the ſpirits of all that love God and his glory? what can a good man ſee in ſuch company, but muſt either infect him, or at leaſt offend him in every thing almoſt?

What elſe ayme they at, when a good man fals into their company, but either to allure him unto ſome evill, or make him more remiſſe in ſome good?

Objec. But if we ſhould avoyd wicked company, we muſt *goe out of the world*; evill men are ſo rife, and bad examples ſo univerſall, 1 *Cor.*5.10.

Anſw. Every converſation with wicked men is not condemned; there may be ſome perſonall converſation, as *Lot* in *Sodome*; neither can we expect the floore of Chriſt ſo cleanſed, as that there is no Chaffe with Wheat, and Lillies muſt grow among Thornes; but

1. Unneceſſary ſcandals and perilous, prejudiciall to our faith and piety, muſt be avoyded; *Iſrael* cannot get out of *Egypt* to ſacrifice to the Lord.

2. If we cannot avoyd their perſons, avoyd their faſhions, affections, courſes.

3. Mourne that thou art forced to *dwell in Meſhech*, and to have abode in the tents of *Kedar*, *Pſal.*120.5. Pſal. 120.

Vex thy righteous ſoule daily with *Lot*, to heare and ſee the uncleane converſation of the wicked.

4. Chooſe to ſit alone rather then with ſuch company; *Jer.*15.17. grieving he ſhould be reſerved to ſee ſuch times, he profeſſeth that he *did not ſit* in the aſſembly of mockers, but *ſat alone*: ſo *Elias* complaineth that he was left alone.

Objec. But this will be thought ſingularity, pride of heart, diſdaining our neighbours; I ſhall be thought to ſeeme better then others, or that no company is good enough for me, or out of ſingularity caſt off my old company and good-fellowſhip.

Anſw. 1. Sathan hath many pretences to keepe good men in bad company; *Lot* having bin once or twice warned by the Angel, prolonged the time, and made not ſuch haſte to get out of the company of the *Sodomites*, till the fire had almoſt overtaken him, *Gen.*19.14.

But it will be thy ſafety and duty, to remember the Commandement, and linger not.

2. I muſt get Gods good conceit of me, and contemne what men ſiniſterly judge of me; I can never approve my ſelfe to God and evill men.

3. When thou art fully reſolved to be a good man, thou wilt utterly diſdaine evill company, *Pſal.*119.115. *Away from me ye wicked; for I will keepe the Commandement of my God.*

4. Thou

4. Thou wouldſt be aſhamed of the company of a Harlot, but thy companions are impudent in ſinne, as the Harlot; nay, their lives are beaſtly as Beaſts themſelves, leſſe harme in dwelling with brute Beaſts then theſe reaſonable.

A ſinful indifferency, to run into all company.

Vſe 2. Reprove the indifferency of them that can brook all company, and company with all manner of perſons; if they be Atheiſts, Blaſphemers, Ruffians, &c. can faſhion to them, and be as good fellowes as the beſt; doeſt thou profeſſe the Religion of God, and in courſes joyne with open enemies? conſider *Pſal.*50.16. *Thou runneſt with the Theife, and art a companion with Adulterers; what haſt thou to doe to take mine Ordinances in thy mouth*, either to Preach or profeſſe, *ſeeing thou hateſt to be reformed?*

Theſe men let them fall in company of good men, can perſonate and ſpeake of matters of Religion, what good Sermons they have heard, give teſtimony to ſome good Preachers and others; but herein they are artificial; their other courſe is naturall and proper to them; this moſt violent and ſtrained; out of one mouth can there iſſue *ſweet water and bitter?*

James 3.10.

How much blameworthy are they that chooſe wicked ſociety and familiarity? Is it no ſinne for Daughters of God to match and marry with Sonnes of Men? for a Man profeſſing Religion to marry an idolatrous Papiſt? A Man acquainted with his owne perill will avoyd Alliance and bad acquaintance farther off; and be carefull to avoyd bad company for a little while; much more ſo neare and undivided and perſonall familiarity. Where is there a Trader that careth who he be familiar withall for gaine, or a Merchant almoſt that refuſeth to live in any Idolatrous Nation, as *Spaine*, *Italy* or other, where he cannot live without bowing to *Baal*?

Gen.6.2.

Or Gameſter that careth how prophane he be that will beare him company or drinke? Remember the counſel of *Peter* to new Converts, *Acts* 3.4. *Save your ſelves from this untoward generation*, and you may helpe to ſave them, by avoyding them, and making them aſhamed, &c. remember the ſhame in the end, loſſe of good name, the ſorrow of ſinne committed, and duties omitted.

Joyne to godly company.

Vſe 3. Joyn your ſelves to ſuch as feare God, in whom thou mayeſt eſpie Gods Image and Graces, for thy { Patterne, Example, Provocation, Incouragement.

By whom thou mayeſt be admoniſhed, inſtructed, ſtrengthned, and helpt out of thy weakneſſe.

It ſeemes very ſweet to ſit warme among wicked men, to eate and drinke and be joviall with them; but there is a bitter ſawce for ſuch ſweet meats, as in *Peter*; but on the contrary, in company of godly men thou art under the ſhadow of Gods mercy for their ſakes; God loveth his children and their friends; for *Lots* ſake his Family was ſaved.

And among the wicked, Gods anger hangeth over thy head; as they are puniſhed, ſo mayeſt thou be; therefore depart from the tents of theſe wicked men: A Plague is comming.

Now his Action; *warmed himſelfe.*]

PEter had little buſineſſe here, but to ſee what would be the iſſue of Chriſts apprehenſion; to while away the time, he ſitteth downe to warme himſelfe with the Serving-men.

Peter had one end, God another.

Note 1. *Peter* had one end in being there, God had another; had *Peter* favoured the revealed will of God, he had not bin there, who had no other material buſineſſe but to ſit down and warme himſelfe.

But by the ſecret will and providence of God *Peter* muſt be here, not onely to accompliſh the word of Chriſt, but for another ſpeciall purpoſe; he muſt be here more for the Churches good then his owne, that while by being here his owne Faith failes, he might be a meanes to confirme the Faith of the Church; ſo God over-

one rules his weakneſſe, as he muſt be an eye witneſſe of all Chriſts ſufferings in the houſe of the high Prieſt, both from the councell, the Servants, and Maſter himſelfe.

Never did any evill befall any of Gods Servants, but by Gods overruling power was turned to ſome good to themſelves and others, not onely of evill puniſhment, but of ſin it ſelfe; for even that is under all things, *Rom.* 8. 28. *turned to the beſt.* The greateſt poyſons are by the skill of the learned Phyſitian tempered to the beſt remedies; all Satans temptations chaſe them but to the throne of grace; all will worke in the end for good, in all eſtates expect this good end.

Note 2. *Peter* was cold, and it was not unlawfull to warme himſelfe; but better he had beene cold and comfortleſſe alone in the darkeneſſe of the night, then to have ſet within warming himſelfe in ſuch company. Warming the body ſometime chilleth the Soule.

Peter was now colder by the warme fire, then he was without in the cold ayre; his heart grew cold, and his faith and zeale.

Uſe. 1. Let us reſolve that that is a cold and comfortleſſe place (though the fire be never ſo great) where Chriſt is bound, where Chriſt cannot be profeſſed, where Chriſt is ſcorned, and Diſciples of Chriſt ſet upon as *Peter* here.

Uſe. 2. Let us labour how cold ſoever the weather be without, to keepe the heart warme in grace; it had beene better for *Peter* to have ſitten cold without and warme within, then for outward warmth to freeze and ſtarve inwardly; the ſeaſon is generally cold, heat of zeale counted madneſſe, godlineſſe diſguiſed, &c. labour in this generall coldneſſe to keepe our hear.

Note. 3. When thou ſitteſt by a warme fire, take heed of temptation; *Peter* when he followed Chriſt, ſuffering cold and want, was ſtrong and zealous; now he cometh to the warme fire he is quite overthrowne; the warme fire of proſperity and outward peace hath overthrowne a number, who in their wants and trouble ſtood faſt in grace; how many Worthies coming to enjoy the warmth of worldly proſperity, have revolted from their good beginnings and proceedings in piety? When by a warme fire, take heed of temptation.

David while he was in the field fighting the Lords battels, how watchfull, how conſcionable, how gracious, how obſervant, full of holy meditations, Pſalms, &c. but ſetled in the Kingdome, and fighting by his Captaines and Generals, himſelfe at ſome quiet & eaſe, committed theſe two fearful ſins of murther and Adultery, 2 *Chron.* 26. 5. *Uzziah* ſought the Lord in the dayes of *Zachariah*, and ſerving him he made him toproſper, but *ver.* 16. *when he was ſtrong* his heart was lifted up to deſtruction.

This cauſe the Lord giveth of the backſliding of *Iſrael*, *Hoſ.* 13. 6. *they were filled and their heart was exalted*, and they have forgotten me, and thoſe were they that in affliction could ſerve the Lord diligently, *ver.* 5.

The pittfull experience of many gives light hereto who in their youth or entrance into the World were diligent Chriſtians and conſcionable in their wayes, carefull Hearers, Readers, &c. but growne full and fat, and ſitting in the warmth of worldly wealth and proſperity, have clogged themſelves with cares, and ſurfeited of eaſe, as far gone from their zeale and diligence as *Peter* here, who followed afar off, and now by the fire fartheſt off of all, as the Moone never eclipſed but in the full.

How doth the ſame warme fire prevaile with many, who becauſe they ſee they cannot ſit ſo warme in their places, if they ſhould be ſo preciſe and follow the word in all points, grow firſt to remit, and then relinquiſh all their care, growing in the end to the height of prophaneſſe by Gods juſt judgement on them? others to ſit by a warme fire, are as eaſily drawne to lye and uſe injuſtice in their trades and dealings as *Peter* here.

Many godly men are too ſecure, as he that ſits by a warme fire is ſubject to ſleep; Let this be a ſtay and ſome ſtrength if thou haſt not proſperity and wealth which others have in the World, and thou deſireſt; thou wanteſt the ſnares of o-

thers; God in mercy withholds hurtfull wealth, and keepes thee cold without, leaſt thou ſhouldeſt grow cold within; thinke not thy ſelfe ſtronger then *Peter*, *Prov.*30.8. *leaſt I be full and deny thee.*

And contrary if thou beeſt in affliction and want be not too much caſt downe, for in this eſtate thou ſtandeſt firmer in grace then in abundance; therefore when proſperity maketh wicked men grow wild and ſecure, God uſeth by affliction to reclame them, *Pſal.*119.71. *It is good I was afflicted; before I was afflicted I went aſtray, but* now I keepe thy law.

Proſperity is not alwayes a ſigne of Gods favour, but when it provoketh to humility and duty; ordinarily the Grafier putteth his Cattell for ſlaughter into beſt paſture; too much rankneſſe hurts the Corne, and too much fruit breaketh the Trees; what is the cauſe ſo few great and rich are truly religious? but then God giveth gifts in mercy, when he maketh us better, not worſe. We proceed.

Verſ. 67. *She looked on him and ſaid, thou waſt alſo with Jeſus of* Nazareth.

Occaſion of *Peters* ſin by the Prieſts maide.

HERE { 1. The Tempter, *a Maid* ſeeing *Peter*, and looking on him ſaid.
2. The Temptation, *Thou waſt alſo with Jeſus of* Nazareth.

Peter warming him by the high Prieſts fire, preſently meets with a Tempter.

When a man tempts God, a Tempter ſoon meets him.

Note. 1. Note he that tempts God, a Tempter ſhall meet with him; he that runs out of his way, and without the limits of his Calling, ſhall not want temptation; good *David* when he gives up his holy prayers and exerciſes, and getteth up to the top of his Gallery idle, he hath met with a *Bathſheba* a Tempter, and moyles himſelfe in fearfull ſins; thus many ſave the Divell a labour in tempting, run afore the temptation, Hunters of Ale-houſes, of lacivious company, light perſons, playes and enterludes, temptation need not come to them; they will find him if he be in any corner of the Countrey.

Vſe. Keepe thee in thy way, let not Satan thruſt thee out of both Callings; every ſin is a *tempting of God*, *Mal.*3.15.

Favors of wicked deare bought.

Note. 2. The Maid that let him in, now tempts him; ſhe had done him a kindeneſſe as ſhe thought, but ſhe payeth him with a miſchiefe; a godly man commonly buyes a wicked mans favour very deare.

1. Commonly an evill man if he be an inſtrument of good to a good man, it is againſt his mind, being overruled and drawne ſecretly by God, or inwardly by ſome finiſter end; they cannot ſhew ſound mercy, being a fruit of the Spirit, but counterfeit a corrupt love and favour.

2. Sometimes pretending favour, they intend miſchiefe, as the Machiavels of our Age; ſo *Saul* will prefer *David*, maketh him his Son, and giveth him his daughter, 1 *Sam.* 18.17. but intended to bring him to deſtruction by the *Philiſtines*.

Note. { In *Anno* 1572. the moſt bloody Maſſacre of *Paris* was thus effected, under pretence of love, favour, mariage.

3. Truly ſaith *Solomon* of the mercies of the wicked, they are *cruell*, *Prov.* 12.10. for commonly if they intend not cruelty as before, neither did this Maid, yet they overturne their good turnes at one time or other with miſchiefe or hurt, either outwardly or inwardly, if occaſion be offered.

Pilate would ſhew mercy to Chriſt and plead for him, but command him to be whipped, being an Innocent; and the Apoſtles ſeeme very mercifully delt with to eſcape with whipping if *Gamaliel* himſelfe give none of the malitious ſentence, *Act.*5.40. it is the mercy of wicked men to whip Chriſt, and if any mercy indeed muſt be ſhewed, it muſt be to *Barrabas*, not Chriſt.

An ill caſe to be beholden to wicked men.

Vſe. 1. Count it an hard caſe to be beholden to evill men; *Jacob* knew the inconvenience, and refuſed the kind offer of *Eſau*, who either himſelfe or his Servants would guard him in his way, *Gen.* 33.13.

Bala-

Balaac will not inrich *Balaam*, but firſt he muſt curſe Gods people.

Uſe. 2. See thy favour ben ot mingled or poyſoned, doing harme and miſcheife; The Heathen Emperors would ſhew mercy, if the Martyrs will caſt but one graine into the fire; their favour muſt be bought dear. The Witch will favour thee; the Divell will cure thy Body, but he muſt have thy faith, thy ſoul; the Father, the Maſter will allow his Children or Servants ſports, recreations, but on the Sabbath day, when the refreſhing of the Body is the corruption and deſtruction of the Soule.

Many Fugitives goe away, and find favour and preferment in *Rome*, *Doway*, and in Popiſh Countryes, but on condition they become traytors to God in open Idolatry, and to their Prince and Country in open rebellion and practiſe, like Satans kindneſſe to Chriſt; *all this will I give thee, if thou wilt fall downe.*

Note. 3. By what manner of Tempter *Peter* fals, a Woman, not a man, a ſilly Maid, a very weake party. Weak tempeters can foyle ſtout men.

Queſt. Why?

Anſw. 1. *Peter* preſumeth that all men could not caſt him downe, Chriſt had denominated *Peter* for his ſolidity and firmneſſe, and he thought himſelfe ſure enough; but now he ſhall ſee more evidently his frailty, to be ſo ſuddenly caſt downe by a fraile Woman; he ſhall ſee now that the ſtrength he boaſted of is blowne away by the breath of a ſilly girle.

2. To ſhew him the more, as his pride was more then the reſt, a ſhamefull fall for ſo great a profeſſor, to fall before ſo vain a Woman; *Abimelech* would rather kil himſelfe then endure the diſgrace to *dye by the hand of a Woman*; but as pride goeth before ſhame, ſo Gods juſtice will ſhame proud *Peter*, that when he cometh to himſelfe, this circumſtance ſhall kill him, and touch him atthe quick, the ſhame ſhall be as ill as the hurt. Judg. 9. 54.

Uſe. 1. How eaſily God overthroweth the pride of man! he need not come in his owne perſon, he need not bring a Champion or man of War againſt him, but the ſillyeſt creature is ſtrong enough to confound them; a ſilly boy or girle ſhall be Tempter too ſtrong for as preſumptuous a Profeſſor as *Peter*. Mans pride eaſily overthrowne.

The Lord who reſiſteth all ſinners, is ſaid often to *reſiſt the proud*; that is, after a ſpeciall and ſevere manner, becauſe they will draw Gods glory upon themſelves; he commonly ſo reſiſteth them as he turneth their glory into ſhame, and confoundeth their pride by weakneſſe; hath God neither Angels nor men to command againſt *Pharaoh*? yes, but he will rather confound him with an army of frogs, flyes, Catterpillars in deriſion of his pride; the ſame God could have turned the duſt of the Earth into Lyons, Wolves, Bears of ſtrange greatneſſe and fierceneſſe to have met that fierce and cruell King that ſaid, *who is the Lord*? and in ſpight of him oppreſſed the People, but in ſcorne of his pride he turned the duſt of the Earth into Lice, who made him and his enchanters confeſſe it was the *finger of God*. Jam. 4. 6.

Proud *Herod*, who aſſumed the glory of God to himſelfe, *it is the voyce of God, not of man*, the Lord conſumeth him with lice the baſeſt of the Creatures, and he's not ſo much honoured as wicked *Jezabel* to be eaten of Dogs, but of Lice. Acts 12.

Hiſtorians writes of a City in *France* that was depopulated and waſted, and the Inhabitants driven away by Frogs. A Hiſtory reporteth of a Town in *Theſſalonica* rooted up and overthrowne by Moles. We read of Pope *Adrian* choaked with a Flye.

Thus the Lord playeth as it were with his Enemies, ſcorneth to come himſelfe in field upon them, but armeth the meaneſt of his creatures againſt them.

Let this humble us under the mighty hand of God; preſume of nothing in our ſelves, be proud of nothing, leaſt we know by wofull experience that a thing of nothing ſhall caſt us down.

If our pride ſhall reſiſt God, Gods weakneſſe ſhall reſiſt us, and we ſhall know to our coſt, that the weakneſſe of God is ſtronger then man; never was pride of heart unrevenged with fals, ſin and ſhame.

Accuſation enough if thou belong to Chriſt.

Note. 4. The temptation is the ſame in effect with the former. *This man is one of them*; ſhe accuſeth not *Peter* for a Malefactor, or a wicked Liver, but onely that he is one of Chriſts Diſciples; and this is matter of accuſation (ſhe thinkes) ſufficient.

Note what are the many quarrels of evill men againſt the godly, and what are their accuſations: becauſe they are of the number of Chriſts Diſciples and Followers. *Act.* 15. 19. the Accuſers brought *no crime of ſuch things as I ſuppoſed, but had certaine queſtions concerning their owne ſuperſtitions, and concerning one Jeſus*, &c. Here they hate not *Peter*, but ſo farre as he was with Chriſt.

And why?

Reaſ. 1. Evill men cannot hate evill for it ſelfe, but for ſiniſter reſpects, yea, they love it, and will not leave it, and therefore evill men commonly accuſe not for evill, but for good.

Reaſ. 2. Darkeneſſe fights not againſt darkeneſſe, but light, and the greateſt light moſt, *John* 7. 7. becauſe it teſtifyeth of Chriſt himſelfe moſt, and againſt the Members for the head ſake; a Thiefe hates the light.

Eſay 5. 20.

Reaſ. 3. Wicked men lie ſtill under the *woe of them that call good evil, and evil good*, through corruption of judgement not renewed by grace; and therefore you ſhall ſtill obſerve, that the greateſt fault objected by the wicked againſt the godly, is for moſt part the doing their duty as here in *Peter*; was it not *Peters* duty to be with his Lord? what other cauſe in Prophets, Apoſtles, in Chriſt himſelfe?

Wonder not if ſo it fall out now a dayes.

Uſe. In theſe dayes alſo to be with Chriſt, is matter of accuſation enough againſt a godly man, *John* 9. 22. 34. the blind man was excommunicated becauſe he had been *with Jeſus*.

Papiſts after the ſame manner exerciſe deadly hatred againſt the Goſpell, and excommunicate as Heretiques all that ſtand to the Doctrine of juſtification by the only grace of *Jeſus* renouncing merits of works of Papiſts, and after a ſubtill manner out of the depth of Satan, have laid under the reproach of Heretiques, ſuch as walke according to the Rules of Chriſt and his profeſſion in their courſe, renouncing the Libertine wayes of the World and watching more narrowly over their owne.

Theſe at the firſt reſtoring of religion and caſting out of ſuperſtition and Romiſh Idolatry, Papiſts who gnaſhed their teeth for envy at the Lords great worke, branded with the names of Puritans, Preciſians, and holy brethren, &c. ever ſince, and at this day more then ever; what is the ordinary quarrell and ſcorne but the ſame taken out of the mouths of Enemies, *thou art one of them*, a Diſciple, a Puritan, a Profeſſor, a Brother, all one with this of the Maid, *thou waſt alſo with him*; now weake things and ſmall goe for currant to bring good men into danger, as *Peters* here being with Chriſt; even looking toward good men is ground enough; and evill men can make great noiſe of it, as *Jewes* againſt Chriſt, he is a friend of Publicans and Sinners.

As Spyders can turn every thing into poyſon; ſo wicked men turne wholſome things into poyſon and malicious accuſations.

Acts 21. 28. *Oh men of Iſrael helpe; this man*, &c. *Paul* gave the Law his due, onely denyed juſtification by it, nor ſpoke againſt the Temple, but their hypocriſie who could diſcover all by coming to the Temple, nor diſhonoured their place, but all their faire ſhewes in that place would not ſerve, but it was as the offering of a Dog without faith or Repentance; this was his duty to teach; nor brought he *Gentiles* into their Temple, but they ſuppoſed ſo; and ſuſpition is enough for evill men, and helpeth them well; I thought it had beene thus; but what if he had? now the Temple was free for all; *Moſes* Law ceremonial was at an end; ſo as when theſe wicked men had ſaid all they could, equity could find no ſubſtance in their accuſation, yet theſe grounds were enough againſt *Paul* to draw him to death, *ver.* 31.

Eſay 58. 1.

Let a godly Preacher come and *lift up his voyce as a Trumpet* againſt ſin; oh he is an intolerable man, he is ſo ſowr, ſo tart, ſo judging, he preacheth nothing but damnation

damnation, he makes Reprobates of us all; when all this while he doth his duty in telling *Israel* her ſin and *Judah* of her tranſgreſſions.

Let him preach often, and be more diligent then ſome idle drones, ſo that the word prevaile with men, and they begin to taſte the ſoundneſſe and the ſweetneſſe of it, and frequent it with more gladneſſe then the eye of envy would they ſhould; oh then he is factious, draweth Diſciples, is popular; if we let him alone, all men will beleeve him ſay the Phariſes.

Let him preach with authority, and not as the Scribes, and convince evill men, and ſeeke to pull their luſts out of their hearts and hands, and now they perceive the word too ſtrong for them, then they fetch another windlace; Chriſt teacheth wonderfull well, and he is a Teacher from God, and teacheth the way of God truly, but he healeth on the Sabbath day, or breaks ſome traditions of the Elders; a good man otherwiſe, but his Diſciples waſh not, faſt not, and the failing in ſome idle tradition or Ceremony is enough to hate Chriſts own Doctrine and to hurt him in his owne perſon to the unmoſt extremity.

Secondly, the Temptation; *Thou waſt alſo with Jeſus of* Nazareth; or as John 18. 17. *Art thou one of this mans Diſciples?* Belike both asking the queſtion, and affirming that he was.

THE Tempter light, not *Caiphas* himſelfe, but his Doore keeper, and that not a man, but a ſilly Maid. The Temptation as light: ſhe doth not ſcorne him or his Maſter; ſhe ſaith not, belongeſt thou to this Seducer, nor art thou a follower of this factious fellow, who is now brought in queſtion for his life? but in ſimplicity and gently enough, *Art thou one of this Mans Diſciples?* yet *Peter* is too weake for ſo weake a temptation.

Note. He that is preſumptuouſly confident where he ſhould not, is baſely fearfull where he need not; Chriſt foretels *Peters* fall, but *Peter* feares nothing; but a ſilly Damſels ſpeech ſcares him; an unkinde word, and fear hath oppreſſed him. A preſumptuous ſpirit is uſually a timerous ſpirit.

1. It is a juſt revenge that he that feareth not God, ſhould feare every thing elſe; and if the feare of God be ſhaken out of the heart, the feare of man, yea of a veery worme ſhall be let in; had *Peter* retained the fear of God, he had not here ſo feared, but now muſt fear where no fear is. And why?

2. God in this kinde puniſheth the preſumption and boldneſſe which a man hath in himſelfe, by turning his carnall courage, which reſiſts true feare, into terrours of heart and vaine feares, that were there nothing without him to fear, he ſhall not want terrors of minde that ſhall leave him but a little reſt. *Herod* is told enough to behead *John*, and no man can feare him for it, but his owne thoughts fear him; *O, John whom I beheaded, is riſen*; now he fears where no fear is, *Prov.* 28. *The wicked flye none purſuing*; his own fancy ſhall fear him.

Uſe. Peter ſhrinkes not before *Caiphas*, but his Maid asking but a queſtion; ſee that carnal confidence and human ſtrength will leave a man in the ſuds at length; this courage of fleſh and blood had carried *Peter* a great way in the cauſe of Chriſt in reſiſting his apprehenders, following him to the high Prieſts Hall, brings him to the fire, but now leaves him. Take heed of carnall confidence, which will faile at laſt.

If a man had all the courage we read of among the famous *Roman* Warriers, it will not carry him after Chriſt, whatſoever he goeth; it might carry him to contemne death for his Countrey, for his credit, &c. but for Chriſt it will faile him. It is given as well to ſuffer for Chriſt as to believe. Phil. 1. 29.

Uſe 2. Examine well thy boldneſſe, whether it be for God or Man, ere thou truſt it; the boldneſſe of fleſh will make us couragious before the Battle, but when the Alarum is ſounded, then the ſhaking of a Pike or report of a Muſket feareth him as a Childe, out of the field.

Queſt. How ſhall I know? How to know true courage.

Anſw. It

Anſw. If thou beeſt ſtrong in the power of Chriſts might, then thou art *ſtrong*
2 Cor. 12. 10. *in thine infirmities*; that is, haſt a ſtrong ſence of thine owne weakneſſe, and findeſt thy frailty, and art driven out of conceit with thy ſelfe; and having no ſtrength in thy ſelfe, leaneſt onely on the ſtrength of thy Captaine. Stand in this ſtrength, and in queſtion of thy life, thou ſhalt have boldneſſe, as *John* before *Herod*, *Elias* before *Ahab*, when poore *Peter*, ſtout in himſelfe, ſhall fall before a poor Maid, almoſt unqueſtioned.

Take heed to thy ſtanding. *Uſe* 3. *Let him that ſtands take heed leaſt he fall*, 1 *Cor.* 10. 12. Thou ſayeſt thou loveſt Chriſt; ſo did *Peter*, elſe he would not have followed now; thou mayeſt account of ſtrength to ſtand if all others ſhould fall, ſo did *Peter*; but thou ſeeſt a Pillar here ſhaken with a Wenches word, that thought all the threats and tortures of the Rulers could not make him ſhrinke.

Seeſt thou the foreman of the Apoſtles ſo neere and deare unto Chriſt, who
Rom. 11. 20. would have confirmed his brethen, ſo foulely to fall? *be not thou high-minded, but feare.*

Mot. 1. Conſider thy ſelfe a childe, weake and feeble, ſoone caſt downe, and being ready to ſtumble and fall, get to a ſtay as faſt as thou mayeſt.

2. The Adverſary is ſtrong, and fleſh is weake, *Mat.* 26. 41. and is onely ſupported by ſtrength of grace; the Lyon of the Tribe of *Judah* foyles the roaring Lyon.

3. Hypocrites not fearing to fall, fall fearefully; but the godly fearing to fall, fall not, at leaſt prevent many fals, and riſe out of them all.

Satan either allures to ſin, or deales with terror. *Note. Peter* reſembles here the ſtate of every Chriſtian, ſet betweene a warme fire on the one hand, and a dangerous temptation on the other. *Thou art one of them.*

Satans ayme is, either to allure and entiſe us to ſinne, by a number of weapons out of the ſtorehouſe of Proſperity, or daunt us by weapons out of the Armory of Affliction and Perſecution. *Rabſhekeh*, 2 *Kings* 18. 31, 32. offereth peace and promiſeth in his Maſters name, if we will lay aſide our Armes; and mixeth threats and boaſts in his ſtrength: ſo here.

Satans ſubtilty hath plots amongſt all men; if low ſhrubs, he will brouſe and make them ordinary fuell for fire; if high Trees, he hath lightning and thunder, and violence of every tempeſt.

And in all Eſtates, Adverſity is a ſharpe Winter, to nip ſprigs of Grace; Proſperity as an hot Sun and Summer to nouriſh Weeds; *Peter* here feeles the force of both.

Uſe. That Chriſtians watch both in Proſperity and Adverſity; know that frowns and fawns of Sathan and the World are alike dangerous; flattery and force, both enemies, and more dangerous if both aſſault at once; as here *Peter*.

Verſe 68. *But he denyed it, ſaying, I know him not, neither wot I what thou ſayeſt.*

Foulneſſe of *Peters* ſin. HEre is the firſt denyall of this Champion, by a ſilly Girle; wherein ſee the foulneſſe of his ſin.

1. He denies flatly, and peremptorily, ſaying, *I know him not.*

2. In doubling it, implying more reſolution, *neither wot what thou ſayeſt*; both which ſpeeches were manifeſt untruths and lyes againſt his own conſcience; for *Peter* well knew Chriſt, having bin long with him; and one of his firſt Diſciples, he had confeſſed him, *thou art the Son of God*; beſides, he knew well what ſhe meant, and therefore it was another lye.

3. In denying him ſo openly amongſt a multitude; *before them all*, ſaith *Matthew*.

1. The fault is ſo foule, as one witneſſe were too much; but *Peter* provides witneſſes enough, a cloud of witneſſes.

2. He

2. He that denyeth Chriſt before any man, ſhall be denyed before the Father, *Mat.*10. What a great ſin to deny him before all men?

3. In ſo great a company were a number of wicked men; and now *Peter* expoſeth the name of Chriſt to all their ſcorne and opproby; he hardens and animates them, and ſtands with them in rejecting of Chriſt.

There were alſo ſome weake ones and well-wiſhers to Chriſt, as he that carried *Peter* in, and ſome that might be coming forward; and *Peter* by his example being the foreman of the Diſciples, weakens and ſcandalizeth all theſe, and deſtroyeth ſo many ſoules, and if he that offends one of theſe little ones, better a Milſtone were hanged about his neck, and he caſt into the ſea; what a caſe is *Peter* in that offends ſo many?

Note 1. How far ſoever the courage of fleſh and blood carries a man, and raſh zeale, if not a ſtronger prop, it will leave a man in the ſuds at length; for, what is become of all theſe great words, *I will lay downe my life for thee; and why can I not follow thee now?* And I *will dye with thee before I will deny thee.* Carnall courage will faile ſooner or later.

Is this to follow the Maſter, to deny himſelfe, his Diſciples? is this to lay down the life for the Maſter, to fear the voyce of a ſilly Girle? Is this not to deny Chriſt, to deny thy ſelfe a Chriſtian? for if thou knoweſt not him to be the Chriſt, thou knoweſt not thy ſelfe to be a Chriſtian.

Thus in one word bold *Peter* denyeth and renounceth his Lord, his faith, his profeſſion and ſalvation by him.

Uſe. Let us looke well to our zeale, that it ſerve us not as *Peters* did him; the drugs have Adulterates, and the moſt cunning Coynes their ſlips, and the beſt graces have in this corruption their cracks and defects; let us try and weigh and ſound our zeale for its truth, and that by theſe markes. Take heed to thy ſpirit.

1. True zeale is earneſt for good, but it is not for a fit or paſſion, as *John* at his entrance, and *Peter* here; but it is a gift of the Spirit, and a grace which is conſtant and laſting. True zeale what.

2. It riſeth out of *knowledge of God and our ſelves*; zeale not guided by knowledge is hurtfull, as *Rom.*10.2. ſo here *Peter had* zeale for Chriſt, but knew not himſelfe; as mettle is dangerous in a head-ſtrong Horſe; ſo zeale degenerated in a head-ſtrong paſſion, not guided by knowledge.

3. It is attended ever with *godly ſorrow*, 2 *Cor.*7.11. and griefe, firſt for his owne ſin, and then others; God is diſhonoured in both, and he is troubled in both.

4. Carried with care and feare of falling, not ſelfe-conceitedneſſe, truſting to himſelfe, his ſtrength, his judgement, as this of *Peters* did.

5. Coveteth ſpiritual things in the world; Chriſts was zeale to Gods houſe; ſo *David*, *Oh how love I thy houſe!* how deare are thy words unto me! how ſweet, &c. John 2. 17.

Theſe ardent deſires dryed him, and conſumed him; *Peter* coveted Gods honour; but how? his owne name, reputation, life, and ſafety was deare unto him.

Note 2. The nature of *Peters* ſinne which was the moſt direct deniall of Chriſt that might be. *Peters* ſin of an hainous nature.

Firſt, not to profeſſe and confeſſe his Doctrine outwardly and ſecretly, is a denyall.

2. Not to expreſſe the Doctrine and power of Religion, which we acknowldge true, whether for fear or otherwiſe, is an high denyall of Chriſt.

3. To ſubvert or overthrow ſome fundamental point of Religion, is fearfully to deny Chriſt; for it is all one to deny his doctrine as himſelfe, being of the ſame nature with himſelfe.

But *Peters* denyall was beyond all theſe, not againſt his Doctrine onely, but againſt his Perſon immediately, and this not to deny him by ſilence, but by ſpeech, whom himſelfe had confeſſed the Son of God, and had heard him ſo profeſſed from Heaven by God himſelfe once and againe.

Yea,

Yea, when he needed not have openly diſclaimed him, for the Maids ſpeech was, whether he was with Chriſt; he might have contented himſelfe to have belyed himſelfe, and ſaid *I was not*, rather then have ſinned directly againſt his Lord and Maſter. Or what lawfull authority had this Maide to examine *Peter*; he was not bound to confeſſe that he knew him; neither doth *Peter* confeſſe ſome, and conceale ſome, to fumble or equivocate to tell you; for if this could have ſaved *Peter*, he needed not have wept for denying his Maſter, though ſome Fathers would excuſe him; but he flatly, and ſtoutly denyeth all, that ever he knew him, or had to doe with him; he doth not ſay, I know him not ſo well as I ſhould doe.

Alas what a poore caſe is *Peter* now in; for if he deny Chriſt, who doth not confeſſe him that others may know he doth ſo as well as himſelfe, what a feareful denyall is it to make others even boyes and girles know we diſclaime him.

Hard to confeſſe Chriſt in danger.

Doctr. Note hence what a hard matter it is to confeſſe Chriſt in time of danger and perill, when ſo great a Diſciple as *Peter* before any great danger ſo reſolutely denyeth him.

And why?

Reaſ. 1. Satans malice; he winnowes and tempts *Peter* here, and the Saints to plucke them from this confeſſion, becauſe he knoweth that God is greatly honoured by the confeſſion of his Servants. That the truth is notably confirmed which ſhakes the Walsand foundation of this Kingdome.

That confeſſing him before men, notably incites and provokes others to the love and likeing of the truth, and to the imitation of ſuch holy examples, and becauſe he would hinder the happineſſe of Saints, well knowing that he that denyeth Chriſt, ſhall be denyed of him.

Reaſ. 2. Strength of corruption in us makes it very hard at ſuch times.

1. How hard is it to deny our ſelves? and not denying our ſelves, we cannot but deny him; we not onely reaſon with fleſh ahd blood, but conclude with fleſh and blood againſt the yoke of Chriſt; *Paul* communed not with fleſh and blood. *Gal.* 1. 16.

2. How doe we bluſh at the Chaine, and ſhame at the Croſſe of Chriſt, which indeed is the glory and crowne of a Chriſtian? he that is aſhamed of Chriſt, how can he confeſſe him? 2 *Tim.* 1. 12. I ſuffer theſe things, and am not aſhamed; for *I know whom I have believed*; one cauſe why many among the Rulers beleeved and durſt not confeſſe Chriſt, was, becauſe *they feared to be caſt out of the Synagogue*, *John* 12. 42.

3. How are we glued to the love of the profits, and glory of the World? loth we are to be too great loſers by Chriſt, much leſſe forſake all to follow him; this maketh it hard to confeſſe Chriſt in caſes of loſſe and diſadvantage; this cauſe is in *John* 12. 43. the Rulers confeſſed not Chriſt whom they knew, becauſe they *loved the praiſe of men more then the praiſe of God*. *Demas* would not have his commodityes hindred, and ſo forſooke the Apoſtles, 2 *Tim.* 4. 10.

Reaſ. 3. Weakneſſe of faith and graces; *Peter* had now true faith in his heart, but weake and raked up ina heape of corruptions; where is no faith, is no confeſſion; a ſtrong faith, a ſtrong confeſſion.

Peter was now as a man in a ſowne or qualme; living, but little ſhew or ſenſe of life.

Nicodemus a Beleever, a lover of Chriſt, his faith made him come to Chriſt, but the weakneſſe of it made him ſpeake little and low, and not directly for him.

Joſeph of *Arimathia* a Diſciple and a Beleever, but a *ſecret* one *for fear of the Jewes*, *John* 19. 38.

Study to confeſſe Chriſt in danger.

Uſe 1. Conceive it no eaſie thing to confeſſe Chriſt in tryall, nor a thing to be performed by our owne power, but pray for the gift of the Spirit called the *Spirit of ſtrength*, *Iſa.* 11. 2. which ſuſtaineth us, no cauſe ſhall daunt it.

2. Pray for wiſedome when and how to confeſſe, that the Lord opening our eyes aud mouthes we may ſpeak as we ought.

3. For

3. Pray for Faith, *Pſalme* 116. I beleeved, therefore I ſpake, *Rom.* 10.10. with heart beleeve.

2. Reſolve of the neceſſity of confeſſing Chriſt, being called thereto, 1 *Peter* 3. 15. *be ready to give an anſwer to every man that asketh a reaſon of the hope that is in you.* Neceſſity of it.

Philippians 2. 10. *Every tongue muſt confeſſe Jeſus Chriſt is the Lord, to the glory of God.*

Arg. 1. Conſider here firſt the end of our being in the World, to honour God and his truth, and promote our owne and others ſalvation; therefore not onely not deny but confeſſe.

2. The excellency of the truth confeſſed and witneſſed unto, not by us onely but by the whole Trinity, the bleſſed Augels, the holy Prophets, the inſpired Apoſtles and conſtant Martyrs in all ages.

3. It is Gods right thou ſhouldeſt confeſſe him, even to thy utmoſt perill, to whom thou art given of the Father, by whoſe blood redeemed, whoſe peculiar thou art; how couldeſt thou brooke that ſervant, to whom thou payeſt Wages, that being aſhamed of thee would deny thee his Maſter?

4. Chriſtians muſt be conſidered not onely as private men, but in the communion of Saints, glorifying the Goſpell, not onely by walking worthy of it, but alſo ſuffering for it, as lights, not for it ſelfe, but for others.

5. Thou wouldeſt not be denied of him hereafter, but deſireſt he ſhould acknowledge thee in another life; but *if we deny him, he will deny us*, 2 *Tim.* 2.12.

6. Converſion produceth confeſſion, as in the converted Thiefe; and confeſſion is accompanied with ſalvation, *Rom.* 10.10. *with the mouth confeſſe to ſalvation*: onely this man is of God, 1 *John* 3.4.

7. Thou canſt not but confeſſe Chriſt, nor keepe Faith at home; it is as fire within; and Chriſt ſaith, *He that is not with us, is againſt us.*

Queſt. How ſhall I be able to confeſſe Chriſt in trials?

Anſw. 1. Settle thy ſelfe in a ſound knowledge and judgement of the truth; unſtable perſons that hang between two Religions, as Meteors, will never abide the triall. If trials ſhould come, many of our ordinary Hearers, for want of ſetledneſſe of judgement and ſound meaſure of knowledge, will prove as Potters Clay, fit for any forme, or as Wax ready for any ſtamp or impreſſion; ſo Meteors between two Religions, enemies to Confeſſion. How we may doe this.

2. Get ſound love to the Truth; elſe God will ſend *ſtrong deluſions to beleeve lyes*, on them that *receive not the truth in the love of it*, 2 *Theſ.* 2.10,11,12.

3. Expreſſe the power of Religion now in dayes of peace; for he that denyeth the power of Religion now in the time of peace, God will never give him the honour to profeſſe in time of perſecution; he that will deny by a warme fire, will deny more eaſily in a fiery triall.

4. Arme thy ſelfe againſt the ſweet and ſower, the beſt and worſt of the world; beware of preferring of the beſt things as better and ſweeter then Chriſt and the glory of heaven; God is not ſo prodigal of his glory, nor of the gracious merits of Chriſt, as to beſtow it on ſuch as love earth better then himſelfe or his Sonne; neither gaze with both eyes upon outward things never ſo little, but on the power of God, which is manifeſt in weakneſſe.

5. Set thine eye upon the glory of being confeſſed by Chriſt before his Father and his Angels; oh this my ſervant was more willing to dye for me then deny me; and the terrour and diſgrace that Chriſt ſhould deny us, when our own conſciences are up in armes againſt us, then he ſhall proclame and diſclame us, in that we preferred every trifle before himſelfe, &c.

6. Looke on examples of Saints, *keeping the profeſſion without wavering* in loſſes and croſſes, *Heb.* 10. *joyfully enduring the ſpoyling of Goods. Pauls* life not deare: compare thy ſelfe with theſe, &c.

Then he went out into the Porch, and the Cocke crew.

PETER having denyed his Lord, beginneth to perceive himſelfe in ſome danger; for he ſeeth that better then his ſinne; and ſeeing it was not ſafe for him to be there, he beginneth to withdraw himſelfe, and goeth into the Porch; he beginneth to be weary both of the perſon and place, and perceiving he was gone in too far, he would get back againe if he could.

Not good to goe far into wicked houſes. And why?

Note 1. It is not good to goe too far into the houſes of wicked men; for hardly ſhall a man get out without a ſcar, no more then *Peter*.

Reaſon 1. There can be no agreement betweene light and darkneſſe, righteouſneſſe and unrighteouſneſſe.

2. All their Counſels, courſes and examples, being peſtilent and hatefull to God; a good man ſhould either offend them in reproving, or God in not reproving; thou muſt doe as they doe, or leave thy roome to ſuch as will.

Reaſon 3. What good canſt thou expect from them, or what good canſt thou hope to do to an obſtinate perſon, who is unworthy of a reproof, unfit for Chriſtian counſell, *Prov.* 23. 9. Speak not in the eares of a foole, for he will deſpiſe the wiſdome of thy words.

Vſe 1. To wonder that many can be inwardly converſant with all Companies, and enter bands of ſociety with all manner of perſons, Papiſts and Proteſtants, Church-Papiſts and Recuſant Papiſts, Ruffians, ſwearers, Drunkards, railers and ſcorners of good men and good things; how men profeſſing godlineſſe can be inward with ſuch, eat and drinke with them, ordinarily uphold them in their courſes, fall to their games and exerciſes; certainly theſe men cannot hold their owne, no more then *Peter* here, but muſtneeds counterfeit an outſide. *Peter* is almoſt no ſooner in the high Prieſts Hall, but he denyeth his Lord as faſt as any.

Vſe 2. He that reſolveth to uphold his integrity, muſt ſay with *David*, *Pſalme* 119. 115. *Away from me ye wicked, for I will keepe Gods Commandements:* and hide himſelfe away from wicked company; neither is it out of ſingularity, to ſeeme better then others; nor of pride, as diſdaining neighbours, or thinking no company good enough for them; but out of ſenſe of their owne weakneſſe, and feare of infection from them.

Vſe 3. Learne a point of wiſdome in *Peter*; ſeeing we muſt be caſt among evil men, be not too familiar with them; rather ſtand without in the Porch then thruſt into their Hall; keepe aloofe from them, for ſo thou ſhalt eſcape beſt; thus *Peter* began to do when he diſcerned his danger by them.

Note 1. *Peter* went forth, but not farre enough; for he went but into the Porch, but came backe.

Queſt. Why did he not goe quite away and leave the Houſe as well as the Hall? or going backe, why returned he backe againe?

Anſw. *Peter* was now as a Bird that had loſt his neſt, knew not what to doe with himſelfe; in ſtaying was danger, and in going now was as much danger; for if now being queſtioned he ſhould flye upon it, he ſhould confirme their ſuſpition againſt him; and confeſſe that which he would fain diſſemble.

Againe, he had heard that Servants perhaps mutter againſt him; for it appeareth there was a great many more then three that ſet upon him, and feareth they will purſue him, if he ſhould flye, and there reſolveth to returne among them, ſet as good a face on the matter as he can, and falleth into familiar and free talke with them, if by that means he might prevent ſuſpicion.

Get out of the Hall, yea and out of the Porch too.

Note here, that whoſoever would keepe himſelfe free from the danger of ſinne and ſinners, muſt not onely get out of the Hall, but out of the porch of ſinne too, as *Solomon* out of the wicked womans houſe, ſo every wicked mans houſe, *Pro.* 5. 8. *keepe thee far from her, and come not neer the door of her houſe.*

Peter

Peter ſhould have done better if he had left the houſe, and not ſtucke in the Porch: it had beene in him, and ſhould be in each of us.

1. Chriſtian wiſedome, to keepe without the Harlots reach.

2. Chriſtian zeale, hating all ſin even the appearance.

Many ſtep out of the midſt of ſinne, but hang about the Porch, would not be outragious ſinners, but retaine a ſmatch or taſte; not open Adulterers, but Adulterous eyes, thoughts and ſpeeches; not noted drunkards, but company keepers and Bibbers; not blaſphemous Swearers by Wounds and Bloood, but by Faith, Troth, God, &c. not workers on the Sabbath, but idle and prophane in words and deeds; not open Railers and ſcorners of good exerciſes, and men, but ſecret haters or diſlikers; all which is to ſticke in the Porch of Sin, and as *Peter* thou art not gotten out, but coming backe into the Hall againe.

Note 2. In that *Peter* ſticks in the Porch and cometh backe among them whom he had forſaken, how hardly a man that hath beene long uſed to bad company and courſes, is brought backe to leave it altogether, but either he will looke backe, or tarry in the Porch; *Peter* that is but new come in, and ſcarce warme in his place among them, cannot reſolve to leave them though he be warmed by ſenſe of perill and danger. Hard to leave ill company.

Sin and Sinners are like Bird-lime; the more *Peter* ſtrives to get out, he ſeeth himſelfe more lymed and intangled.

How much harder is it to get out of the cuſtome and habit of ſin and ſinfull Companionſhip?

Lots Wife gotten out of the midſt of *Sodome*, looketh backe; nay good *Lot* himſelfe cannot be got out, but the Lord muſt ſtay his leaſure, and the Angell muſt pull him out that the flame catch him not.

Vſe 1. Pray that we never fall into bad company, and bad places, bad alliance, bad acquaintance or courſes among earthly minded and ungodly minded men; for ſurely we will hardly be got out, we will have as many carnall arguments as *Peter* to carry us back into their company, we muſt not part with old friends, we ſhall be thought uncivill, or ſtrange, or it may be we may here ſome ſay, *what, art thou one of his Diſciples*, what, become preciſe? then all is mard, and then if an Angell, yea two Angels bid thee away in haſte for our lives, we will with good *Lot* ſtill prolong the time. Never enter among ſuch.

Vſe 2. Beware if thou haſt ſet forth out of the company and courſes of ſinners, ſo far as the Court, that thou diſpute not with *Peter*, much leſſe reſolve to goe backe againe; for *Peter* made his caſe worſe then before, 2 *Pet.* 2. 20. *better never have knowne the way of truth, then forſake it*; was *Lots* wife any better for getting out of *Sodome* that looked backe? nay, was ſhe not worſe, being made an eye marke of Gods juſtice to all poſterity. Or having entred return and never return back. Luke 9. 62.

Is it not a fearfull thing to be weary of well doing, and a fearfull wickedneſſe to make defection from God? is he fit for the Kingdome that puts his *hand to the Plough, and looketh backe*.

Beware thou beeſt not one of thoſe Dogs that returne to their vomit, nor a Swine waſhed returning to her wallowing, all the former motions and endeavours were deceitfull and hypocriticall; for, were they ſound, they ſhould have laſted.

The Divell once caſt out and returning, brought ſeven worſe then himſelfe, and the end is worſe then the beginning.

Note alſo the contrariety of the wicked from God himſelfe, he provideth ſafety for his Children by night; *Eſau* was admoniſhed by night not to ſpeake roughly to *Jacob*. The Wicked alway tend to deſtruction of themſelves and others.

And the Cocke crew.

Wicked in the night deviſe miſchiefe.

NOTE 1. It appeareth it was in the Night that Chriſt was apprehended, and in that, how watchfull and diligent Chriſts Enemies were to worke malice and miſchiefe againſt him; ſo were the *Sodomites* buſie all Night to abuſe themſelves and doe miſchiefe. *Gen.* 19.

Solomon ſaith wicked men *cannot ſleep till they have done evill*, Prov. 4 16. *and ſleepe departeth from them* unleſſe they cauſe ſome to fall; *Judas* will watch an opportunity againſt Chriſt, even in the night to betray him.

And why?

Reaſ. 1. Becauſe they are carried wholly and naturally unto evill without any inward reſtraint; it is a ſweet morſell, and perhaps the Lord ſeeth them not.

2. Darkeneſſe maketh them more bould, and fitter for a worke of darkeneſſe, as *Judas* apprehends, and Soldiers lead him away.

3. Malice againſt Chriſt and his Members in the wicked never ſleepeth, but watcheth occaſions againſt them; they reſemble Satan their guide.

4. Having got occaſion, they will not ſlip it, but execute preſently, though at midnight; they breake their ſleep for it.

5. Yet God overruleth that it ſhould be typifyed by a Paſchall Lambe, *killed by night*, *Exod.* 12. 6. as himſelfe was ſlaine in the evening of the World.

Study thou in the night to do good. *Pſal.* 132. 3.

Uſe Good men on the contrary learne to watch in the Night for good and gracious purpoſes; let thy reines teach thee Wiſedome in the Night; *David* profeſſeth he will not *go up to his Bed, nor ſuffer his eye-lids to ſlumber, till he have found out a place for God.*

Tully ſaith it were a ſhame for him that *Catiline* ſhould be more watchfull for the deſtruction of the Common-wealth, then he for the ſafety and preſervation of it.

In ſparing ſleep for good purpoſes is a recompence, *Gen.* 19. 4, 29. Conſider that Night ſins, have day plagues, 2 *Sam.* 12. 12. conſider, *Job* 35. 10. God giveth Songs in the Night, and his mercyes walke round about thee all night long, he keepeth watches for thee, he thinketh on thee, and doth for thee, that thou doeſt not for thy ſelfe, keepeth thy houſe, Body, Goods, Soule, while thou ſleepeſt; and therefore in the night do thou thinke of him.

Pſal. 119. 55. *In the night ſeaſon oh Lord I thought on thee.* In the night commune with the Lord by prayer, meditation and confeſſion. Pſal. 77. 6. *In the night I commune with my heart, and ſearch out my ſpirit; in the night deſire after the Lord, Iſa.* 26. 9. ſo the Church, *with my Soule have I deſired thee in the night; yea, with my ſpirit within me, will I ſeeke thee early*; in the night praiſe the Lord; at midnight I will riſe and praiſe thee.

Examine thy imployment of thoughts in the night, when thou goeſt to bed and riſeſt, whether thy thoughts run after money and mucke, world and buſineſſe, whether on revenge, pride, hatred, ſports, or whatſoever.

A good heart hath a better treaſury within it ſelfe, and without it for thee to feed on; meditate and be ſerious, and remember ſtill how diligent we ſhould be in Gods worke; *curſed is he that doth Gods worke negligently*, *Jer.* 48. 10.

Note 2. God would admoniſh *Peter* according to his word by the Cocks crow, if ſo be *Peter* will take knowledge of himſelfe; but *Peter* doth not.

Queſt. Why? it may be being midnight, he was ſleepy and could not hear.

Anſw. But *Peter* had got his firſt ſleepe before, Chriſt went thrice and found them ſleeping; beſides *Peter* was now afraid, and feare and danger kept him waking enough, and therefore the cauſe was,

1. His heart was aſleepe and regardleſſe of his ſin, and ſo long all the Cocks in the World cannot wake him.

2. The time appointed for his wakening was not yet come; he had denyed but once as yet; he muſt deny thrice, let the Cock crow never ſo often.

Note

Note. A fearfull conſequent and Companion of ſinne is induration and blindeneſſe; here we ſee even the godly themſelves ſleep fearefully after ſin; how did *David* caſt his conſcience aſleep after he had committed Adultery? his heart is hardened; and after the Adultery, he falleth into Murther, and yet along time he is not wakened till the Lord by his Prophet wakeneth him. Induration a fearful conſequent of ſin.

Gen. 37. 24, 25. when *Joſephs* Brethren had taken him, and ſtript him, and caſt him into a pit, then they ſat downe to eat bred; a man would have thought they ſhould have ſat downe to weepe for their ſin; but their ſin hath ſo blinded them, they rejoyce together as if they had nothing offended; nay, now almoſt twenty yeares they carry their ſin, and never take notice of it. Note this

Reaſ. 1. Becauſe mans heart naturally is hard, being infected with the poyſon of originall ſin; and this hardneſſe is increaſed by our owne ſins conceived or conſented to, or committed, or repeated, or continued; there was no deadneſſe or dulneſſe in *Adams* conſcience in innocency. And why?

2. Sinne hath a property, to ſtun and benum the conſcience and Soul of man; for as a man falling from an high place, lieth a great while in a ſwoon or trance, and cannot help himſefe; ſo the Children of God in their fals of Sin. *Culpa claudit oculos, Greg.*

David after his Sinne was a dead man without ſence of ſinne, or of comfort; he had loſt his heart, his joy, his feeling, till God created and reſtored him againe, *Pſal.* 51.

3. The ſuppoſed pleaſure of ſinne doth drowne Judgement, diſturbe Reaſon, and blinde Conſcience, ſo as it can ſooth it ſelfe, and thinke his owne ſinnes leſſe, or ſcarce ſinnes; every man thinkes his owne breath ſweet; and delight in ſinne brings on cuſtome, and cuſtome in ſinne taketh away the ſenſe of ſinne.

Uſe 1. Beware of a ſleepy heart and benummed conſcience, a moſt fearfull fruit of ſinne, and far worſe then ſinne it ſelfe; moſt men are in love with their Conſciences when they lye ſtill and quiet; and this is the caſe and conſcience of the common Proteſtant, who takes that for quietneſſe and peace which is indeed death it ſelfe, or a deadly lethargie of Conſcience. But this dead Conſcience is like a dead body layed in the grave, ſleepes, lyeth ſtill, and is cleane forgotten, but ſhall awake, and riſe again & be more active then ever it was, *either in Mercy*, and in ſeaſon, as in the godly, when they ſhall ſuſtaine ſorrow enough, and taſte the ſoure ſauce of their ſweet meats, and out of deepe ſorrow recover their joy, as in *Peter*; *Or in Juſtice*, and too late, as in *Judas*, who ſlept all the while he conſpired againſt his Lord, but no ſooner wakened, but he went and hanged himſelfe; here was the moſt fearefull wakening, becauſe his denyall of his Lord was of maliciouſneſſe, *Peters* of infirmity. Beware of a ſleepy conſcience.

Many living in groſſe ſinnes thanke God they never were troubled in Conſcience, proclame their ſhame and miſery.

Uſe 2. If a Conſcience renewed in part can be ſo blinded by ſinne, oh what groſſe corruption and wickedneſſe reigneth in a Conſcience unregenerate? this will make ſtop at nothing, but groweth ſenſeleſſe in the fouleſt wayes of ſinne; this goeth on from evill to worſe without remorſe, till ſometimes they be delivered up to a reprobate ſence; *Cain* to kill his Brother, *Abſolon* to rebell againſt his own Father, *Amnon* to defile his ſiſter *Thamar*. Worſt ſtill in the Wicked.

A Smith layeth as many hard blowes on the Anvill as on the Iron he works; the Anvill is the ſame not dinted, but the other yeelds to his deſire; ſo here is the difference, but that one hath heat and fire in it, ſoftning it, the other cold without all fire within; ſo here, God ſpeaketh as loud ſtroakes and as hard on the wicked mans heart, as on the godly; the ſame voyce, the ſame hand, but without all fire and heat of the Spirit mollifying without all impreſſion, onely recoyls the voyce and ſtroake.

Uſe 3. Oh that we could come to feele and cry out of the ſtone in the heart as we will of the ſtone in the kidneyes, and eſteeme hardneſſe of heart a fearfull plague, as indeed it is.

If

If God take away a mans bodily ſight or hearing, every man taketh notice, and mourneth under ſuch a rod of God, but when ſinne hath taken away the inward ear and eye, that there is no ſeeing or hearing of admonitions and rebukes of ſinne, no man thinkes this a judgement, but a benefit; ſeeing therefore ſoft a hearing heart and eare is ſo great a bleſſing, as the contrary is a curſe, labour for ſoft hearts, pray againſt hardneſſe; uſe meanes to waken thee; get wiſe and underſtanding hearts to obſerve the crow of the Cocks, to obſerve the ſteps and wayes of God with us, and his degrees and dealing with us.

Motive 1. This is a part of Gods revenge againſt ſinne, both in godly and wicked; *David* will ſecretly take another mans Wife, his Wife ſhall be taken openly on the houſe-top in the ſight of *Iſrael*, in which all *Iſrael* ſhall read the ſinne of *David* ſo ſecretly contrived.

2. That which the wicked feareth muſt come upon him; he feareth nothing but light, nothing ſo much as mans eye, ſo if he cannot carry his buſineſſe *Caſte tamen cautè*; therefore God brings this feare on him, and oft Boyes and Girles come to know and ſpeake of that they moſt ſought to cover.

3. Shame and Sin goe hand in hand, and in effect.

The Sinner hateth not onely his owne ſoule, but his owne good name; the Adulterer that watcheth the twilight, and hideth himſelfe in the night, ſhuts the doores, windowes, drawes curtaines, &c. cannot ſhut out Gods eye, nor the eye of his owne conſcience, no nor the mouthes of men, but ſome one or other ſpyeth him, and for the moſt part he is reputed as he is.

The Drunkard that is drunke in the night, he is aſhamed of his ſin in the day, though many deboyſt Perſons be not; yet becauſe the Wife, Children, Servants, Neighbours, Companions ſpye him, he beareth juſtly the name and ſhame of his ſin, which he thought darkeneſſe could beare off; ſo the Uſurer, the unjuſt trader that ſmootheth over deceit, one time or other, one Maid or other, one occaſion or other, ſhall detect them, and caſt the ſhame of their ſinne in their faces, and on their names.

Nay more, hide thy hypocriſie, thy diſtaſte of Gods Servants in the darkeſt cave and corner of thy heart; lock up ſecret wrath and diſpleaſure in the moſt inward Cloſet of thy breaſt, God will one day detect thee, he needes neither man nor Maid to diſcover thee, the ſparkes of thine owne fire within thee ſhall fly abroad, and make men know thee better then thou wouldſt be knowne; he that hath birds of Heaven to carry forth curſes of the thoughts againſt the King, *Eccleſ.* 10. 20. and by that which hath wings can declare the ſpeeches of thy bedchamber, can and will eaſily in his time declare what thou art in things which of all others thou wouldeſt be masked in.

Like Maſter, like Servant.

Note 1. Here is another Maid of the high Prieſt as good as the former, and both as good as their Maſter, all of them very buſy againſt Chriſt and his Diſciples, the Maſter againſt the Maſter, and the Servants againſt his Servants.

But theſe Maids forgetting their buſineſſe, their Sexe, their modeſty, their place, ſhew themſelves very rude in that, in the preſence of ſo many men, they take upon them to prate to a man a ſtranger, in a buſineſſe not concerning themſelves or places.

But learne, that *as the Maſter is, commonly ſuch are the Servants*, ſuch is the Family; a good Maſter will have good Servants, a bad contrary.

The Centurion, *Luk.* 7. 8. being a good man, hath a number of good Servants and trained in good order and ſubjection.

And we ſcarce read of a convert, but we read of the faith and converſion of *his Family*, *Acts* 16. 33. The Jaylor. *chap.* 18. 8. *Criſpus beleeved, and all his Houſe.*

But how contrary we ſee that of *Solomon*? *Prov.* 29. 12. *If the Prince be given to lyes, all the Servants are wicked.*

If *Eſau* be wickedly and malitiouſly minded againſt *Jacob*, he hath three or four hundred Servants all at his heeles ready to deſtroy him, *Gen.* 33. 1.

If

If *Abſolon* unnaturally plot the death of his owne Brother *Ammon*, he keepeth Servants ready enough to act and execute it.

A ſwearing Maſter, hath blaſphemous Servants; a Popiſh Maſter, Popiſh Servants; an Atheiſt Maſter, hath Atheiſt Servants; he careth not, nor careth whether their Religion be for God or the Divell.

Reaſ. 1. A good man hath a care to provide himſelfe good Servants, ſober, teachable, at leaſt inclinable to goodneſſe; *David Pſal.* 101. will not ſuffer a vicious Perſon in his houſe, a Lyer, a Slanderer. Why a good Maſter hath good Servants

No man is willing to entertaine a Thiefe in his houſe, to rob him; and art thou more carefull of thy Goods, and weary of him, then he that will rob God of his glory by blaſpheming, curſing and wicked courſes?

2. If he find them not ſo good, he is carefull to teach and inſtruct them; ſo *Abraham* was commended that he would *teach his Family after him*, *Gen.* 18. 19. and become a good patterne and example of piety and grace; every man for his owne advantage will teach and traine up his Servants and Apprentices in the knowledge of their owne trads and occupations, and much more good men hold themſelves bound to traine them in the knowledge of God, and way of godly life.

3. He will carefully reforme his Family with *Abraham*, caſt out the Scorner, the prophane and incorrigible Scoffers, and ſuch as will not yeild to inſtruction and admonition or correction, he will and muſt remove and expell as deſperate and infectious members, that the whole be not corrupted or infected.

Reaſ. 2. Why a wicked Maſter hath a wicked Family and Servants. Why a bad Maſter hath bad Servants.

1. Becauſe he delighteth in no other, but ſuch as abett his own evil and execute it; ſome men thinke it not for their profit to keepe a Servant that cannot lye and ſweare as faſt as ſpeak, ſo it be to others, not themſelves; they muſt not have their Servants blockiſh, for then they will neglect their buſineſſe, nor have too much knowledge; for they will ſee their faults, and make ſcruple of their commandements.

2. Becauſe of the contagion of Sin; Sin is of a ſtrong and ſwift motion, it can move up hill and aſcend from Inferiors to ſuperiors; from the Wife to the Husband, as *Jeboram* did evill, for *Ahabs* Daughter was his Wife, 2 *King.* 8. 18. and *Ahab* was wicked, *whom Jezabell provoked.*

From Counſellors to Kings, as the evill counſell of *Reboboam*, and from Servants to Maſters, from People to Miniſters, *Iſa.* 6. 5. 1 King. 12. 14. 1 Chr. 19. 3.

If it goe up Hill ſo faſt, how ſwift is it downe Hill? if it can riſe from the feet to the Head ſo quickly; how ſuddenly from head to feet? from Superiors to Inferiors?

3. Becauſe of the countenance ſin gets from Superiors; if ſin be ſo bold and active as all the Authority and care of Superiors can ſcarce repreſſe and reſtraine it; how can it but thrive, when it hath gotten Authority, countenance, and confirmation, when it is incited, commanded, backed and abetted?

It, ſaid *Reboboam* did commit Idolatry, and all *Judah* did the like under every greene Tree, and on every greene Hill, ſo here, all the Servants, men and maids are as ready as their Maſter to miſchiefe and wrong Jeſus Chriſt; and it is ſo in moſt wicked Familyes ordinarily, ſuch as depend on Maſters for approbation, or preferment, conforme to their humors. 2 Chr. 12. 13.

Uſe. 1. For Maſters to provide even for their credit by reforming their Familyes; Many profeſſe Religion and the fear of God, but it is in the Church, not in his houſe; he cares not who they be he keepeth in his Houſe, Swearers, godleſſe and pophane Perſons, and they ſerve his turne, and doe his buſineſſe, uſing them as Beaſts rather then men, who have ſoules for which they muſt make account; ſay thou art no Swearer, no Sabbath-breaker, no Atheiſt, no rude or diſordered Perſon; if thou keepeſt ſuch in thy houſe, ſurely thou art either ſuch or mayſt juſtly be ſo accounted. All ſhould mind the reforming of their familyes

Say

Say not thou haſt ſuch bad Servants, and it is ſo hard to get a good Servant; feare rather thou art a bad Maſter, who neither careſt to chooſe better, or make them better; and perhaps thsy come out of ſuch rude and diſordered Families as thine owne be; thou haſt run to the Hedge and haſt taken in Bryars and Thornes, and now complaineſt: takeſt them in whom thou canſt not governe, and then complaineſt of incumbrance.

Let the Maſter be firſt good himſelf.

2. Let Maſters hence learne to looke to their own wayes firſt, and doe nothing which they would not have their Families doe after them, but as the Sunne giveth light to all the Regions round about him, and by his ſhine expels all darkneſſe; ſo the Maſter by his godly example, ſhould be as a light to his Family, inciting and encouraging all goodneſſe, and chaſing away ſinne by Inſtruction, Example, and all due ſeverity.

Joſh. 24. 15. Heſter 4. 16. Say with { *Joſhuah*, firſt, *I and my houſe will ſerve the Lord.* *Heſter*, *I and my Maids will Faſt.*

Thou art a Maſter, know that true Reformation of thy Family muſt begin at thy ſelfe; if thou canſt not abide it in thy ſelfe, thou wilt not brooke it in others ſo neer thee; ſinne is a good fellow, is ſociable, and would have all like it ſelfe.

Mat. 7. 5. Againe, thou canſt not truely hate ſinne in another, and cheriſh it in thy ſelfe, correct it in another, and cocker it in thy ſelfe. *Caſt out thine owne beame firſt.*

Or be humbled, if not. *Uſe* 3. Maſters in the diſorders of their Families ſhould humble themſelves, ſuſpect themſelves; turne part of their anger againſt themſelves; ſay, Truely I and my houſe ſerve not the Lord; I have not inſtructed, I have failed in my example, I have not corrected the ſinne when I might, I have not made *right ſteps to my feet*, which hath turned out others, *Heb.* 12. 13. I have eaten ſoure Grapes, and ſet their teeth on edge.

Servants ſhould looke to their rule, not bad example. *Uſe* 4. Servants learne hence, not to thinke they can be borne out in their evils by their Maſters example, nor doe any thing againſt a good Conſcience; your rule is not the rule of your Maſter, or framing to his example, but to the rule of the Word. If thy Maſter ſhould doe or command thee to doe any thing that is unhoneſt, unjuſt, unlawfull or ungodly, thou muſt not in any wiſe doe it, but now know thou haſt a Maſter in heaven; happy had it bin for this Maid, now her Maſter was ſo buſie againſt Chriſt, if ſhe had taken his part, and the part of his Diſciples, *Acts* 4. 19, and 5. 29. Whether it be right to obey God or men, judge yee.

Eph. 6. 1. Let not Maſters thinke themſelves wronged; for neither Prentice nor Parent, nor Husband muſt be obeyed *but in the Lord.* It was *Sarahs* great infirmity, to diſſemble twice at her Husbands requeſt; Maſters muſt not drinke that water gotten by the hazard of the ſoules of their Servants, as *David.*

Caution 1. If a command be onely inconvenient and unmeet, thou muſt obey; if not unlawfull, make conſcience.

2. If thou be ſure it be ſin, not a conceit or opinion.

Object. But I am in doubt.

Anſw. Here labour to be grounded: but till then, better doubt and obey, then doubt and diſobey.

3. If ſure it be ſin, looke to the manner of diſobedience; though God free thee from obedience in act, yet not from obedience in ſuffering.

Though from the Action thou knoweſt ungodly, yet not from reverent, humble, and dutifull ſubjection, affection and demeanour.

To deny unlawfull things with ſturdy and inſolent words or carriage is utterly unlawfull.

Note 3. In the Inſtrument that *Peter* fals twice here by two Women; the Papiſts hence declame, and make invectives againſt women, not onely becauſe *Eve* was the cauſe of *Adams* fall, but for that theſe two Maids were meanes to caſt downe the pillar of their profeſſion, Saint *Peter.*

Indeed

Indeed the Scripture ſhew what great power is in wicked women to draw men to evill as in *Solomon*, *Jezabell*, *Herodias*, many Women whoſe hands are as Bands to drag men to ſin, who are taken with their perſwaſion as ſaith *Solomon*, even as an Oxe to the ſlaughter.

Neither is it marvell that ſin comes upon us in our neareſt friends, nor that Satan firſt overcomes the weaker Veſſell.

Nor that by that he overcomes ths ſtronger; for we fight not with fleſh and blood, *but with ſpirituall wickedneſſes* in them; and we can eaſily heare the whiſperings and *Syren* voyces of ſin, being altogether corrupt. Epheſ. 6. 12.

All which ſhould teach 1. Women to be ſure their perſwaſions of Husbands be juſt, holy and good; never to dare to perſwade men into ſin, as knowing they were given as helps unto men, to helpe them out of ſin; and whereas they are weaker Veſſels, and moſt impotent in their paſſions and deſires, be ſure to examine what they perſwade too, ſo much more diligently, leaſt they be circumvented as *Eve*, and if they meet with ſo good a nature, as is eaſie to be perſwaded, and heare them, it is a double ſin to abuſe it, and ſeduce it to evill; it is ſaid of a good woman, that ſhe *opens her mouth in wiſedome*. Inſtructions to Women. Prov. 31. 26.

2. It ſhould teach Men to care not to be drawne to evill by womens perſwaſions; ſhould aman be weake and womanly impotent? *Joſeph* would not be won from his fidelity by any perſwaſion. And men.

That all wiſedome is little enough to ſupport a man matched with an evill Woman, ſee in *Solomon*, to whom no warnings, no wiſedome was enough.

But in theſe two Maids obſerve more ſpecially, that as the Women had the firſt hand in the firſt ſin; ſo women had hand alſo in this great ſin of the death of Chriſt; forthough they could paſſe no ſentence againſt him in publique, yet in their places they could ſcorne him, and endanger his Diſciples.

And conſequent it is that women had need of their redemption by Chriſts death as well as men; whoſoever have hand in the tranſgreſſion, ſtand in need of the benefit and meanes of pardon.

Many Women are careleſſe of the main buſineſſe, of the *one thing neceſſary*; *Marthas*; this conſideration ſhould ſtir them up to chuſe the better part. Luke 10. 42.

3. All Women learne this; ſeeing much of their ſpeech is directed to men, and they are much in ſpeech, how to guide their ſpeeches. What ſpeech Women ſhould uſe.

1. *To open her mouth in wiſdom*, as the vertuous woman, *Prov.* 31. 26. *the law of grace in her lips*; to ſtir up the grace of God in any, and not the corruption of their heart, and not as many, who if they find their Husband or friends forward or backward make them more backward, and if there be but a ſparke of goodneſſe, are means quite to dead and extinguiſh it.

2. To perſwade and councell good things; not as *Hamans* Wife when he told her of all his proſperity, but *Mordecai* troubled all, *Heſter* 5. 14. She councelled him to ſet up a Tree fifty cubits high, and ſpeake to the King to hang *Mordecai*, which councell came home to her ſelfe.

But rather as the *Shunamite* to her husband, 2 *King*, 4. 9. *I know this is a man of God, let us make a little Chamber, and ſet him up a Table, Bed, Stoole and Candleſtick, that he may turne in to us.*

2. Comfort him in his troubles with good and approved comforts,; not as *Jezabell* did *Ahab* ſick; *up, art thou King of Iſrael? I will get thee Nabaths Vineyard*, 1 *King*. 21. 7. but as *Manoahs* wife, *Judg.* 13. 23. *If the Lord would kill us, he would not have received our ſacrifice, nor ſhewed us all theſe things.*

Note 2. The Cocke crows according to Gods word, which ſhould have beene a checke to *Peter* for that he had done already, and a ſtop to goe no farther; but the warning that Chriſt gives him, wakens not his heart, doth no good; while the heart is hardened, no meanes can do a man good; here was meanes enough to ſtop *Peter*. Heart hardned no means do a man good.

1. Chriſts prediction yet in his eares.

2. Chriſts care in affording him a ſigne of his ſinne, to lay to his heart.

3. The accompliſhment of the ſigne in the Cocks voyce, bringing now his ſin to his ear, that he might take notice of himſelfe; but yet *Peter* doth not, becauſe of the ſenſleſneſſe and hardneſſe of his heart.

Vſe. As with *Peter*, ſo with moſt men; God offers *Peter* a great bleſſing in the crowing of the Cocke, but *Peter* never ſees it, nor receives it; Chriſt by his word as a powerfull Cocke, would awaken men out of their ſins, graciouſly admoniſheth them of their danger of their fals, but men are as deafe as *Peter*, they will not be diſ-eaſed or wakened, and reformed.

True cauſe of not profiting by preaching.

2. Obſerve the true cauſe of not profiting by the voice of Chriſt in his miniſtry; not in Chriſt, not in the Cocke here, but in *Peter* himſelfe not acknowledging that voyce; ſo the word is preached, few profit, few are reclaimed; where is the fault? is it in God? what can he doe more then warne the Sinner, is it in the word, which is the *Power of God to Salvation*? is it in the Cocke or Teacher? may things be made more plaine, more intelligent and powerfull? no, it is in mens hardning their owne hearts, cloſing their eyes, ſhutting their eares; *ob Iſrael, thy deſtruction is of thy ſelfe.*

Rom. 1. 16.

Hoſ. 13. 9.

Hard heart a great plague of God.

Note 3. What a great plague of God an hard heart is, becauſe it binds their ſins upon them; how doe Swearers, Lyers, Sabbath-breakers, Uſurers, heare the voyce of the Cocke, nay of Chriſt himſelfe in his word, crying out of their ſins, denouncing damnation for them, and yet perſiſt without reformation, but that cuſtome of ſin hath made them ſo deafe that they take no notice either of the ſin, or that there is any need of reformation? why doth yet the Adulterer bluſh, the Drunkard ſhame, the blaſphemous Swearer hide his face for ſhame at ſo foule ſins, ſo cryed and crowed out upon, but that the conſcience by ſin is paſt feeling, and heart dead aſleep?

Eph. 4. 19.

Verſ. 69. *Then a Maid ſaw him againe, and began to ſay to them that ſtood by, this is one of them; but he denyed it againe.*

NOW we come to the ſecond aſſault and temptation; for *Peter* lies now in ſecurity, and ſecurity is never without temptation; a ſleeping man fals with a ſmall motion; Satan needs doe but little to thruſt him downe, he will fall of himſelfe, as *Eutychus Acts* 20. 9.

Then a Maid ſaw him againe.] A very little while after, a Maid, whether the ſame Maid, or ſhe had told it to ſome of her fellows, it is not material, but likely it was another Maid; *Matthew* ſaith it was *another ſaw him againe.*

Peter was bold to go to *Caiaphas* houſe, becauſe it was night, he was in hope to be hid, and that no body ſhould ſee him; but one Maid ſpyes him, another wench ſpyes him, and now he ſees that he was known well enough.

Fooliſh Sinners thinke to keep all ſecret.

Note hence the boldneſſe of Sinners, who thinke to carry their ſins cloſe and ſecret from the eye of man; beſides, that the Lord ſees them through the blacke cloud, ſometimes while they thinke themſelves in a miſt, and that they walke inviſible; in this path they are eſpyed well enough, and while they thinke to deceive others, themſelves are moſt deceived.

If *Peter* would never ſo faine ſhuffle himſelfe in among the high Prieſts Servants, one maid after another ſhall deſcry and diſclaime him to be *Peter*; let him hide himſelfe in the darke, a Maid ſhall ſee him hide himſelfe, onely Chriſt ſhall ſpy him.

And whereas it were very hard if they could not deviſe ſome quarrell againſt their Preacher; yet ſometimes the Lord ſo upholdeth his Lights, as they have no juſt cauſe that they dare bring into the light, which they can quarrell directly againſt; his profeſſion and preaching is accuſed to be the cauſe of ſo many evils in the World, and ſo much preaching makes the World worſe, and ſo as mad dogs they

they bark at the Sun, and would pull the Sun of out Heaven, becauſe it draws out the ſtink of a Dunghill; ſo the word, becauſe it diſcovers evill is the cauſe of evill.

How are good and godly men and Women, Brethren and Siſters of Jeſus Chriſt, members of his body, and one of another reproached and reviled at this day, and charged to be the worſt of all ſorts of People that live and the common cry runs againſt them, as Sectaryes, hypocrites, and worſe then Idolators; why, but ſaith *Pilate* what evill hath he done? you charge him with many ſeverall things, but I ſee no evill in him; nay (ſay they) as if we would have brought him to thee, if he were not an evill doer; *Pilate* muſt take their word, for that other ſufficient matter can he wring none.

Oh but there be great matters againſt theſe preciſe Profeſſors, they be Runners to Church, great Hearers of Sermons; nay they carry Bibles under their Armes, they repeat Sermons when they come home, and ſing Pſalmes in their houſes, can goe about no worke till they have ſolemnly prayed, nor goe to bed without reading and praying, ſo great is their hypocriſie. They be *Jewes* in keeping the Sabbath, they muſt doe nothing, nor ſpeake but holy things, ſcarce make their Beds, dreſſe any meat, or eat it when dreſſed.

Nay, they have beene accuſed ſometimes in Pulpits, ſometimes on Stages, that they would not ſweare, nor ſuffer an oath in another unreproved, nor they will not be drunke, nor abide to run to Tavernes or Ale-houſes; they are ſo ſtrict as they will not indure any merry company, nor be merry themſelves, as *Iſrael* a People that dwelt *alone*, and numbred not themſelves among the Nations; and are not theſe proper accuſations? or are there any other greater juſtly caſt upon them; ſo as our Saviour concluds the matter; if ye were of the world, the world would love her owne; and *Peter*, becauſe ye *run not with them to the exceſſe of errour*, but ſtand with Chriſt in your owne duty and ſtation, and therefore they hate you. Deut. 33. 28. 1 Pet. 4. 4.

This ſo being, let godly men be ſo much the more wary of themſelves and courſes, as ſmall things are made great matters in them. Judge your ſelves in ſmall things, let the righteous ſmite you, and the word of God wound your infirmityes, leaſt you fall into their hands.

Oh that Profeſſors would ſo walke, as all their accuſations would vaniſh into ſhadowes and ſmoake; oh that you would by innocency thus dull and blunt all their keen Weapons! the wiſdome of a man will make a benefit of an Adverſary, much more the wiſedome of God in his Servants.

Laſtly, this may be a comfort and incouragement to godly men; if they have nothing but thy profeſſion to upbraid thee for, thou mayſt take the *Adverſaryes booke, and weare it as thy crowne*; make account if thou in thy life teſtifie of the evill of the World, it will accuſe thee, if not for evill, yet for good, Chriſt witneſſeth againſt the World. Job. 31. 36.

How Chriſt witneſſeth againſt the world.

1. By unweariable paines in doctrine, that their workes were evill, calling it to repentance, to mortification, remiſſion of ſins, and newneſſe of life.

2. By accuſing the hypocriſie of it, *except your righteouſneſſe exceed the Phariſee*; a faire righteouſneſſe muſt they thinke they had, that ſhut them out of Heaven. Mat. 5. 20.

3. By condemning not onely their Adulteryes, Vſurers, Oppreſſions, Theſts, murthers, but even their prayers, Almes, Faſts, Chaſtity and piety, abſtracted from faith and repentance; could the World endure this?

4. By innocency of life, oppoſed to their corruptions, he made both ſhine cleare.

5. By ſeperating from their company in their evill, plainely declaring what he thought of them and their courſes, and do thou the like, be ſure thou ſhalt heare of the World on both ſides.

Ver. 70. *But he denyed it againe.*

WHERE { 1. Repetition. 2. Manner, with an oath, *Mat.* 26. 72.

Peter had first denyed his Lord for feare, now he denyes againe for ſhame; leaſt having lyed, he be found a Lyar; *Peter* was better contented to be a Lyar then ſo accounted, and therefore ſtood ſtill in denyal.

Beware of acquainting thy tongue with the leaſt untruth, leaſt it eaſily come to be repeated, and into a cuſtome.

Conſcience once crackt, a man adventurs farther.

Note He that once crackes his conſcience, will not much ſtraine at it the ſecond time; ſee it in good *Jacob*, *Gen.* 27. 12, 19. he is at firſt very fearfull to ſeeme a mocker to his Father, and to delude him with a lye, but coming unto his Father, maketh a long ſpeech, and profeſſeth himſelfe boldly and ſecurely his eldeſt Son *Eſau*; and after when *Iſaac* ſuſpected his voyce, and asked him, *ver.* 29. *But art thou my Son Eſau?* he anſwered againe, yea.

Good *Joſeph*, *Gen.* 42. 15. 16. to ſhew his vehemency to his Brethren, rapt out one oath after another, as it ſeemes was the manner of the Court of *Egypt* (as now of *England*) but not fit for *Joſeph* or ſeemely, nor lawfull for any.

And why?

Reaſ. 1. Sin is very bold where once it is bid welcome; if it once enter, it knowes the way againe, and once admitted will plead, *not poſſeſſion, but preſcription*; an army is eaſier kept out, then beaten out.

2. The Sinner is leſſe able to reſiſt the ſecond time, then he was the former, ſo *Peter* here; for grace is weakned and decayed by yeilding to the firſt temptation, and the ſtrength of God which onely makes the way of grace eaſie, plucked away by grieving his holy ſpirit.

Therefore *Peter* here denyes as often as he is tempted, and would have denyed a thouſand times if the Lord by his prediction had not limited the temptation, and returned with new ſtrength.

3. The way of ſin once ſet open, is as the Gates of a City caſt open for the Enemy, by which Satan bringing in his forces, ſtrongly plants them, and quickly ſo fortifieth them, as a great ſtrength ſhall hardly raze or remove them.

Every ſin admitted, not onely weakens, but corrupts the faculteyes of the Soul by which it is upheld, it darkens underſtanding, corrupts the will, diſturbs the affections, and raiſeth a cloud of paſſions to dazel reaſon, as *Peter* here in feares and perplexityes, and doubts, marvelous blind for a time.

Keep ſin out, or drive it out quickly.

Uſe Be exhorted to give ſin no entrance at all, or if thou canſt not keepe it out, drive it out preſently by repentance; as the wiſe Mariner carefully keeps his Ship from leaking; and if he cannot ever prevent, but it will take in ſome water, he emptyes and pomps it out at the beginning, becauſe then it is eaſier emptyed then afterward.

A wiſe man is carefull to prevent a diſeaſe, and preſerve his health; but if he cannot alway do it, he will run to the remedy betime, knowing that an old diſeaſe troubles the Phyſitian, which not diſtemper onely, but age and continuance hath confirmed.

It is a folly to taſte of Sin, and the ſweet meates of it; but to ſit downe to feed upon it, is madneſſe to him that knowes he muſt vomit up every morſell, yea every crumb of it, before he can be well.

Againe, ſeeſt thou ſin let in by ſin? though it may ſollicite thee, yet let it no ſettle on thee; caſt thine eye about, and ſee how hard, how impoſſible almoſt to remove a cuſtome of ſwearing, of lying, drunkenneſſe, or any evill habit which hath faſtened on us; how ſeldome are ſuch habituall Sinners reclamed? how hard is it to turne the courſe of the Thames or River, which time out of minde hath kept his owne Channell? how hard to plucke out a Naile which one hath beene driving in forty or fifty yeares? caſt thine eye within thy ſelfe, obſerve how

how ſome favoured corruption let in, and let go, hath weakened thy Soul, quenched thy good deſires, deaded good dutyes dimmed thy judgement, and wholly unfitted thee for exerciſe of grace and expectation of glory.

The manner of his denyall, *with an Oath.*

A Dicer (they ſay) will grow to be a Beggar in a night, and in a night *Peter* will grow from a Diſſembler to be a Swearer and forſwearer.

Note 1. How ill *Peter* provides for himſelfe, to winde himſelfe out of danger and perplexity; evill men ſet upon him, and he ſets upon God, and ſets his own conſcience againſt him by increaſing ſins and evils as the dangers increaſe; not onely evill men, but good men are too prone to helpe themſelves by evill meanes. Good men too apt to helpe themſelves by bad meanes.

Not *Eſau* onely, being almoſt dead for hunger, muſt ſupply himſelfe by ſelling his birth-right; but *Jacob* will get it by lying; not *Saul* onely will ſeeke to a Witch to helpe him in a ſtraight; but good *Sarah* wanting a child, although having a promiſe, will give her maid to her Husband.

Reaſ. 1. Want of judgement, when paſſion hath darkened it, takes it for a caſe of neceſſity, as *Peter* here, which we ſay hath no Law, but falſity; it is not neceſſity to breake the commandement, but neceſſity not to breake it; no neceſſity for *David* to kill *Uriah* ſo to hide his Adultery. And why?

2. Weakneſſe of faith which makes haſty and weary of waiting on Gods power and providence, his promiſe and truth ſet aſide; and if he delay our helpe a little we eaſily thinke he denyes it.

Uſe Let the Godly in their ſtraits ſeeke their enlargement from God alone, and not to increaſe their owne bonds as *Peter*. In ſtraights ſeek to God for enlargement.

Let them in their ſtreights labour to follow God as *Abraham*, *God will provide*, labour to keepe peace, liberty and comfort of Conſcience, which onely can make them looke up to God, and expect a good iſſue. Gen 22.

Let Satan prevaile with others to helpe themſelves to wealth by lyes, oathes, deceit, to recovery of health, and things loſt by the Witch; to wind themſelves out of puniſhments by hiding themſelves in lyes and tricks, and to avoyd an inconvenience, run into a miſchiefe; but let them beware in their hunger to make ſtones bread; let them not leape out of the pan into the fire but ſerving a good Lord, let them expect his goodneſſe in good meanes, which had *Peter* done, he had beene kept from great offences.

Note 2. How one ſin brings in another, and how the ſtay in one ſin, as to *David* and *Joſephs* Brethren, brings an increaſe of ſins; denying brings in ſwearing, ſwearing brings in forſwearing; *Peter* ſhould not have ſworne, much leſſe forſworne; for it was enough and too much to deny the ſecond time. One ſin brings in another.

1. Here was no neceſſity for an oath, neither being lawfully called, nor in a thing which (had it beene true) might not have beene otherwiſe proved by reaſon, teſtimony, or other proofes or Arguments; now an oath is ordained of God for confirmation of a weighty and neceſſary truth when all other proofes faile. Conditions of an oath.

2. Here is an oath made, neither for Gods glory, which tended to the denyal and diſhonour of God, where a right oath is a glorious uſe of Gods name; nor the neceſſity and good of men, except it be good to be deceived in ſo great a matter as acknowledgement or miſtaking Gods owne Perſon.

3. The right end of an oath is a defence and ſhield of truth to confirme and backe it, and not to be a Sanctuary of lyes, or to deceive the Perſon to whom we ſweare.

4. But this Oath beſides is a perjury in the higheſt degree; it neither agrees with the truth in the matter, nor yet in the mind; and how fearefull is this ſin?

1. How dares *Peter* produce God himſelfe as a witneſſe to confirme a knowne lye?

lye? how dares he draw God into his ſin, ſo far as he can? knowes he not that he is the God *omniſcient* and knowes the heart, that he is *omnipotent* and juſt, able and willing to revenge all unjuſt oathes? if he know not, why ſweares he now by him? if he doe know, why will he call a Maintainer of truth and revenger of falſhood againſt his owne ſoule? knowes not *Peter* that the Lord, who is the *Avenger of all guile*, 1 *Theſ.* 4. 6. muſt eſpecially avenge this guile and deceit of the higheſt kinde, masked under a religious and ſolemne oath? if no fraud ſhall eſcape, can this?

Brethren ſwear not at all, Jam. 5.12. Zach. 5. 4.

Uſe 1. Beware of all ſwearing, let your yea be yea, all elſe is evill, if in ordinary communication, *Eccleſ.* 9. 2. a righteous man *feares an oath*; God will not *hold him guiltleſſe*, that is a Swearer, the third Commandement, a whole booke of curſes in *Folio* to flye into the houſe of the Swearer and the Thiefe; conſider thou that filleſt a whole Volumne with thy Oathes, that God will fill a great Volumne with plagues againſt thee, *Zach.* 5.3. as oathes are little, ſo the plagues are great.

Beware of ſwearing company; *Peter* here doth as they doe; perhaps they will ſuſpect him the leſſe, to be a Diſciple to ſo ſtrict a Maſter; eaſie it is for an *Iſraelite* among a company of barbarous Swearers to forget the language of *Canaan*.

Eſpeciall to ſwear falſly.

Beware eſpecially of falſe ſwearing, which notes a fearfull contempt of Gods juſtice and power, a ſin that the Heathens trembled at, a ſin that we never read the Divells committed; for though he impudently reſiſted the truth, and is a Lyar, and father of lyes, and drawes his inſtruments to preminiries dayly, yet we read not that ever he durſt backe his lyes with oathes.

A vaine Oath is too much for a Chriſtian, much more a falſe oath; a Chriſtian ſhould invocate the name of God, as his ſtrongeſt helpe, not impricate it as a Revenger,

But this kinde of Invocation is the greateſt enemy and barre to true Invocation; how dares that man preſume in his want or diſtreſſe to call on that name for helpe, which he hath ſo often prophaned by ſwearing or forſwearing?

In a word, if thou wouldeſt avoyd forſwearing, or voyd ſwearing it ſelfe; an ordinary ſwearing is an ordinary forſwearer.

Meanes. Avoyd paſſion and ſtirring of affections, which made *Peter* here forſweare, and *David* to ſweare againſt the life of *Nabal* and his Family, and makes many forget themſelves, never ſo little ſtirred, ſwearing and blaſpheming, as if they never had been where Reaſon and Religion was, but bewray themſelves as the moſt rude and barbarous Heathens, or as the curſt Dogge, ſcorne and barke and rage againſt God, if any man caſt a ſtone againſt him, or croſſe him never ſo little.

Verſe 70. *And anone after, they that ſtood by, ſaid againe to* Peter, *ſurely thou art one of them, for thou art of* Galilee, *and thy ſpeech is like.*

HERE is the third aſſault and temptation of *Peter* ſet downe:
- Firſt, by the Time, *Anone after.*
- Secondly, the moving Cauſe, *They that ſtood by.*
- Thirdly, the Aſſeveration, *Surely thou art one of them.*
- Fourthly, the Probation; partly by
  - The Countrey, *Thou art of* Galilee.
  - The Language; *Thy ſpeech is like.*

Queſt. Hath not *Peter* expreſſed weakneſſe enough yet, but he muſt riſe to further ſinnes, and goe on like one given up to reprobate ſence?

Anſw. Chriſt had foretold *Peter* he muſt deny him thrice, and hereby moſt juſtly puniſhed his ſin of preſumption, who three ſeverall times contradicted his Lord, ſaying;

1. *I will lay downe my life for thee.*
2. *I will dye with thee before I denie thee.*
3. *If all men, yet not I.* Now *Peter* ſhall better diſcerne his threefold preſumption by his threefold denyall, and be as ſoundly humbled as he was vainly puffed up; and he that had no ſuch cauſe to be proud, ſhall have cauſe enough to be humbled.

Queſt. Why doth the Evangeliſt and al the reſt of his fellow-Diſciples ſet down this moſt third and fearfull fall of their fellow Diſciple, that was to be ſo great a pillar in the Church of God? Why doe they thus ſhame him to all poſterity? Why *Peters* great ſin is thus blazed forth.

Anſw. 1. Theſe holy men guided by the holy Ghoſt in penning the Scripture, looked neither at their owne nor other mens glory, but the glory of God; many of the Pen-men of Scripture ſet downe their owne infirmities and fals, as *David*, *Matthew*, *John* his curioſity, *Paul* in moſt vehement wiſe againſt himſelfe; and ſome thinke that *Peter* himſelfe did dictate this Goſpel, and *Marke* writ it from him. Had they bin guided by a humane ſpirit, they would have favoured themſelves and one another.

2. They more reſpect the glory of the grace of Chriſt in raiſing him out of ſuch a fall, then the diſgrace of *Peter* in ſo falling.

3. More eye the conſolation of the weake then his reputation; teaching us, in caſe of Gods glory, neither to ſpare the reputation of others, or our owne; but let God be true and all men lyars; let God ariſe, and all fleſh fall downe before his foot ſtoole.

Firſt for the time, *Anon after.*] *Luke.* 22.59. determines the time, and tels us, that betweene the firſt and laſt temptation was the ſpace of an hour, a very ſmall time to heap up ſo many foule ſins as in *Peters* were.

Note. How much evill will breake out of a good heart in a ſhort ſpace, in one hour, if Gods grace uphold it not? In little time much evill may break out of a good heart.

Reaſ. 1. The godly are by nature the children of wrath as well as any; and after grace have the ſeeds and ſpawn of al ſin in them; and that there is any difference in them from others, and they breake not out into outragious Sinnes, is onely by grace; as *Paul*, *by the grace of God I am that I am*, 1 *Cor.* 15.10.

2. Doe we not ſee how notwithſtanding grace received, we may diſcerne the naughtineſſe of our nature in a proneneſſe to all evill, to which we are as headlong and naturally carried as a ſparke to flye upward? the beſt find in themſelves *a law of evill, a law in their members, rebelling againſt the Law of their minde*, *Rom.* 7. *A weight of ſin which preſſeth downe, and hangeth faſt on*, *Heb.* 12.1. A rebellious fleſh *which luſts and fights againſt the ſpirit*, *Gal.* 5. 17. doe we ſee notwithſtanding true grace received, notwithſtanding our watch and beſt endeavour, we are carryed captive to ſin, and forced to doe things we hate; how lamentable Slaves and Captives ſhould we be? how forlorn and forward unto all unrighteouſneſſe; were it not for the Spirit of grace reſtraining and renewing?

Uſe. Take notice of the evill lying in the beſt of our hearts who knowes the gulfe of evill there? we are like *Hazaell*, we will not believe we can be ſuch dead dogs to do thus or thus, 2 *King.* 8. 12. would *David* have believed the day before, or that forenoon, that his prayers, praiſes, Pſalmes, all ſhould be turned to wantonneſſe, foule Adulteryes, outragious Murthers, other ſins ſo quickly afterward? Leſſons in this reſpect.

2. Acknowledge it is not of our ſelves that we ſtand or fall not ſo foulely as others, our hearts being as ſlippery and ready to play falſe play, but by grace we ſtand, *Rom.* 11.14. *Thou ſtandeſt by faith, be not high minded*, *Rom.* 6.14. *ſin ſhall not raigne; becauſe ye are under grace.*

3. Pray, not to be led into temptation as Chriſt counſelled *Peter* and the reſt; and with *David*, *Lord forſake me not overlong*; arme thy ſelfe with Gods armour of proofe, beware of vaine confidence, promiſe nothing of thy ſelfe, as *Peter* did, depend on Gods ſtrength; a ſtaffe ſtands no longer upright, then the hand holds it. Mat. 26. 41. Pſal. 119. 8.

4. Learne

4. Learne to beat downe pride of heart; many thinke themſelves in good caſe, no Thieves, Adulterers, Murtherers, but ſtrangers at home, looke not into their ſinke within, which may make them ſo and worſe then ſo in as ſhort a time as *Peter*.

Secondly, the moving cauſes of this denyall, *They that ſtoood by ſaid to Peter.*

SAint *Luke* 22.29. ſaith that *a certaine other* affirmed, verily this man was with him, for he is alſo a *Galilean*; and Saint *John* 18. 26. deſcribes him to be the high Prieſts Servant, *Coſin to him whoſe eare Peter ſmote off*; our Evangeliſt ſpeakes in the plurall number, and ſo *Mat.* 26. 73. they that ſtood by.

Anſw. Both are true, many now ſet upon him, and many ſpeake to him.

But one eſpecially followed the temptation, who was *Malchus* his Coſin, and to him they all conſented and agreed, and in Scripture what one among a Rout of wicked men ſpeakes, all are ſaid to ſpeake; for they are commonly all of one minde, and have all one voyce; as crucifie him, crucifie him.

As ſecurity encreaſeth temptation encreaſeth.

Note 1. *Peter* was ſet upon before by one, now by many at once; for ſin and ſecurity encreaſeth, temptation encreaſeth and groweth more dangerous; for Satan draweth evill men from evill to worſe, and even good men to the higheſt evill he can, both for Gods higheſt diſhonour, diſgrace of goodneſſe, ſhame of the Goſpell, and ſorrow of their owne hearts.

All take part againſt a godly man.

Note 2. In that this multitude of men take the Maids part againſt *Peter*; if one wicked man have a quarrell againſt a Diſciple of Chriſt, all wicked men, further then outward reſpects reſtraine them, combine with him againſt ſuch an one; they will ſpeak all one thing.

And why?

Reaſ. 1. They are all of one heart and mind, and nothing differ againſt the feare of God.

2. All led by the ſame Spirit that rules in the world.

3. All cunning to unite their ſtrength againſt God and his children, yea let them be never ſuch enemyes among themſelves, all of them can be friended and agree againſt Chriſt and his Diſciples, *Luk.* 23. 10.

4. All of them Lovers of darkeneſſe, and bent to ſet forward every ſin or work of darkeneſſe, and contrary Haters of the light.

5. Experience ſhewes us how Birds of a feather do flock together in wicked combination, as *Prov.* 1. 12. 14. and what is done to one, is taken as done to all.

Wonder not ſuch partaking.

Uſe 1. Not to think it ſtrange if it be with us as with *Peter*; a lewd lying fellow cannot deviſe a quarrel againſt a godly man, profeſſor or preacher, but he ſhall be abetted in his courſes of malice countenanced, pleaded for, preached for perhaps; why ſo? not for the goodneſſe of the cauſe or Perſon, but becauſe his Oppoſite hath ſome goodneſſe, ſome light, which the Owle-light of carnal men cannot abide if he have beene with Chriſt, it is cauſe enough to combine againſt him.

Godly ſhould unite for good Luke 16. 8.

Uſe 2. Let godly men learne hence to unite themſelves, and joyne in good things, beſtirre themſelves, to ſet forward good motions and actions, leaſt the wicked prove *wiſer in their generations then the Children of light.*

Alas, how comes it, that in good motions ſo many doubts and inconveniences are caſt ſo many Lyons in the way, till opportunity be cut off amongſt godly men, when as not any wicked motion but growes an end, and a number of hands carryes it lightly away?

May we not be as bold for God and good cauſes as they againſt them? ſhould not the fire of Gods ſpirit, I meane the coales of zeale from the Altar be as hot and burning within us, as the ſparks of Hell in them?

Is not our cauſe as good? have we not the better end of the ſtaffe? ſerve we not as good a Maſter? expect we not better wages? therefore let us *provoke one another*

another to love and good workes; and the rather, becauſe the time is ſhort. Heb. 10. 24.

Uſe 3. Godly men learne, and ſhould labour to be of *one minde* in good things, 1 Pet. 3. 8. to conſent in the truth; to be of one judgement, will and affection in and for the truth: and 1 *Cor.* 1. 10. that all *ſpeake one thing*; that there be no diſſention, but knit togeher in one minde and in one judgement; with one minde and one mouth glorifie God, *Rom.* 15. 6. And rather, Be of one minde in good things.

Mot. 1. Becauſe Sathan ſeekes to combine evill men in evill; ſeekes to breake off unity, and make diviſion in good things; well knowing what a glory and grace it is to Religion to conſent in one. He brings in diviſion betweene *Jewes* and *Samaritans*, betweene Papiſts and Proteſtants, all Chriſtians; betweene Puritans and Formaliſts, all Proteſtants; this opens the mouthes of Adverſaries, and weakens the forces againſt the common Adverſary.

2. Conſider what a ſeemely thing it is for Brethren to dwell together in unity; we profeſſe and *beleeve communion of Saints*, and ſhall we not knit in this *Communion*? take example by the firſt Chriſtians, who were *all of one heart and minde*, *Acts* 2.

3. God is a God of peace, the moſt ſimple unity in himſelfe, a lover of unity in verity: 1 *Cor.* 14. 33. *the Author of peace*, and not of confuſion; binding his preſence to two or three, conſenting in any thing in his name. Mat. 18. 20.

Beſides, Chriſt is one and not divided, his Coat without ſeame, and his members aptly joyntd both to the head and within themſelves.

4. By this thou expreſſeſt the humility and charity commended to Chriſtians, laying aſide ſelfe-love and vain-glory, when thou followeſt the truth in love, not ſeeking to *pleaſe thy ſelfe, but thy Brother for edification*. Rom. 15. 1, 2.

Thou art alſo one of them, for thou art of Galilee, *and thy ſpeech is like.*

OF the Aſſeveration before; of it and the Probation joyntly; *Peter* is now hard beſet, not onely by many at once, but by apparent circumſtances and ſignes.

1. His Countrey.

2. His Speech.

3. *Malchus* his Kinſman tels him of the Garden, where he had newly commited a riot, and ſtruk off his Kinſmans eare.

4. *He* is an eye-witneſſe, and appeales to *Peter*; *Did not I ſee thee* with him in the Garden? *Peter* could not now but know his falſhood was knowne, and yet blindes himſelfe in that which all ſee but himſelfe, and after the manner of impudent Malefactors, thinks to outface all ſtill.

Note 1. It ſeemes the *Galileans* ſpeake no other tongue then the *Jewes*, but in another Dialect, or pronounced otherwiſe, by which pronunciation they gathered him to be a *Galilean*. As in our Nation, the ſame ſpeech is in the Southern and Northerne Countries, but the pronunciation and dialect differ, that they ſhall eaſily know a Northerne man by his ſpeech, if he continue there from the Southerne; ſuch difference it ſeemed was betweene them of *Galilee* from them dwelling about *Jeruſalem*.

This was indeed but a poore Reaſon, and no ſtrength in it; for *Peter* might well have excepted againſt it, and have quitted him of it farre better and handſomer then he did; for will this prove him a Diſciple, becauſe he was a *Galilean*, or becauſe he ſpake as a *Galilean*? for, were there not many of *Galilee*, and which ſpake as they which were no Diſciples? muſt every one of *Galilee* be a Diſciple preſently? hath Chriſt on the ſudden a whole Countrey of Diſciples.

Note 2. What poore Reaſons and weake Arguments goe currant againſt Chriſt and his Diſciples? *Mat.* 11. 19. Chriſt *eats with Publicans and ſinners*; he is invited to mens houſes, therefore he is a good Fellow, a Glutton, a drinker of Wine. Poor reaſons hold currant againſt godly men.

John Baptiſt came in auſtere and abſtinent manner, therefore he hath a Divell in conſequent, but enough to refuſe their perſon, and their doctrine.

1 *Sam.* 22. 9. *Abimelech* refreſhed *David*, therefore a Traytor; the ſame at this day; let a Preacher come as *John Baptiſt*, be ſtrict in his Doctrine, in his life, be rough to remove high holds of ſin; oh he is ſo preciſe, ſo ſingular, ſo tart and rough, he preacheth onely damnation, he preacheth the law, therefore no good Preacher, comes neere the ſins of Perſons, a factious Preacher or Puritan; let him come milde, gentle, converſe familiarly and freely with men; oh he is a flatterer, a Companion, Time-ſerver; thus ſhall a godly Preacher every way be turned off.

And why? *Reaſ.* 1. Let a good man by doctrine or life diſgrace ſin juſtly, ſinners will be ready to diſgrace them unjuſtly; whatſoever comes to hand will ſerve their turne as a ſtone to fling at goodneſſe, a ſlander, a ſuſpition, nay a neceſſary duty; *thou waſt with Chriſt*; an Hearer of Sermons, therefore an hypocrite.

2. A deſire in the wicked any way to blemiſh ſuch as take more notice, or any way diſcover their foule ſpots, and therefore will aſſault their names if not for great things, for ſmaller; if not for evill, for good; if not for ſubſtance, for ſhadowes and trifles, they muſt keepe themſelves doing; *Paul mad*, Diſciples *Divels*.

3. They hope to diſcover their owne faults by clamour againſt them that find fault with them as moſt faulty; the moſt ſhamefull Offendors are the moſt ſhameleſſe Accuſers, none worſe then they.

Receive not accuſations of ſuch eaſily. *Vſe* 1. Not to be too credulous when we heare religious Perſons and men fearing God accuſed, and their faults aggravated; for though good men are not Saints exempted from failing or error, yet commonly they are not faulty in the matter, or in that meaſure that evill men and ſcorners moſt accuſe them in.

2. Evill men will make mole-Hils ſwell to ſuch Mountains againſt godly men; how would they inſult if they can catch juſt advantage? let godly men be ſo much the more watchfull and carefull; if they cannot ſtop their malice, yet to ſtop their mouthes, and ſtarve their malice, leaving it no juſt matter to feed upon;

Mat. 18. 7. *offences muſt come, but wo be to him by whom they juſtly come.*

3. Comfort our ſelves, if our conſcience tels us we ſuffer cauſeleſſly, or for innocency, if they beat us with the ſame ſtaffe they did Chriſt, *Luke* 23. 24. *I finde no fault in him, let us chaſtiſe him, and ſend him away.*

Our ſpeech ſhould manifeſt us Chriſtians. *Note* 2. This was indeed *Peters* honour which they object as a crime, his ſpeech bewrayes him, a Chriſtian, a Diſciple.

Let our ſpeech manifeſt our ſelves Chriſtians, both for the matter, as *Peter* here did not, and for the manner as his they ſay did.

And why? *Reaſ.* 1. A note of a true *Iſraelite* to ſpeake the language of *Canaan*, *Prov.* 16. 23. A wiſe man will guide his ſpeeches wiſely, a Chriſtian man Chriſtianly.

2. No better way to expreſſe love to God and man then by ſpeaking for God, and for mens edification.

3. Imitate Chriſt, teſtifie thou haſt been with him; never man ſpake ſo, nor can ſpeake ſo, but we muſt imitate him, and make him our preſident, his ſpeeches were either for God to ſet up the glory of his Father, or to God, in fervent prayers and praiſes for himſelfe and others.

Or elſe to man { Either for the converſion or confirmation of the Elect. / Or for the juſt admonition or conviction of the wicked.

His words were never idle or empty, but filling and feeding many.

Vſe Happy is that man whoſe words teſtifie him a Diſciple of Chriſt; would to God a *Jew* could thus accuſe us Chriſtians.

Means ſo to frame our language. *Meanes* 1. Get a good fountaine of a good heart, that is a good treaſury, *Mat.* 12. 35. *Pſal.* 37. 30. *Prov.* 10. *Pſal.* 45. 1.

2. Propound a good end, that thy lips may feed many, and thy ſpeeches miniſter grace, may tend to Gods glory, edification of many, and diſcharge of thy owne duty; ſo *David* profeſſeth, *Pſal.* 39. 1. *I will take heed to my wayes that I offend not.*

3. Prayer

3. Prayer. Lips are ſealed till the Lord open *the mouth*, *Pſal.* 51. 15. The Lord muſt diſpoſſeſſe this dumb devil that makes us tongu-tyed when we ſhould ſpeak, and *Pſal.* 141. 3. *Set a watch O Lord, and keepe the doore, &c.*

But how dareſt thou profeſſe thou haſt beene with Chriſt, or art a Diſciple, or Chriſtian, in whoſe mouth dwell oathes, lyes, curſes, rottenneſſe, ribaldry, ſlandering, whiſpering, &c. Conſider,

1. Thou that takeſt no account of thy words, the Lord hath a time to call *every of thy idle words to account*, and thee for them, much more for hurtfull and deceitfull, wicked and poyſonfull. Mat. 12. 36.

2. It is froth and filthineſſe of a bad heart, ſkum of a boyling heart.

3. So it is a worke of darkeneſſe as well to ſpeake wickedly, as to doe wickedly; a good man, a childe of light, muſt make conſcience of filthy words as well as filthy actions.

Verſ. 71. *And he began to curſe and ſweare, ſaying, I know not this man of whom ye ſpeake.*

PETER was now in great danger, he heares of the Garden, and is in danger to be revenged for his tumult, his quarrell, and wronging *Malchus*, he is preſſed by evident ſignes that he was with Chriſt, and now if he beſtir him not, he ſhall not avoyd preſent danger; or if he do, he ſhall be branded for a common Lyar and perjur'd Perſon for ever, and therefore out of great feare he more ſtoutly denyes his Maſter then before, and becauſe neither his ſimple denyall will ſerve him as in the firſt, nor his binding it with Oaths, and ſwearing as in the ſecond; as if he had not done enough, he curſeth and imprecateth himſelfe, wiſhing not onely miſchiefe to himſelfe, but calling on God a juſt Judge to avenge the falſhood, and inflict the deſerved puniſhment on him if he knew of whom he ſpake; Ohfearfull ſin!

1. To deny his Lord and deare Maſter.
2. After ſo many warnings on Chriſts part.
3. After ſo many confeſſions and profeſſions of his owne.
4. After ſo often, three ſeverall times, ſo much time of deliberation coming betweene; one might ſeeme infirmity, but thrice argues reſolution.
5. With lying and perjury.
6. With curſing and imprecation.

Thus *Peter* is in the forwardeſt of them that make falſhood their refuge and truſt in lyes.

Note. How a man having begun to fall fals apace, and hath no ſtay of himſelfe till the Lord ſtay him; *Peter* here falls from lying to falſe ſwearing, from ſwearing to curſing; as *Hamans* wife to *Haman*, if thou begin to fall, thou ſhalt ſurely fall, ſo fall followes upon fall where the Lord with-drawes his hand, or ſtands aloofe. One fall, and fall apace.

2. Wicked men ſhall fall from evill to worſe, till they fall into Hell; *Saul* from diſobedience to Sorcery, from Sorcery to ſelfe-murther; *Pharaoh* ſhall fall ten times and not be warned till he fall into the bottome of Hell; and even the Child of God may fall fearfully, and ſhould finally were he not ſtopt and ſtaid, and ſupported, as in our example.

Reaſ. 1. Satan would have every man ſins out of meaſure ſinfull; and every yeilding to temptation invites his violence, and nothing will ſerve evill men but ryot and exceſſe of ſin. And why?

2. One ſinne commonly goes not alone, but one puls on another; a Garden undreſt hath not one weed, but of all ſorts of weeds; as graces go in a chaine, faith brings love, love obedience; ſo vices go in a linke, and ſins are concatenated; *Davids* ſecurity brings luſt, luſt whoredome, Adultery murther.

Solomon firſt betakes him to Idolatrous Wives, then to Idolatrous worſhip; ſin as we ſay is a good fellow, one hangs to another as burs, one ſin cannot well be defended without another, or covered.

3. One faculty corrupted corrupts another; imagination being corrupted by cogitation of ſinne, that corrupts the judgement, the judgement corrupts the affection, ſo as there is delectation in ſin; affections corrupts the will, bringing it to conſent, the will corrupts the parts by repeating cuſtome and habit; thus ſin in the Soul as a gangreene in the body eates up the next parts, till it ſpeedily mortifie the whole.

4. The Lord in juſtice often puniſheth ſinne with ſin, as *Pharaohs* ſin with obſtinacy and hardneſſe, *Exod.* 9. 12. The *Gentiles*, by giving them up to their hearts luſts, *Rom.* 1. 23.

Wiſedome to ſtay beginnings of ſin.

Vſe. To ſtay beginnings of ſinne; ſinne as an Infant at firſt may eaſily be overcome as being weakeſt; ſtop the fountaine, cloſe the windowes, elſe thou ſhalt find it eaſier to get into the midſt of ſin, then find the way backe againe; *Iſrael* went at his owne pleaſure into *Egypt*, but could not come backe againe into *Canaan* when they would; A man may leap quickly and nothing lets him till he come into the bottome of a pit, but he ſhall get out with more leaſure and difficulty.

Mat. 26. 41. *Means* 1. Therfore our Savior ſaith; *Watch and pray, leaſt you enter into temptation*; if once ye enter, ye will not come out without a foyle, much leſſe move to ſin and offer temptation.

Pſal. 111. 10. 2. Buckle the feare of God unto thee, which *is the beginning of wiſedome*; elſe thou goeſt headlong in ſin; experience we have of men that at firſt are aſhamed ſomewhat of what they doe, and get ſome Cloaks, ſome covers to hide themſelves under, but by a little continuance grow to ſome boldneſſe, and caſt away feare; very ſhortly grow to impudency and hardned faces in their ſins, care not, nor feare what men ſee or ſay of them, and preſently from not fearing man, come not to feare God at all; but as *Nimrod* was a mighty Hunter before the Lord; ſo theſe mighty Drunkards before the Lord, mighty Adulterers, Uſurers, Swearers, Curſers, Raylers before the Lord, no fear of God reſtrains them; take heed therefore and feare.

If a Pillar, a Rocke, one choſen by Chriſt could fall ſo headlong, let us not preſume on our ſtrength.

Pſal. 4. 4. *ſtand in awe and ſin not*, Heb. 11. 7. *By faith Noah being warned of God of the things which were as yet not ſeene, moved with reverence, prepared the Arke to the ſaving of his houſhould, through the which Arke he condemned the World.*

Particular means avayling thereto.

3. Conſider thy danger to fall, and ſo far, ſo ſuddenly under-prop thy ſelfe with good meanes afforded by God to up hold thee, as 1. The preaching of the word; many ſay, what need ſo much preaching? what need Preachers be ſo inſtant, ſo earneſt in threatning us; God is mercifull for all that; but God will make good their words againſt the ſoule of the wilfull Sinner; ſeeſt thou no need of ſuch earneſt preaching, thy blind eyes ſee not the danger before thee, but Gods Seers do; that notwithſtanding their paines and labour thy ſinne is a ripening, and thou art running headlong, or rather flying ſwifely to thine owne damnation; if the Trumpet will not awake thee, I feare thou art dead.

2. Make uſe of the rods and croſſes of God brought on thee to ſtay thee from the exceſſes of ſin; where the Lord cannot prevaile with the rod of his mouth he comes with the rod of his hand, and laſheth him ſometimes with the loſſe of Goods or Friends, Wife, Children, &c. ſometime with ſhame and loſſe of good name and reſpect; ſuffering them to fall into ſome notorious and ſhameſull ſinne; ſometime with ſmart and pain in Body, with lingring diſeaſes, &c. and all to helpe them out of ſinne; if theſe be ſlightly paſſed by, they are forerunners of miſchiefe; as thou makeſt haſte in ſin to come to the height, ſo the curſe

1 Sam. 2. 25. haſteneth which will oppreſſe thee eternally; as *Elyes* Sons regarded not their Fathers admoniſhions *becauſe God would deſtroy them.*

3. Let

3. Let the mercyes and favours of God be ſo many Sermons of repentance, *Rom.* 2. 4. *Knoweſt thou not that the bountifulneſſe of God ſhould lead thee to Repentance?* and a note it is of a wicked man, not to be drawne to God by cords of love. *Iſa.* 26. 10. *Let mercy be ſhewed to the Wicked, he will not repent, in the land of uprightneſſe he will doe wickedly.*

Haſt thou any life in thy Soule, and feeleſt not what great mercyes God offereth unto thy ſoule, body, thy ſelfe and thine?

Haſt thou any ſenſe and underſtanding in Scripture, and ſeeſt not how the Lord ſtill makes ſin more grievous by mercyes received and deſpiſed? *Iſa.* 1. 2. 2 *Sam.* 12. 7. in *David* himſelfe: *Gen.* 49. 2. *Rubens* excellency gone, becauſe being excellent he gat up into his Fathers bed; a fearfull thing to have meanes of repentance without the grace of repentance.

Regiſter up the mercyes of God to thee, as the ancient Beleevers did, ſet up an Altar in thine heart to offer Sacrifices of praiſe and thankes, take thy ſelfe to taske, aske the queſtion; oh what have I done for all the benefits, &c. ſhall I do ſo ſtill?

Let thy thankefull obedience be as a monument ſet up, that others may ſee that Gods mercyes have deeply affected thee.

Doctr. Note 2. That *Peter* was not ſo aſſaulted by both the former temptations as by this, nor is in ſo great danger. Laſt temptation commonly the worſt.

The laſt temptation is commonly the worſt and ſtrongeſt, and moſt dangerous, and the moſt dangerous reſerved till the laſt place; Satan bids not *Peter* curſe himſelfe if ever he knew the Lord, for this he would have deteſted; but firſt follow aloofe, and then goe into the high Prieſts Hall, then ſit among Gods enemies, then doe as they did, and having once denyed his Lord, ſtands to it ſtoutly.

So *Judas*, he doth not at firſt bid him betray his Lord; for, as wicked as he was he could not be *tam repentè improbus*; but firſt to covetouſneſſe, and blinded his eyes with the offer of thirty pieces, and then ſtruck up the matter by degrees, and yet after the betraying of his Lord, he muſt goe and hang himſelfe.

He doth not uſually tempt the Adulterer to caſt himſelfe upon the bed of his Harlot; but firſt *David* muſt looke upon *Bathſheba*, and that is a ſmall thing, then grow to liking, then to familiarity, and then to commit the hainous fact of Adultery.

He doth not uſually tempt the cruell man to murther his Neighbour or Brother at firſt, which is fearfull and deſparate, but firſt to diſlike and fall out with him, then to hate him, then to kill him actually.

Reaſ. 1. This is Satans method in his temptations, to begin with ſmall things wherein ſo much blackneſſe appeares not, which are eaſily ſwallowed, wherein men are more ſecure, as not thinking them to need any great reſiſtance; but there he meanes not to ſtay; experience of every day ſhewes, that being to deale with melancholly diſpoſitions, he makes them diſcontent and impatient in ſome croſſe or loſſe, which is a great ſinne, but lyes cloſe and hides it ſelfe, as in a juſt ſorrow; then brings them to diſcontent themſelves in Gods bleſſings, they joy not in Husband, Wife, Children, wealth, nor any thing; then to fall out with himſelfe, no joy of themſelves; and then the laſt temptation is worſt, to kill thy ſelfe or thy Children, which was too blacke at firſt, and needed a time to prepare them. And why?

2. Satans ſubtilty, who knowes well by leſſe temptations to make way to greater, as a cunning Thief by a little hole can wrinch up and open a great Gate; ſo this ſubtill Serpent can by a little hole winde himſelfe into the heart, and caſt open the doores to all Robbers and Spoylers.

Uſe 1. Where Satan begins his temptations, begin our reſiſtance; we are wiſe for our Bodyes, to prevent diſeaſes in the firſt grudgings, ſo for our Soules, kill the helliſh Serpent in the ſhell, *Eph.* 4. 29. *Give no place to the Divell.* Wiſe Citizens keepe every Enemy without the Wals. Reſiſt firſt temptations.

2. The

Reſiſt ſmall temptations.

2. The leſſer the ſin to which thou art tempted, the more ſuſpect the Enemy that he hath a further drift hid from thee; ſuppoſe that be but a little one, it hath certainly hold of a greater, though a little poyſon be deadly; he tempts thee to goe into ſuch a company, thou leaveſt thy calling, thou ſpendeſt thy time, abetteſt idle perſons in idle courſes, there thou poureſt out vaine words, there thou ſcorneſt, jeſteſt, quarrelleſt, there thou ſweareſt, curſeſt, perhaps as *Peter*; Satan bid thee not at firſt curſe and ſweare; but this was his intent, thus he hath gained and made thee a greater looſer then thou lookedſt for.

Seldome tempts he men to hate all religion at firſt, but firſt ſcorne theſe Puritans, hate ſuch and ſuch a Preacher, raile on him, belye him, perſecute him, heare him not, he never preacheth good to thee; and thus by degrees leads him to caſt up all religion, and to turne plaine Atheiſt.

Feare not to be too preciſe.

3. Feare not to be too preciſe, nor ſcorne others as being ſo; what, ſay ſome, they be ſo preciſe, they may not ſweare a ſmall Oath, nor we may not be merry, nor paſſe ſome time in ſports and recreations, we may never be angry or ſpeake one haſty word, we muſt be Saints, fleſh and blood muſt be without infirmities.

1. But firſt Satan deſires but to get thee to pretend this, againſt thine owne ſafety.

2. It is more then thou art aware off, when Satan hath prevailed, that then thou ſhouldeſt account thy watch againſt ſmall Sinnes ſcruple and preciſeneſſe.

3. If Satan ſhould here deſiſt, thou mighteſt with more reaſon ſo plead; but by theſe leſſer evils he knowes how to make way for greater, and you ſhall not heare one of a Thouſand thus pleading for ſmall ſins, but ſome raigning ſin or ſins have him under, or ſhall have.

4. Nay, happy might we be, if we could meet every ſin in the firſt riſing of the heart, cut off Adultery in the looke, murther in the angry thought, choake idle words within the throat, and cut off evill actions in the motions, in the occaſions; this is a preciſeneſſe that well pleaſeth God, and diſappointeth Satan in his further deſignes; reſemble ſuch as are taught by grace, thou canſt not be hard enough for that Enemy.

Bad cauſes are thruſt on by bad meanes.

Doct. Note 3. *Peter* having a bad cauſe, thruſts it on by bad meanes, before by falſe ſwearing, now by fearfull execration and curſing of himſelfe, and indeed bad meanes are never far to ſeeke, but are at hand to boulſter up bad courſes, and even good men are ready to uſe bad meanes for their owne ſafety and purpoſes; *Jacob* muſt get the bleſſing by a lye or two; as *Peter* here will eſcape death by denying the Lord of life; *Lot* will ſave his Gueſts by proſtrating his Daughters.

Beware of baſe tricks to help thy ſelfe.

Uſe 1. Beware of theſe baſe tricks to ſave our ſelves by; many urged, and ſome ſcarce urged, in things they would conceale, flye with *Peter* to lying, to falſe ſwearing by horrible oathes, and to fearfull curſing; God confound me, as God ſhall judge me, God let me never live, let me never ſpeake, let me ſinke where I ſtand, I would I were hanged, &c. and all this while call God a Judge againſt themſelves.

Alas, thou knoweſt not what thou {Sayeſt, or Doeſt.

This ordinary curſing in true things or falſe, is an open and notorious brand of a forlorne and wicked miſcreant, who without all feare of God toſſe curſes againſt themſelves and others as tennis bals out of their mouths; theſe tongues are kindled with the fire of Hell, *James* 3.6.

How contrary is this to the nature of Gods childe, who is called to bleſſe, and be bleſſed of God for ever, is a Sonne of bleſſing; who muſt not curſe them that curſe him, but a Prieſt unto God, *Rev.* 1. 5. whoſe office was to *bleſſe the People*, *Numb.* 6. 23. *Rom.* 12.14. *Bleſſe and curſe not.* How contrary to the nature of the bleſſed God, who being full of mercy and compaſſion, is made an executioner of the malice of wretched men: Doeſt thou thinke that God will be at the command of every miſchievous wretch to wreake their malice, as the Divell is at the Witches command?

Object.

Object. Then my curſe doth him none ill?

Anſw. Thou throweſt the ſweet name of God into a ſinkehole, and haſt executed thy malice, and art a Man-ſlayer, &c. You have lately heard how that ſame Curſe compaſſed, and doth ſtill, the *Jewes* at this day; *His blood be on us and our Children.*

And thy curſe againſt thy ſelfe or others ſhall as a Garment cover thy ſelfe, and as water come into thy Bowels and rot thee away, according to thy curſe. Many ſtories I could alledge of ſuch as whoſe Curſes have inſtantly over-taken them, ſome in one kinde of death, ſome in another. If God have let thee hitherto outſtand thine owne curſes of thy ſelfe, it is to provoke thee to Repentance, and bewaile ſo high a ſin againſt Gods ſoveraignty and thine own ſalvation.

Uſe 2. See in *Peter*, how little Swearers and Curſers are to be beleeved; many Oathes and Curſes make not a matter good, but farre worſe and leſſe credible; for he that makes no bones of needleſſe Swearing or Curſing, be ſure hath made none of a lye, no more then *Peter*; will a wiſe man think thou ſpeakeſt truth, becauſe thou ſweareſt and curſeſt? I would be charitable, but I cannot be ſo blind, but thou mayeſt Lye as well as Sweare, or Curſe uncalled, as here theſe Men beleeve *Peter* as little as before. Little credit to be given to Swearers and Curſers.

Uſe 3. *Peter* ſins ſo foulely as he could doe, more to ſinke himſelfe into eternall damnation; wonder to ſee the childe of God fall ſo headlong: Where is *Peters* Free will, that ſo little beſteads himſelfe in ſo great need?

How can the Pope challenge from him freedome from errour? How can they exempt themſelves from errour, who at this day teach men to imitate *Peter* in lying, ſwearing, and curſing themſelves?

Object. Prove it and I will be no Papiſt.

Anſw. Rhemiſts Teſtament in Acts 23.12. *If thou be put to an oath to accuſe Catholiques, if thou haſt no courage to refuſe, know that ſuch an Oath bindes not at all in Conſcience.*

Note 4. Though *Peter* here ſweare and curſe, they beleeve him as little as before; they beleeve their eyes, they ſaw him in the Garden, knew him by face and by ſpeech; Why doe they let him goe and draw him to no further puniſhment? Temptations limited to Gods People

Anſw. 1. Time was not yet; when *Peter* was old, then he muſt be led where he would not.

2. Chriſt had ſaid that his Diſciples muſt goe their way.

Reaſ. 1. Every temptation and danger is limited for ſubſtance, manner, meaſure, and all circumſtances, beyond which the enemy cannot goe. Here Temptations come thicke upon *Peter*, one in anothers necke, but ſhall not utterly overthrow him; beſides, theſe were as reſtleſſe againſt *Peter* as againſt his Lord, yet can they not touch an haire of his head, becauſe his houre was not yet come, as his Lords was.

Reaſ. 2. Let the Adverſaries be never ſo violent and buſie, yet Gods providence is ſo wakefull, as nothing ſhall befall, wherein he hath not a good hand and a good end.

3. Gods mighty power reſtraines Sathans power and his inſtruments, who are as Lyons in chaines. A Legion cannot hurt a Swine of *Gaderens*, till Chriſt ſay, *Goe*; and when he permits Satan to moleſt *Job*, he commands him in *ſave his life.*

Uſe. Comfort to the godly, who are never ſo committed or permitted to Sathan or danger, but that the Lord watcheth over their life and ſalvation, yea, their very haires, &c.

Goe on therefore chearfully in the Lords worke, while thou haſt a day. Tell *Herod* that Fox (ſaith Chriſt) I muſt worke to day and to morrow.

Verſe

Verſe 72. *Then the ſecond time the Cocke crew.*]

THat the Cocke crew againe, was an ordinary and natural thing; but at this time ordained for a ſpeciall end.

Firſt, to put him in minde of his promiſe.

2. To reprove him of his ſinne; for as the dumbe Aſſe reproved the fooliſhneſſe of the Prophet, ſo the Cocke here reproves the fooliſhneſſe of *Peter*.

3. To beare witneſſe to the words of Chriſt, which *Peter* will not, till now, believe to be true.

4. To accuſe *Peter* to his owne Conſcience, he ſhould have cryed and crowed aloud and lifted up his voyce, to have awaked others out of their ſinne, but he needs the voyce of a Cocke to helpe him out of his ſin.

Secondly, he is admoniſhed by this voyce, that the ſilly Cock kept his watch, according to the word of his Creator; but *Peter* hath not kept his watch with his Lord, but fearefully fallen in his ſtation.

Voice of creatures a teaching voice.

Doctr. Note, If *Peter* will not heare the voyce of his Lord, and be taught by his Maſter, he ſhall heare the voyce of the Cocke, and be taught by him. God puts his Creatures to a threefold uſe.

1. To ſerve man ſerving his Lord, the beſt of them not too good; the Angels fellow ſervants.

2. To puniſh man rebelling againſt his Lord; for they all take their Lords part, are his Hoaſts, his Armies, as againſt *Pharaoh*.

3. To teach man many leſſons, which otherwiſe he is loth to learne; as when *Balaam* will not heare the voyce of God, God opens the mouth of the Aſſe, and ſhe ſpeakes, *Numb.*22.28. So when *Peter* will not heare the voyce of his Lord, his Lord opens the mouth of the Cocke, and he ſpeakes.

If the ſtiffe-necked *Jewes* will not heare the voyce of the Prophets, the very Oxe and Aſſe ſhall be called in to teach them to know their owner and feeder, *Iſay* 1. 3.

Queſt. But have the Creatures more power to teach then God himſelf, or why doth the Lord thus uſe them?

Why God ſets them to teaching man.

Anſw. God is the chiefe Teacher, what Miniſter or Inſtruments ſoever he uſeth, he teacheth *Principaliter & Authoritative*; but all Creatures teach *Miniſterially*, and all their voyce is ſubordinate to the voyce of God; as this Cocke was to Chriſt. And therefore God ſpeakes not to us by Creatures, as if they had more power and perſwaſion to effect what he cannot; but hereby to ſhame the dulneſſe and obſtinacy of men, whoſe ſinne hath made them inferiour to the very Creatures, over whom the Lord gave them Lordſhip and ſoveraignty. Now *Balaams* Aſſe is wiſer then his wilfull Maſter; and man who was made Lord and Ruler of the Creatures, is now become of leſſe underſtanding then they, yea, muſt be brought into order by them whom he ſhould order.

Heare their voyce, and learne duty.

Uſe 1. To heare the voyce of the Creatures waking us, calling us, inviting us to repentance.

Their voyce in Generall and in ſpeciall; not one of them, but all in their kinde reprove Mans rebellion; they ſtand in their kinde and ſtation, Man doth not. The Cocke crowes and keepes his watches according to the law of his Creation; ſo doe they all further then mans ſin hath diſordered them; when as great a Diſciple as *Peter* ſleepes and ſnorts, and cannot watch one houre with his Lord; not one of them but all of them by their example, teach us to grow weary of our preſent ſervitude of ſinne, and wait for promiſed deliverance, *Rom.*8.21.

Shall we be more ſenſeleſſe then inſenſible Creatures? All of them call for our obedience; our ready attendance to performe the Lords Heſtes and Commandements.

The

The Sunne rejoyceth to runne h s course. If he speake to the Fire, Water, to the Frogs, to Grashoppers, to Winder, they obey his word.

Oh how should his Word binde the reasonable Creature, to whom it was delivered?

In Speciall; heare the voyce of the Dove, learne simplicity; of the Serpent learne wisdome; of the Emmet learne providence; of the Fowles and Lillies learne contentment and confidence; of the Storke, Crane and Swallow to know our season. Mat. 10. 16. Prov. 6. 6. Luk. 12. 27. Jer. 8. 7.

Use 2. But much more heare the voyce of the Creator.

Much more the voyce of the Creator.

Peter should first have heard the voyce of his Lord, and then the Cocke might have spar d his voyce.

And know, if thou wilt not heare Gods voyce accusing thee, as *Peter* would not, thou shalt heare the voyce of one Cocke or another; one Creature or other accusing and condemning thee. If *Cain* will not hear the Lord accusing him, and take up his lamentation, he shall hear the blood of his Brother; a fearfull voyce of blood accuse him.

If covetous persons and Usurers will not heare the voyce of Gods Word accuse them, they shall heare the voyce of the *Rust*, and their *Gold and Silver*, yea, the *Stone in the wall* and *timber in the roofe* shall cry against them. Jam. 5. 34. Hab. 2. 11.

If *Saul* will not heare the voyce of the Lord, the voyce of the Sheepe and lowing of the Oxen shall proclame his rebellion. If Gods voyce cannot prevaile against thy sin, the cry of thy sin shall come up in the eares of the Lord, and prevaile even against thy too late cries for mercy.

Then Peter *remembred the words*
1. The Time, *Then.*
2. The Meanes.
3. The Manner, *Wept.*

NOW we come to *Peters* Conversion; wherein is 1. *Agnitio peccati*; the knowledge of his Sinne, by two meanes { 1. *Cocke crew.* 2. *Christ looking back* } Luk. 22. 62

2. The manner of his Repentance: 1. *Went out.* 2. *Wept bitterly.*

Time, *Then.*

Note 1. *Peter* now begins to waken and come to himselfe.

There is a time when God will awake the Elect out of sinne, who suffers none of his to sleepe in death. *Psal.* 37. 24. *Though he fall, he shall not be cast off; for God puts under his hand.* 2 *Cor.* 4. 9. *We are cast downe, but we perish not*; God is faithfull to give with every temptation an issue. Elect have a time to repent

Hence we read of the Saints that have layne a great while, as if they had bin quite cast off, as *David*, *Josephs* Brethren, *Solomon*, *Manasses*; but in Gods time remembred and called to mercy, as *Lazarus* lay foure dayes in the grave, but was at length raised; the same in this first Resurrection.

Reas. God loveth with an everlasting love, and leaveth not very long, not to their losse but good.

Use 1. Farre (we say) he goes that never turnes; the godly never goe so farre; though *Peter* went so farre, yet repented; the Prodigal Sonne went into a farre Countrey, but at last came to himselfe, and so to his Father.

2. Hence take no warrant to venture; a River that seemes shallow at brinke, may ducke him that will wade along, and many adventurers are never fetcht out; thinke with thy selfe it is no small power nor mercy to bring a sinner backe out of the depth of any sinne; it was a wonder that ever *Jonas* was brought safe to land out of such a deepe, presuming to run from God. This Doctrine is for penitent not presumptuous sinners.

Use 3. Thou that hast taken a time to sinne, examine whether thou hast found a time of Repentance; for if thou belong to God, thou hast or must; and let it

be a motive to haſten our Repentance, leſt delaying too long, thou be forced
Spira. out of anguiſh of ſoule to ſay with that deſparing Papiſt, *I have ſinned with* Peter, *but not repented with* Peter: a ſigne of a Reprobate, not to finde Repentance, as *Eſau*, *Judas*.

4. How to underſtand that and ſuch places, 2 *Tim.* 2.12. *If we denie him, he will deny us*, except himſelfe graciouſly looke upon us, to give us repentance and recover us.

Repent of ſin preſently. *Note* Secondly, *Peter* hath no ſooner ſinned, but he returns and repents. The fitteſt time of Repentance is preſently upon the ſin, without delay. *David* 2 *Sam.* 24.10. had no ſooner numbred the People, but his heart ſmote him. *Luke* 17.8. *Zacheus* preſently made *reſtitution*, ſo ſoon as he knew his ſin.

Motive 1. Conſider the Exhortation, Heb. 3.7. *To day if ye will heare his voyce*: haſt thou a leaſe of thy life till to morrow, that refuſeſt to repent to day? the day may *come on thee as a ſnare*, *Luke* 21.

2. Sinne gets ſtrength by continuance; thou art unfitted to morrow, grace weaker, corruption more rooted; the nayle is hard driven in; conſcience more corrupted by cuſtome of ſinne; now *wrath treaſured*, *Rom.* 2.5. heart more *hardned through deceitfulneſſe of ſinne*, *Heb.* 3.13.

3. Nature teacheth in other things to take the fitteſt ſeaſon; to ſowe in Seed-time, to make Hay while Sun ſhines, to trade while Fayre laſts, to take the winde and tyde, which ſtayes for no man. Let grace teach thee to know thy ſeaſon, thy day of viſitation; looke on Chriſt mourning over *Jeruſalem*, that knowes not the ſeaſon of her own mourning.

4. Late Repentance is ſeldome true Repentance; we never read of any that Repented at laſt but one, that we ſhould not preſume; and yet one, that none ſhould deſpaire. *Auguſt.* For God giving now a call, and putting forth his voyce, if thou wilt not heare, God may be not onely dumbe, never to call thee hereafter, but deafe, never to heare thee call, *Prov.* 1.28. And it is juſt, that thou who wilt not be at Gods command, to repent now, ſhalt finde that Repentance ſhall be out of thy command hereafter.

The like of forced Repentance, of ſuch as be ſicke or diſtreſſed, pretend a Repentance, pray, promiſe, cry, vow, and what not? but not riſing out of love, but forced feare, their Feare is ſlaviſh and baſe, and ſo is their Repentance; and ſo they grow worſe in time. The Divell returnes with ſeven worſe ſpirits; and running away from God againe, God is gone farther then ever.

Meanes of *Peters* repentanc Secondly the Meanes of *Peters* Repentance was, the knowledge of his ſinne, wrought by two means
- 1. Without him,
  - 1. *Crowing of the Cocke.*
  - 2. *Looking backe of Chriſt.*
- 2. Within,
  - 1. *Remembring.*
  - 2. *Weighing the words of Chriſt.*

1. Externall. *Note* 1. The Cocke crowes the ſecond time, and by this crowing *Peter* is wakened.

A ſecond crow ſometime neceſſary. *Queſt.* Why had this ſecond crowing effect, and not the firſt? it was as loud.

Anſ. 1. So now unto us, that God will call men when he pleaſeth.

2. That he tyeth not himſelfe to ſuch meanes as he tyeth us unto.

3. That we ſhould looke beyond the meanes for the ſucceſſe and bleſſing of them.

4. To note how farre a degree of ſinne *Peter* was now entred into, who had wonderfully grieved the ſpirit, and hardned his owne heart ſo far, as the former admonition was loſt upon him.

We read of few of the children of God, but they have bin moved and wakened by the firſt crowing of the Cocke, as good *David* by the admonition of *Nathan*; ſo *Hezekiah*, &c. But to *Peter* the Cocke muſt crow againe, according to Chriſts prediction.

Uſe 1. Comfort to painefull Miniſters, who are the Lords Cocks, cry out and crow

crow againſt the ſins of men, labour to awaken ſinners, proclaime to them their ſinnes and danger, but they heare not, remember as little as *Peter*; no good is done.

What comfort have they, but that the Cocke may crow the ſecond time and be heard at one time or other? the Lord may let them ſee their labour not loſt; God hath his ſet times to bring things to paſſe. The time of *Sauls* converſion was when he was moſt furious; and this time we wait and pray for, to men as furiouſly bent againſt Gods word and Gods Miniſters, as *Saul* againſt the Church.

Vſe 2. To ſhew us where the fault is, that the word ſo little profiteth among many; the fault was not in the Cocke at firſt that *Peter* remembred not himſelfe, but in himſelfe; ſo when little good is done, the fault is not in the Preacher or in the word, but in the hardneſſe of thy heart.

Was the the fault in *Moſes* and *Aaron*, that *Pharaoh* let not the people go? was not the fault in that *Herod* would not let go *Herodias*?

Vſe 3. In uſe of meanes ſtill to depend on Gods bleſſing, that he would open the ear, and accompany his word with his bleſſed Spirit; for the *hearing eare is from him, Job.* 33. 14. *God ſpeakes once or twice, and one ſees it not, till he open the eares of men which were ſealed, ver.* 10. Pray for the Spirit to goe with the word.

God hath ſpoken not once, but a thouſand times amongſt you; but a number of tuffe corruptions in the heart are like ear-wax which ſtops that the voyce cannot enter in.

This is the cauſe that many are like the Fiſh in the Sea who lives in ſalt Water, but without all taſte of Saltneſſe.

A ſetled miniſtry is like the ſalt of the earth under which many live without any ſeaſoning, becauſe they neglect the higher teaching, even the ſpirit of truth that muſt lead them into all truth, *John.* 16.

2. Externall meanes to bring *Peter* to acknowledgement of his ſin; *Chriſts looking backe upon him, non oculo exteriore, ſed oculo clementiæ.*

By this looking backe of Chriſt we muſt not conceive a bar turning of his face or eye upon *Peter*, nor an extraordinary looke or countenance; for Chriſt alſo ſet his eyes upon *Judas* when he came to apprehend him, and on *Pilate* ſitting ready to ſentence him, and on the *Jewes* ſtoning him, who were never the better by Chriſts looking upon them; but with his looke he adjoyned a gracious and ſecret efficacy of his bleſſed ſpirit. Chriſts looke what it imports.

The very lookes of Chriſt was a moſt real and effectual Sermon to *Peters* heart; the tongue of Chriſt was now otherwiſe employed in defence of his innocency and putting of the malitious accuſations of the wicked *Jewes*; but the eyes of Chriſt ſilently ſpeake unto *Peter* after this manner; oh *Peter* doſt thou thus perſiſt in denyall of me thy Lord? where is thy faith, thy fidelity, thy love, thy great promiſes of not forſaking me? have I made thee of a poore Fiſher, a chiefe Follower of me to this end? is it not enough that thy eyes ſee me deſpiſed and refuſed among mine enemyes, but thou muſt alſo deny and refuſe me? oh *Peter*, theſe vex my Body, but thou my mind; thy unkindeneſſe is greater to me then theirs, and thus the Lord might take up the complaint, *Pſal.* 142. 4. *I looked on my right hand, and behold there was none that would know me, all refuge failed me, and none cared for my Soule*; he looked for no great helpe on his left hand among his Enemyes; for even his deareſt friends and Diſciples on his right hand failed him, and knew him not.

Note 1. Chriſt hath an eye of grace and favour for his People in all ſad caſes. *I have ſurely ſeen the affliction of my People in Egypt*, Exod. 3. 7. *The eyes of the Lord run to and fro throughout the whole Earth, to ſhew himſelfe ſtrong in the behalfe of them whoſe heart is perfect towards him*, 2 Chron. 16. 9. *The eyes of the Lord are upon the righteous, and his eares are open unto their cry*, *Pſal* 34. 15.

Reaſ 1. His heart is upon them continually, and then no wonder if he have a

Vbi amor, ibi oculus. loving eye toward them; becauſe, where the heart loves, the eye lookes, and is loth to be taken off; as it was ſaid of the Temple, 1 *King.* 9. 3. *mine eyes and my heart ſhall be there perpetually.*

2. Is there not a cauſe? *Peters* caſe in the Text tels us, that even a good Soule needeth Chriſts looking to it, that ſo it may recover out of every fall, and ſtand in termes of favour with God; all meanes elſe without a gracious aſpect from Heaven will never keep us tyte in the courſe of true piety.

3. When all is well with the ſoule in reſpect of grace and gracious conformity to the will of God, yet there needs a good looke from Chriſt in reſpect of ſound comfort, which is the light and life of the Soule. *The loving kindneſſe of God*
Pſal. 63. 3. *is better then life*; and if *he hide his face* a little, the good Soule is ſoone troubled, *Pſal.* 30. 7.

Vſe 1. Which may marvelouſly chear and refreſh the ſpirit of Gods people in all ſad caſes, that go over them from time to time, and not onely in afflictions or perſecutions for righteouſneſſe ſake, but in all their foyles and fals into ſin, wherewith their righteous ſoules are much troubled, and ſometimes ready to ſinke into deſpaire; yet remember for your comfort, that *the high and lofty One,*
Eſa. 57. 15. *who inhabits eternity, lookes alſo unto him that is poore, and of a contrite Spirit, to revive the heart of the contrite ones*; and when ſuch doe moſt put away comfort, as too good for them, he will reſtore comforts *to the Mourners.*

Looke to Chriſt, as he to thee. *Vſe* 2. If Chriſt have an eye to thee in all thy ſad caſes, doe thou ever remember to keepe thine eye open unto him, yea, both thine eyes.

Firſt, an eye of Faith, to wait for the gracious iſſue he will pleaſe to give out of all thy trials: *Stand ſtill, and ſee the ſalvation of the Lord*; ſay with the Church in their proverbial ſpeech, *In the Mount the Lord will ſee and be ſeene.* What if the viſion ſtay beyond thy time in haſtineſſe prefixed for deliverance? yet in due time it will ſpeake, and not lye. Still therefore make uſe of thy Faith, which is the evidence of things not ſeene, and the foundation of things hoped for.

Secondly, the eye of Obedience; ſtill keepe cloſe to him in Dutie, whether he deliver or no; ſtill have reſpect to all his commandements; remember how the promiſe runs, to keep thee in thy wayes, and in theſe ways be ſure he will take his time, and the beſt time, to grant deliverance, or any mercy thou wanteſt. *He is a God of judgement, and waites to be gracious to his People, and bleſſed are they that in his owne way waite for him,* *Iſa.* 30. 18.

Vſe 3. Laſtly, if God have ever an eye of love to his People, then wo be to his and their enemies; his eye of jealouſie is ſet againſt them, to root out and deſtroy, as the *Egyptians* marching againſt *Iſrael*, *Exod.* 14. 24. *The Lord looked on their Hoſt, and troubled them*; So in *Pſal.* 11. 6. 7. *Upon the wicked he ſhall raine ſnares, fire and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup*; why? *for the righteous Lord loveth righteouſneſſe, his countenance doth behold the upright*; it is time therefore for ſuch to humble themſelvs before God and his people, and take the Counſell which *Pilates* Wife gave him; have thou nothing to doe againſt that juſt man.

God ſometimes lets his be brought very low, before deliverance. *Note* 2. *Peter* was now at a very low Water, both in reſpect of ſin and danger, not knowing well which way to turne himſelfe, and now his Lord lookes backe upon him, ſo to turne the ſtreame againe. *The Lord many times lets his People be brought into a very low eſtate, and then turnes their captivity for them.*

Zachariah 3. 2. The ſtate of godly men, is to be as *brands pluckt out of the fire*, miſerably ſmeared, ſcorched, and in that burnt, but pluckt out.

And why? *Reaſ.* 1. To try our faith and obedience; as in *Iſaac*, who muſt not be delivered till the knife be at his Throat.

When *Jonas* was wrapt in Waters in the bottme of the Sea, then came deliverance.

2. To ſee our inability to help our ſelves, therefore our Lord would not hold *Peter* from ſinking, nor help him till he cryed Maſter, ſave, I periſh.

3. To

3. To ſet forth his mighty power which ſets in when all meanes faile; *Lazarus* muſt not be raiſed till the fourth day, when it is impoſſible to the power of nature, nor Chriſt himſelfe till the caſe was hopeleſſe after the third day, and Diſciples faith ſomewhat quailed.

4. Sore croſſes drive to God, and make us ſeeke him diligently, *Hoſ.* 5. 15. upon which ſearch he will be found.

Manaſſes out of Fetters would never ſeeke the Lord; that is the Lords ſeaſon to be found of him.

David will cry out of Deepes, and *Moſes* at the red Sea, when there is no way of eſcape, cryes to the Lord, and the Lord cuts out a way.

5. It is Gods ordinary dealing with Sinners when they come to extremity, hecoms either to { Converſion, as *Peter*. / Confuſion, as *Judas*.

Vſe 1. Comfort to the Saints in their great troubles, ſeeing the Lord departs not for ever, but departs for a ſeaſon, that he might returne for ever; Nay his comforts are the neareſt, when affliction is at the height; as in the Body, the diſeaſe come to the height, is moſt raging, moſt hopeleſſe; but preſently there is a change and recovery, but not before the diſeaſe have beene deſperate; ſo here. To comfort Saints in great troubles.

Joſephs Brethren were in great extremity, and knew not what way to turne themſelves, and even when *Joſeph* muſt needs diſcover himſelfe unto them after he had long diſſembled his affections.

So the Lord ſeemes not to know us, when we are knowne well enough, and hides his affections, when they yearne within him toward us, *Pſal.* 9. 9. *He is a preſent refuge in time of affliction*; he ſteps in to *Abrahams* comfort not till the third day, not till *Iſaac* was bound on the wood, and the deadly ſtroake a fetching; he ſteps in for *Peter* not till the night before he was ſlaine, *Act.* 12.

Vſe 2. Not to be too haſty to limit the Lord for time or manner of deliverance, whoſe helpe comes never too late, 2 *King.* 5. 11. *Naaman* would be cured by his owne deviſed meanes; I thought he would in the place have called on the Lord and touched and healed the Leproſie; and *John* 11. 32. *Mary* would have had Chriſt there before her Brother was dead, as if now he had beene come too late. Limit not the holy one of *Iſrael*.

But in theſe and ſuch like examples we are taught to ſhut up our own eyes and leave all to him who knowes times and ſeaſons and meanes of our good.

Vſe. 3. Nothing can keepe God from his Elect, nor them from him; *Peter* here was not onely in an exceeding ſtrait of affliction, but led away in temptation, and ſwallowed up in the quicke-ſands of a number of hainous ſins; yet being the Lords, the Lord lookes on him, and fetches him out. Nothing can ſeparate from and his love.

The Belly of the whale could not keep *Jonas* from God, nor God from *Jonas*, but he muſt deliver him againe.

The helliſh *Behemoth* may ſeeme to ſwallow up *Peter*, or any other of Gods Children, but he muſt deliver him again.

In *Peters* example, *Act.* 12. we ſee the ſtrongeſt priſon, watch, chaines, cannot keepe the Lord from him, nor here a ſtronger priſon and chaine of ſin cannot ſtill bind him, but the Lords very look looſeth him.

David reſcues the Sheep out of the mouth of the Lyon and Bear; the true *David* reſcues his out of the Divels jawes and mawes; death itſelfe cannot keepe the Elect from God, nor him from them, but at the ſecond reſurrection, the Grave, the Sea, the fire, water, and all elements ſhal give up their dead to Chriſt; and even not ſin which is the death of the Soul, nor the Grave of ſin which is continuance, and rotting in it, ſhall ſtill hold the Elect; but this firſt reſurrection of grace ſhall deliver them up to Chriſt, and give up their dead unto the life of grace, &c.

Which doctrine muſt not encourage to ſin, but ſtir up to repentance and the life of God, that thou mayeſt have ſome good teſtimony thereby of thy Election.

The

The inward meanes of *Peters* repentance { 1. *Remembred,* 2. *Weighed the words of Chriſt.*

In main matters we are very forgetfull.

Note 1. A ſtrong forgetfulneſſe in *Peter*, who had forgotten the words of his Maſter, ſo nearly concerning him, ſpoken a very few houres before, yea almoſt the laſt words of his loving Maſter unto him, yet he forgets them quite, as not ſpoken.

Becauſe the corruption of our memoryes in things that are good, as unable to retaine good things as a five to hold water; and who can deny this to have beene the beginning of all the ſinne and miſery we are wrapped in, that *Adam* ſuffered to ſlip out of his memory the words which God himſelfe had ſpoken a little before? and the cauſe why *Peter* here was foiled that his memory was corrupted in all the acts of it?

The memory ſanctified hath four actions.

Offices of memory ſanctified.

1. To commit and place in the mind needfull things.
2. To retaine them, as in a ſtore-houſe.
3. To recall them, on occaſion.
4. To apply them to our owne needfull uſes.

Peter now doth none of all theſe, and ſo fals foully.

Uſe 1. See in our ſelves the ſame corruption, and ſuch forgetfulneſſe, as we have loſt what *Peter* ſpeaks to us [as *Peter*] often before the Preacher have done ſpeaking.

Queſt. Whas is the cauſe?

Anſw. 1. Want of eſtimation; old men remember things they care for, *Pſal.* 119. 129. thy teſtimonyes are wonderfull, therefore doth my ſoule keep them.

2. Want of affection, *Pſal.* 119. 16. *I will delight in thy ſtatutes, and I will not forget thy word.*

3. Earthlineſſe; for things Heavenly and earthly cannot be minded together; the ſame eye cannot looke { Upward. Downeward.

2. See how many errors we are given up unto by reaſon of this corruption, which, did we remember the ſeverall leſſons we heard, we durſt not, we would not venture upon.

Uſe 3. The remedy of helping our memoryes.

How to helpe our memory.

1. Often hearing a continuall Monitor.
2. Meditation holds things as our owne.
3. Godly conference, a whetſtone of grace.
4. Prayer gets the Spirit, whoſe office it is to *bring things to our memory.*

Uſe theſe conſcionably, as ſeeing in *Peter*, how a corrupt memory corrupts the whole man; heare the word careleſly as *Peter* his Lord, no marveil if thou run as far as *Peter*, who had never returned, had not the Lord looked upon him. And as into ſin, ſo into ſmart and puniſhment, *Deut.* 18. 19. joyned with *Judg.* 3. 7, 8.

When *Peter remembred his Lords words.*

Sin will come to remembrance ſooner or later.

THEN when the ſin was done, and he in ſo fearful manner denyed his Lord, but not before; ſo men forget the word of Chriſt while they purpoſe and practiſe their ſin; but after the ſin committed, it ſhall come one time or other into their remembrance.

Let *Peter* deny and diſſemble a while, let him lye and ſwear, forſwear and curſe, let him forget himſelfe and the words of his Lord, yet a little while and he ſhall remember himſelfe.

And why?

Reaſ. 1. The Word ſhall take hold on thee one time or other, *Zach.* 1. 6. *David* in the pride of his heart ſends out to number the People, never thinks of Gods word againſt it, till *Joab* had done, and ſo ſoone as ever it was done, his heart ſmote him, and he confeſſed his folly.

2. God

2. God croſſes the conceits and concluſions of ſinners applauding themſelves in ſinne; Oh I ſhall have peace, feare nothing; he ſayes to his ſoule, *reſt, thou haſt enough for many years*; God croſſes it, *Thou Foole, this night ſhall it be required.* Luk.12.19,20

Vſe. Sinne thou as merrily as thou canſt, as ſecurely againſt the Word, a day of remembrance comes, when thou thinkeſt them forgot they ſhall be brought to minde. Reproofe to them that will needs forget their ſins.

Becauſe God is patient and holds his peace, the evill heart thinkes him like himſelfe; but a time comes to *ſet thy ſins in order before thee*, *Pſal.* 50.21. *O conſider this ye that forget God.* Let his ſilence and long dayes breake off thy ſinne, and lead thee to repentance, and not fill up the meaſure of it.

Conſider 1. Gods ſilence cannot make him forget any thing he hath to doe. Terror to this kind of ſinners

2. He is the ſame that ever he was, and his memory is not ſo ſhort as thine; thy ſin is written with a pen of Iron in thy forehead.

3. What madneſſe to thinke all is well that begins well, and never reſpect the end, but run along to deny thy heart no pleaſure? a wiſe man cannot thinke a preſent miſery better then a future mercy.

4. Sin is ſweet as Ratsbane in going down; but he that forgets the danger and followes his pallate to pleaſe it, ſhall be ſhortly put in remembrance to his coſt; or like that Poyſon that makes men dye laughing.

5. Sin is ever in the way and never reſts; but the order of God brings it, firſt, before his goodneſſe and patience; ſecondly, before the Law and ſentence. Thirdly, before execution and judgement.

All which ſhew it is an high point of wiſdome, to remember the latter end of ſin, which is bitterneſſe.

Vſe 2. To teach us to remember our ſelves and wayes in ſeaſon, and ſo order our wayes, as that we goe not on to the perfecting of ſin. Remember ſin timly; & how?

Queſt. How?

Anſw. David *ſet the Lord ever in his ſight*, and ſo fell not, *Pſal.* 16.8. *Abraham* walked with God, *Henoch*, and other holy men.

Queſt. How may I doe it?

Anſw. 1. If before the action thou conſulteſt with God and his Word.

2. If in the action thou remembreſt the Lord, whoſe ſervice it is, or ought to be.

3. If after the action thou preſenteſt it before the Lord, if good, ſeeking approbation; if evill, ſeeking a cover and pardon.

Secondly, *The weighing the words of his Maſter.*

THE voyce of the Cocke not onely puts him in minde of his Maſters words, but moves him to bethinke himſelfe better, as one that by wofull experience begins to finde all true that his Maſter had ſaid.

Peter had heard his Maſter telling him of his weakneſſe and frailty; but he weighed not that word; he thinkes himſelfe ſtrong enough for all that; he had heard his Maſters word telling him that he ſhould ſhamefully and ſuddenly, even that night, deny him thrice; but he weighes not that word, he ſcornes to be thought ſo wicked.

But now weighing the words of his Maſter, he findes himſelfe in a wofull caſe, now he feeles the verity of his Maſters prediction, the vanity of his owne preſumption; now he rates himſelfe that he heard not the firſt Cocke, that he might have prevented the fearfull fals he had taken; now the ſecond crowing hath put him in minde of the whole matter.

Doctrine. Not the hearing of the Word, but the weighing of it makes it a powerfull meanes to helpe us out of ſinne. Due weighing of the Word, helpes out of ſinne.

A man may hear the Word a thouſand times, as *Peter* heard the words of his Maſter many times repeated; but without weighing and conſidering it, ſhall never either prevent, or repent of any ſin.

Adam

Adam heard the word of God well enough, but not well weighing it, was taken by the first temptation.

Reaſ. 1. As meat never ſo good received into the ſtomack, if it be not retained and digeſted into wholeſome nouriſhment, is ſo far from profiting, as it is very hurtfull; ſo the word never ſo powerfull, coming into the minde, if it be not conſidered and weighed, goes as it comes, leaves no fruit of inſtruction or conſolation; but ordinarily more hardens and tends to condemnation.

2. Not the hearing of the word makes it powerfull on the conſcience, but the weighing it; for let a man heare all the Sermons in the World, if he weigh not the word of God in the Author of it, in the truth, in the eternity, in the neceſſity of obedience unto it, he ſhall eaſily looſen himſelfe from obedience, further then himſelfe liſteth.

But this conſideration makes the word weighty in it ſelfe, and upon the conſideration that God whoſe word it is, will ever make it good on the godly in mercy, on the wicked in juſtice and judgement.

3. Is it onely weighing of the Word that makes ſinne weighty and burdenſome? many remember their ſins but weigh them not, and ſo carry them lighter then a Feather; others remember them, and weigh them in falſe weights, or in a falſe manner, or lay a falſe finger on the Scale; our owne judgement and corrupt affections are as falſe weights, or we favour our ſelves, or we would not have our ſins ſo heavy, ſo great, ſo damnable, though we be Sinners as other men be.

But if we weigh them in the ballance of the law, we ſhall find them weighty, and exceed the Mountaines of the Earth, or in the curſe of the Law, we ſhall find them ſo heavy as they weigh us downe to Hell.

Or in the Doctrine of the Goſpell, the leaſt of our ſins ſo heavy, that it weighs Chriſt out of Heaven or elſe the Sinner for ever.

Ponder the Word heard or read.

1. Reſolve with *David*, *Pſal.* 112. 15. *I will meditate on thy precepts* and conſider thy wayes; he knew it is not hearing or knowing that diſcernes betweene truth and falſhood, but weighing and diſcerning in the ballance of ſound judgement.

Why doth the Vſurer hold his ſinnes, or the Drunkard, or the Sabbath breaker? &c. not becauſe they know not what is good, what is evil, or becauſe he is not taught, but he weighs not, nor conſiders the word of God; he weighs the word in his falſe weights, and not his falſe wayes by the weights of the Word, ballance of the Sanctuary; they weigh not the ſinne in the ſentence of the Law nor by the bitter end, but preſent profit or pleaſure.

So, why doe men generally boulſter themſelves in all their ſinnes, and embolden themſelves againſt God and their duty, but becauſe they weigh not the word? they have promiſes, and God is mercifull, and Chriſt dyed for Sinners, &c. but weigh not to whom the promiſes belong, which are Childrens bread.

As *John* ſaid to one, what haſt thou to doe with prayer, or with the promiſes? God will not be mercifull to an obſtinate Sinner; they weigh what God is, and they weigh not themſelves, what themſelves are; God is a God of mercy, but not all of mercy; Chriſt is a Lamb for meekneſſe, but weigh it that he is a Lyon alſo, and will tear in pieces all impenitent perſons.

Uſe 2. To comfort Miniſters who ſee their Doctrine ſlightly regarded for the preſent; many they have to heare, almoſt none conſider, but ſee in *Peter*, that an happy uſe may be made in time of things, which at firſt were heard careleſly; ſo the Diſciples heard Chriſt often ſpeake of his paſſion, of his reſurrection, and other articles of Religion; but heedleſly for the time, neither remembred nor weighed, but after made more uſe of them; ſometimes careleſſe Hearers are brought into as great ſtreights as *Peter* here, and then they have time and occaſion to weigh things better, and rate themſelves for their unprofitable hearing.

He

He went forth.

BY going forth is meant an utter forſaking of the place and company where he was; he went forth before, after the firſt temptation, but not far enough, as now.

He went out.] the firſt thing in the manner of *Peters* repentance.

Queſt. Wherefore went *Peter* forth? Why *Peter* went forth.

Anſw. 1. In reſpect of the place; the Hall and Porch were no places of ſafety or tranquillity, but full of danger and feare and tumult, and no fit place for conſideration.

2. In reſpect of the compsny; he ſees the longer he ſtayes among wicked men, the more ſinnes he heapes up againſt the Lord, and againſt his owne conſcience, and therefore he ſees it high time to be gone.

3. In reſpect of the buſineſſe in hand; he is to bewaile his ſin, to weepe bitterly for his offence; but the Hall and Porch are no fit places to weep in. Threefold buſineſſe he had now to doe.

2. He truly ſorrows that he doth it *ſine teſte* ſecret teares flowing from the inward affection of his heart, frees his repentance from hypocriſie, in that it is not done in reſpect of men, but onely in the ſight of God and his Angels.

3. *Peter* is to get out of himſelfe, which he will not do till he get out from ſo ungodly a rout, as he is now among.

Doctr. The man that would avoyd evill, or ſet himſelfe about any good, muſt avoyd evill company, 119. 115. *Away from me ye wicked, for I will keep the commandement of my God*; he ſaw it was a very hard thing among wicked men to retaine any good purpoſes or practiſes.

Reaſ. 1. Bad company are great provokers to evill, great ſtrengthners in evil; a little bad counſel ſpreads, and is ſoone allowed.

If *Pilate* once ſpeake of Chriſts death, it ſhall be quickly harkened too; if the *Phariſees* once ſuggeſt to deliver *Barrabas*, all the noyſe will be, not him, but *Barrabas*; a little leaven leavens the whole lump. How three Traytors in *Corahs* Camp preſently prevailes with two hundred and fifty Captaines, men of renown, appeares in ſtory; how one evill man may kindle an unquenchable fire in a Towne, ſo evident as one plague ſoare may tayne a whole City or Kingdome; one *Achan* enough to plague a whole congregation; how much more when a Company of evill perſons are knit together?

2. As they are great Drawers to evill, ſo they are ſtrong Reſiſters of good; the darkeneſſe in them muſt needes fight againſt the light; what they can, they will hinder, what they cannot hinder, they can ſcorne.

Peter here durſt not acknowledge him a man, whom among Diſciples; acknowledged the Son of God.

3. Our owne inclination to evill makes it more dangerous; a little Pitch will ſticke to his fingers that toucheth it; *Iſrael* in *Shittim* will commit whoredome with the Daughters of *Moab*, *Numb.* 25. 1.

Joſeph will ſweare a little by the life of *Pharaoh* in the Court of *Pharaoh*; *Peter* denyes among Denyers, and we are commonly as our company which we chuſe.

Uſe 1. To avoyd evill company; thruſt not into ſuch company when we need not, nor ſtay longer then needs muſt in ſuch fellowſhip; for,

1. He that will cleave to God, muſt ſever from Gods Enemies; the ſame grace that binds us to God, loſeth us from the wicked; ſolitarineſſe is better then bad company.

2. What comfort can a Sheep have among a Herd of Swine, which wallow and tumble in foule luſts? or a ſilly Dove among a company of Ravens? how can a good heart but grieve in their ſociety whoſe ſports and pleaſures are in ſuch things as onely grieve the Spirit of God? how can a Chriſtian ſolace himſelfe among ſuch as care for none but brutiſh delights, in eating, drinking, ſporting,

gaming, attended with ſwearing, rayling, drunkenneſſe and idleneſſe? but to ſpeake of God, or of Religion, to diſcourſe of ſobriety, temperance, watchfulneſſe and prayer, is to be unſeaſonable as Snow in Harveſt; can a good heart be glad among them who can never be merry till God and all thoughts of him be ſhut out of doores?

What comfort can a man have among a company of dead men, who as Ghoſts are moved by the Divell? no ſpirit of grace, no breath, or life of grace, but in whom *the Divell rules effectually*; and the like comfort can the Childe of God have among wicked men, dead in ſin, and enemies to the life of God, ruled at the pleaſure of Satan. Eph. 2. 2.

What ſafety among evill men, whether we reſpect themſelves or their practiſes? for themſelves they are ſo poyſonfull, ſo infectious, as we can hardly participate with them in good things, and not be defiled; as with ſome perſons we dare ſcarce eate or drinke wholeſome meat or drinke of the ſame cup, becauſe of ſome poyſonful and infectious diſeaſe; we would not take a ſweet flower from ſome hand; ſo here.

For their practices how juſt is it if we joyne our ſelves in their ſins, that we ſhould not be disjoyned in their judgements? as they that ſtood with *Corah* were all ſwallowed up together.

4. This hath beene the practiſe of the godly, *Pſal.* 26. 4. *I have not haunted with the wicked*; for they know, bleſſednеſſe is promiſed to ſuch as neither *walke*, ſtand nor ſit with them, *Pſal.* 1. 1.

He that ſees the miſchiefe that hath befallen him by ſuch company, will ſhake them off.

He that hath beene drawne to ſcorne godlineſſe, to reforme godlineſſe muſt abhor ſuch company.

He that hath beene taught to ſweare, lye, be drunke; to reforme, muſt avoyd ſuch company.

Directions how to carry our ſelves in ſuch company.

Uſe 2. If we fall among, or be caſt into ſuch company, take ſome directions how to carry our ſelves, which our Apoſtle here omitted.

1. Enter not into their company, faſhion not to them, ſeparate in { Faſhion and / Affection }

As *Lot* among *Sodomites*, goe not to them, but let them come to thee; *Peter* went to them, and ſo fell by them. *Prov.* 1 10. *If Sinners entice, conſent not.*

2. Conſider, who thou art; *Peter* ſhould have remembred himſelfe to be a Diſciple, by grace ſeparated from this graceleſſe company; ſo thinke with thy ſelfe; I am diſtinguiſhed and ſevered from the world by grace of Adoption, and a Son of God; oh what an honour to *Peter*, or for thee to ſhew thy ſelfe a Son of God in the midſt of a naughty generation?

3. Look upon ungodly examples, to deteſt them, to grieve at the diſhonour of God, to grieve at the wickedneſſe of man made to the Image of God; how did good *Lot* vex himſelfe at the uncleane converſation of *Sodome?* 2 *Pet.* 2. 8.

What a paine was it to *David* to ſee the tranſgreſſors? *Pſal.* 119. And make this uſe of it, to bleſſe God that thou art not ſo far given up, whoſe nature is as vile as theirs.

4. See them, to ſtop them if it be poſſible; if there be hope of doing good, admoniſh them, 1 *Theſ.* 5. 14. *warne them that are unruly*, warne them of the wrath of God coming on them that do ſuch things; win them, and pray for them and their amendment.

5. If there be no hope to win them, yet by thy godly carriage convince them, checke them, confute, ſhut their mouthes.

Let thy light ſhine in deſpite of their darkeneſſe, to glorifie thy Father; and at leaſt let them ſee thy watch and godly care to preſerve thy ſelfe from their contagion.

6. If

6. If thou haſt beene a little tainted and drawn aſide by them; go forth quickly like *Peter*, and bewaile thy ſin; to which ſorrow of *Peter* now we come.

And Peter wept bitterly.

PETER, as he had choſen a fit place, ſo he expreſſed his repentance by an excellent token and ſigne of it, which is abundance of tears, both ſalt and dry. Of repentance it ſelfe ſee the tract.

Queſt. Whether is weeping alwayes true repentance for ſin?

Anſ. No; for then *Eſau* and *Judas* had beene truly penitent; but where is true ſorrow, it will often wring out teares, which are not repentance it ſelfe, but an effect of true repentance. Teares no certain ſignes of true repentance.

Queſt. Whether are teares neceſſarily required in ſorrow for ſin?

Anſ. In true ſorrow of ſin muſt be allwayes a deep diſpleaſure with himſelfe, ſighs and groanes of a broken and bleeding heart for the diſpleaſure of God, which is a ſupernatural motion of the heart. Whether required neceſſarily to true repentance.

But as for that bodily and ſenſible motion of the heart, which produceth tears and crying, it is always cõmendable where it is, but not always ſimply neceſſary; for ſundry things may hinder teares, and yet true ſorrow be with dry cheeks; As,

Reaſ. 1. Abundance of griefe may ſtop teares; as a man may weepe for his friend, and cannot at the death of his owne Son.

2. Sometimes the conſtitution of the body will afford none, when the conſolation of the heart deſires to eaſe it ſelfe by them.

3. Sometimes the Spirit of God ſupplyes joy and comfort in the midſt of their heavineſſe which abates the ſenſible ſmart, although it abates not the diſpleaſure of our wils againſt ſin, but enlargeth it.

4. Teares proceed from many cauſes *outward*, as exceſſive joy, exceſſive ſorrow, anger, compaſſion; and in a word, both from fained repentance, and unfained, as we may not count them among the infallible ſignes of true repentance and ſorrow for ſin.

FINIS.

5 3E 54

JUDAS HIS REPENTANCE.

Affording a manifold Caveat to unsound Professors of the GOSPEL, and specially those that are much addicted to the fretting Sinne of COVETOUSNES:

That by JUDAS his example they may learne to avoyd that desperate confusion which he cast himselfe into.

By Dr. THOMAS TAYLOR.

2 COR. 7. 10.

Godly sorrow causeth repentance unto salvation, not to be repented of; but worldly sorrow causeth death.

LONDON:
Printed for *John Bartlet*, dwelling at the sign of the gilt Cup under St. *Austins* Gate, 1653.


BRITISH MUSEUM

Judas his Repentance.

Affording a manifold Caveat to unſound Profeſſors of the Gospel, and ſpecially thoſe that are much addicted to the fretting Sin of Covetouſneſſe.

MATTHEW 26.47.

And as he was yet ſpeaking, Loe Judas *one of the twelve came.*

HAving in the example of *Peter*, the deare Diſciple of our Lord, propounded before you a patterne of humane frailty in his fall; and of Divine power in his riſing and repentance: It will not be amiſſe to hold another glaſſe before you wherein to behold the cauſes and effects of damnable and incurable Apoſtacy and impenitency in another Diſciple, *Judas*, but the Son of perdition; in whom we will by Gods grace, conſider both the Worke and the Wages, the ſinne and ſucceſſe of treaſon. A ſtory of much inſtruction and neceſſary uſe; which I rather undertake, becauſe I ſee the ſpirit of God in many paſſages of the Goſpell very accurate in the often mentioning *Judas* and his fact, in the particular circumſtances of it, both before and after it; and the mention of *Judas Iſcariot* is often repeated in the holy Story, *non propter* Judæ *dignitatem, ſed propter paſſionis Chriſti acerbitatem*: for it was a more bitter part of Chriſts Paſſion which he ſuffered in the hands of *Judas*, then that he ſuffered in the hands of the Souldiers.

Authors counſell in choſing this ſubject.

The like reaſon Saint *Auguſtine* gives why *Pilate* is mentioned in the Apoſtles Creed; *non ad perſonæ dignitatem, ſed ad temporis ſignificationem*: *Sermo de tempore* 131.

This Story concerneth the attachment and apprehenſion of our Lord Jeſus: wherein we finde,

Parts.

1. The time of it, *while he was ſpeaking.*
2. The Perſon apprehending, in this *verſe.*
3. The manner of his apprehending; by the ſign of a kiſſe { Comported. / Executed.

1. The time when *Judas* came, was, *while Jeſus was yet ſpeaking*: The Context ſhewes what Chriſt was ſpeaking; he was preparing himſelfe by Faſting and Prayer, he was exhorting and ſtrengthning his Diſciples againſt the ſcandal of his Croſſe; he was now determined to be taken; *ariſe, let us goe*, ſaith he, for he is at hand that betrayeth me; while he was thus ſpeaking, *Judas* comes.

Time of Chriſts apprehenſion.

Mat. 26.46. Iohn 14.31.

Note here the incomprehenſible Providence of God, in that all the powers of the World could not apprehend him till this time, neither high Prieſts nor Elders, nor *Jewes* nor *Judas* could lay hand on him before that very inſtant. *Luke* 22.53. *I was daily with you in the Temple, and ye ſtretched not hands againſt me.*

Gods providence in the time of Chriſts paſſion.

Qu. Why,

Qu. Why, did they want will? No, *Herod* wanted of his will that he ſlew him not an Infant; did not they uſe meanes before? yes, the *Jewes* aſſayed to throw him downe an hill, but he paſſed through the midſt of them; and often tooke up ſtones to kill him, but he avoyded their fury: what then is the Reaſon?

Anſw. 1. This was the time and no other; now was the very *houre of the power of darkneſſe*, Luke 22.53.

Anſw. 2. Albeit there be a freedome of will in wicked men to evill, yet it is not in them at all times to doe what evill they will and to whom they will. God hath a ſupreame will and power by which he bounds and bindes in the wils of Satan and wicked agents; he ſaith to the raging Sea, Hitherto ſhall thy proud waves come and no further; and ſo alſo to the rage of wicked men, which is as the bottomleſſe Sea. A Tyrant may command Gods ſervants to be caſt into the fire, into the den; but he cannot command the fire to burne, or the Lyons to teare.

Anſw. 3. Chriſt muſt be ready and prepared for Paſſion before it come; Gods Chil dren are not alwayes ready for Paſſion: and as Chriſt ſhall not be taken before he be ready, ſo the Chriſtian ſhall finiſh all the courſe of his liberty before he come into wicked hands. *Luke* 13.31. They tell Chriſt, if he depart not, *Herod* willkill him; he anſwereth, *Tell* Herod *that Fox, that I will ſtill heale to day and to morrow, and I muſt walke to day and to morrow, and the third day be perfected:* I muſt accompliſh my ſmall time of Miniſtry, before I be perfected and conſummate by death.

And of our ſufferings.

Vſe 1. Of conſolation to the Church: firſt, in that God diſpoſeth and overruleth all the ſufferings of his Servants, both for manner, meaſure, time and ſmalleſt circumſtances; the time of thy ſorrow, ſuffering and affliction is Gods time alotted by him, in whoſe hand all times and ſeaſons are; wicked men cannot appoint their owne time of revenge, till God put a man into their hands: Chriſt Chriſt tels *Pilate*, he could have no power over him, were it not given him of his Father.

Secondly, in that as it was with the Head, ſo alſo with the Members; the Lord firſt prepares them, and then ſends the affliction; firſt gives ſtrength, and then the burden; art thou not yet afflicted? God ſees thee not yet prepared, but affliction ſhall be ready as ſoone at thou art.

Let tryals find us well doing. 1 Pet. 4 19.

Vſe 2. To teach us that as Chriſt was well occupied when *Judas* came; *while he was yet ſpeaking*, and doing the great worke of his Mediation; ſo we ſhould alwayes be well occupied, that trials may finde us as Chriſt, *well doing*. If our trials finde us reading, faſting, praying, exhorting, or in the duties of our Calling, as here they met Chriſt in his Calling, we ſhall be able to bid them welcome, and goe forth to meet them, as Chriſt did.

But how unready is he for affliction, that miſpends his time in idleneſſe, drowſineſſe, unprofitableneſſe? ſee in the Diſciples, they were ſo drowſie and ſleepy as no admonition of Chriſt could hold them working or waking, and ſo they all forſooke him and fled.

Wicked ones diſturbe the godly, when beſt employed

Vſe 3. See how *Judas* the head and Captaine of wicked men ſeekes to diſturbe Jeſus Chriſt in his painfull and innocent courſe, yet Chriſt gives not over though he expect *Judas*; ſo the ſame ſpirit walkes ſtill in the world; nothing is more irkſome to a *Judas* then that Chriſt ſhould goe on in the power of his Doctrine and Miracles, and in the ſhine of a godly life; yet we muſt not deſiſt, but follow the example of our Lord and head, who fearleſly finiſheth his courſe. *Acts* 20. 23. *Nehemiah* 6. 11.

Secondly, the Perſon is in this *verſe* deſcribed.

1. By his name, *Judas*.
2. By his Function, *one of the twelve*.
3. By his Attendants; *a multitude with Swords and Staves*.
4. By the Authors of his fact; *he came from the Scribes and Phariſes*.

1. His

1. His name, *Iudas*; a good name, ſignifying bleſſing or praiſe, or one prayſing; but himſelfe for all that abies a curſed wretch; and no marvail, if he that tooke no good by the Sermons of Chriſt, nor by his converſe and company, nor by his private motions and exhortations, nor by the power of his Workes and Miracles, nor by the holineſſe of his whole life, nor by the fellowſhip of his fellow Diſciples, tooke no good from ſo good a name. Anſwer a good name with good life.

As a good name commends not an evill man, ſo an evill Man diſcredits a good name; let thy chiefe care be to be a good man, elſe a good name availes nothing; if thou haſt a good name, as *Iudas*, take heed thy wickedneſſe beſmeare it not with a ſmoaking brand, as *Iudas* the traytor, *Simon* the ſorcerer; it is comely when a good name is anſwered with a good life.

Secondly, his Office or Function; *one of the twelve: numero, non merito*: of a Diſciple newly turned traytor. This title aggravates his hatefull unthankfulneſſe: for 1. Chriſt had admitted him, not to his preſence onely, but to his neere fellowſhip and ſociety. Ingratitude after favours, odious.

2. Not to that onely, but to Apoſtleſhip, the higheſt office under him in the new Teſtament. 3. Had made him Steward of his Houſe, and Treaſurer of his Family; for he betruſted him with the Bag.

4. Had conferred on him high gifts of knowledge, and power to worke Miracles; not a man now living that hath the gifts or place of *Iudas*; for him to betray his Lord, what a damnable ſin? ſee in him the wickedneſſe of our nature, even as prone as he to forget all the favours the Lord can confer upon us; ſee thy face in this glaſſe, fence thy ſelfe, and ſummon all within thee to praiſe God.

Queſt. But why would Chriſt chooſe *Iudas* a Diſciple, knowing him a wicked Man?

Anſw. To teach us that he will tolerate in the Church militant evill Men, and no ſociety among men ſo ſmall, ſo holy, but ſome will creepe in.

2. To ſhew his humility and patience in admitting to his board and bread ſo vile a perſon, yea to dip his hand in the ſame diſh.

3. To accompliſh the ancient Propheſie, that his familiar friend and he that eate Bread with him, that went up to the houſe of God with him as a friend, he ſhould lift up his hand againſt him. *Pſal.* 55.13,14. *Iohn* 13.18.

Queſt. 2. Why would Chriſt make him Steward, and commit the Bagge to him, knowing him to be unjuſt?

Anſw. 1. He was the worſt, and unworthy of better things then temporall.

2. It aggravates his ſin; for he had Money that might have ſatisfied his owne covetouſneſſe; ſo as of all the Apoſtles he needed leaſt to betray his Maſter for Money; but he thence increaſeth his Covetouſneſſe, and made the remedy the occaſion of his ſin.

Object. But the Diſciples were forbidden to poſſeſſe Gold or Silver, or to carry Money in their Girdles, *Mat.* 10.9. How had *Iudas* the Bag?

Anſw. One reaſon of Diſciples in their Miniſtry, another in Chriſts family; there they are ſent out by two and two, and ſo few muſt carry no Money, nor care for proviſion, they ſhall finde nothing wanting to them while depending on his Word, they give up themſelves to the edification of the Church and propagating the truth. It were not hard to finde an Hoſte to receive two; two would not ſo burden a willing minde. Why Chriſt had a ſtocke and Treaſurer.

But there is another reaſon of a Colledge or multitude; Chriſt and his Family being together muſt have a ſtocke, leaſt ſo many ſhould oppreſſe him that received them.

2. Chriſt and his Apoſtles were often to depart into ſolitary places and lie hid, and therefore were to have ſome Proviſion for ſuch times; beſides that, it was not a perpetuall, but a temporary conſtitution for that ſervice.

Note, that *Iudas* being one of the twelve, ſhould rather have hindred them then led

Eminent gifts many times abuſed againſt Chriſt.

led them in this errand; he ſhould rather have defended him (as *Peter* thought) then carried weapons againſt him; he was not able to ſpeake more then he had heard and ſeene; and a wonder it is that ſome of Chriſts heavenly ſpeeches did not now ſound in his eare, or that ſome of his mighty workes did not ſtick in his conſcience; yet *Iudas* betrayed him being one of the twelve.

Reaſ. 1. No function or place can fence a man from the fouleſt ſins; not the place of an Apoſtle; for then *Judas* had not ſinned; no, not the happineſſe of *Adam* in Paradiſe; no, not the height of happineſſe of Angels in Heaven; the Chaire of *Moſes* fenceth not the *Scribes* and *Pharſees*, after whoſe workes we muſt not doe; much leſſe the Chaire of the Pope keepes him from error, neither ſitting alone as a private Perſon, nor as a particular Doctor, nor as Biſhop by himſelfe, or with his Colledge of Cardinals, nor as a univerſall Biſhop with his generall Councels, but for all this he may erre in faith and manners, and hold and teach manifold hereſies as at this day he doth.

1. If Satan winnow the Apoſtles who were nearer Chriſt then any Popes, and in higher office; if Satan enter *Judas* one of the twelve, what fence have the Popes? but Satan may enter into their Chaire never ſet up by Chriſt.

2. *Peter* erred in Faith, in denying the Faith and Chriſt himſelfe, therefore much more they.

Reaſ. 2. Great gifts unſanctified are ſo many weapons againſt Chriſt, *Joh.* 6. 71. This he ſpake of *Judas Iſcariot*; for he ſhould betray him though he were one of the twelve; that is, for all his parts and place, yet he was a Divel. Apoſtolical gifts were here perverted.

Never is the Church more wounded then in the houſe of her friends; Miniſters ſet up in place and power, armed with gifts, pretending her good and help, but as *Judas* in ſtead of defending Chriſt, turne againſt him.

Look on the Princes of the Earth armed with power by Chriſt, but turning againſt him, binding themſelves againſt him, are in tumult againſt the Goſpel; what miſchiefe doe ſuch gifts of knowledge, learning, if in *Judas* his hands, or *Scribes*, or *Jeſuites*, or Popiſh Prelates?

Vſe. To conſider not ſo much what Talents we have, as how we imploy them; uſe them well, turne them to the ends they were given, not againſt Chriſt, but for Chriſt, and for the advancing of his glory and Kingdome. Our Maſter expects advantage by all the Talents we recieve.

Lo, Iudas one of the twelve came.

The two Evangeliſts *Matthew* and *Luke* in deſigning *Judas* one of the twelve the curſed agent in this buſineſſe of Chriſts apprehenſion, they prefix the particle of attention and admiration, *Lo* or *Behold*, and ſurely it cannot without wonder and admiration be conſidered, that one of the twelve called to the Apoſtleſhip, to the preaching of Chriſt to working miracles in the name of Chriſt as *Mat.* 10. 1. to caſt out uncleane ſpirits out of others, to heare the gracious words from the mouth of Chriſt, and to taſte the good word of God, and the powers of the life to come, as *Heb.* 6. 5. that he ſhould ſo ſuddenly of an Apoſtle become ſuch an Apoſtate and Traytor.

Queſt. What was the cauſe of this unhappy change and Apoſtacy?

Anſw. We may note ſundry Reaſon, whereof the principal and firſt was in *Judas* himſelfe, who was ever nought, and at beſt but a Divell, *Iohn* 6. 70. and beſides his horrible hypocriſie, there were two other reigningſins that brought him to this fearfull eſtate.

Two ſinnes in *Judas* that drew him thus away.

1. The foule ſin of covetouſneſſe which is a root of all evill, and by which *Judas* fell into this ſnare of the Divell, the occaſion of which is in the beginning of Chapter 26. 27. he thought he was a great loſer by *Maries* fact, pouring a coſtly Box of oyntment upon the head of Chriſt, which he would have ſold for money, that he might have (after his manner) purloyned ſome gaine to himſelfe, and now ſeeks to make up his gaine another way; for preſently he enters compact

pact with the chiefe Priests to sell his Master for mony, *vers.* 14.

Oh unhappy *Iudas* that must repair the profit of a little Oyle shed with the shedding of his Masters blood! If a wicked man come to any losse, let Christ looke to himselfe, his Ministers or the poore shall pinch for it. If Famine or Dearth, or foule weather troubled the Tyrants in the Primative Church, the Christians must to the block and gibbet; Christ himselfe spent not the Oyle, but *Mary*, but the losse must be made upon Christ; who ever make the fact, Christ and his Servants must make the mends. Wicked men recover losses out of Christ and his Servants.

But here note what monstrous sins a covetous man is ready for; covetousnesse will bring a man to these sinnes that no other enticements can; here we see a Servant will betray his Master for mony; nay, a creature will betray his Creator and Lord of glory for a base price, and piece of mony. Oh the efficacy of this sin to draw other sins to it! here is a fit peece for Satan and temptation to work upon; why did not the Divell set on the other Disciples to betray their Lord but onely one *Iudas*? but becaufe he saw he was covetous, and so were not they. They were indeed weake in faith, and so by his winnowing them they might fly from him; but to betray him or might deny him, was for covetous *Iudas* alone, who might be hired to any mischiefe. Covetousnesse draws to any sin.

This hatefull sin carryeth a man to rise up most ungratefully against his greatest Benefactors as Christ had beene to *Iudas*, makes him consult and compact against Christ himselfe in his Servants and Ministers to hold quarrel and faction against them, onely to save their purses; and I will say for these men, were Christ in Person present, preaching and exhorting and rebuking, to save their mony their hand should be lifted up no lower against him; while they worship the god in their Chest, no marvell if the worship of the God of Heaven be little beholding to them.

2. Sinne in *Iudas* drawing on this sinne, was neglect of Christs holy admonitions; he lived under the eye of Christ, and under the best meanes of his owne good that ever did man; Christ was not wanting to warne him of his estate, to check this sin in him; for when our Lord defended against him *Maries* fact that it was not in waste, but that for the honour of it, it should be published throughout the whole World; he perceived his covetous pretence began to be discovered, and his hypocrisie to be detected, and perhaps suspected that Christ who had begun to reveale him, would further detect all his theft, if he tooke not a sure way with him, and therefore resolves to fall foul upon Christ.

The other Disciples that upon *Iudas* his example did also trouble the Woman were reproved by Christ. *Why trouble ye the Woman*? they rest in his reproofe, and are pleased with that which pleaseth him.

But *Iudas* was no better by the admonition, but worse, and thence takes occasion to compact with Christs Enemies against him.

Note how it pincheth a wicked man to have his covetousnesse, hypocrisie, malice, theft, lusts detected; he wil now with *Iudas* openly fal foul upon the Ministers and Servants of Christ; a galled back indures not a man pointing his finger towards it; Nay, were Christ himself with all his wisdom, meeknesse and love to reprove them, perhaps a while they will containe themselves as *Iudas* till they can find a fit opportunity to make him sure; but see with what severity the Lord revengeth the contempt of gracious admonition in *Iudas*, in that he is delivered up to the most monstrous sin in the World. Wicked men vexed to have their lusts detected.

2. Not long after, he that would not heare the friendly voice of his loving Masters hears the voyce of his owne furies and hellish desperate conscience. *I have sinned in betraying innocent blood.*

Looke into this glasse whosoever contumaciously resist, divide or contemne the counsels and admonitions of so spirituall Fathers and Ministers, and as *Stephens* Hearers, *gnash their teeth* against him, and such as contemne the loving coun- Act. 7.

ſels of their Parents, Maſters and Governors, which are as Darts caſt againſt a ſtone Wall, recoyling againſt him that caſt them; juſtly art thou given up to thy owne ſin, and after ſhalt heare the voyce of thy tortured conſcience cry wo is me that I would not heare ſuch good Counſellors as my Miniſter, Father, Maſter, Friends; now thou haſt a Preacher and within thee, whoſe voyce thou muſt heare.

Satan choſe *Judas* rather then another, why.

A ſecond cauſe of this foul ſin was Satan; who if he can get one of the twelve to betray his Lord, he deſires no other.

1. If he can prevaile with him, he knows none ſo fit to worke his feat; for being one of the twelve he knows the places and haunts of Chriſt, whither he uſeth to reſort by night or day, and being one of the twelve he can ſecretly and ſilently without tumult betray him before Chriſt can have warning to ſhift for himſelfe.

2. Being one of the twelve, he ſhal ſecretly bring greater ſorrow and diſgrace upon Chriſt, as if he were overreached by a familiar Traytor, and upon the profeſſion and calling of Apoſtles which he will blemiſh, that if it were poſſible their future miniſtry may be impeached; for if one fearing God, or profeſſing as *Judas* doe but a little tread awry, preſently the voyce of the World is, that they are all alike, and never a better among them.

3. Being one of the twelve, his owne ſinne ſhall at leaſt be more heavy on his owne Soul to preſſe him downe to deſperation and damnation; for for any ordinary *Jew* to have betrayed the Son of God, how grievous had the ſinne beene! but if any of his owne followers or common Hearers had done it, it had been more barbarous and inhumane; but for *Judas* one of the twelve, was moſt execrable and accurſed.

Now Satan ſeeing ſo fit a piece for his ſervice, the Evangeliſt ſaith that *he put into the heart of Judas* to betray him, *Ioh.*3.2 nay and more, *Luke* 22.23. Satan entred into *Judas* that was of the number of the twelve, and he went and communed with the Prieſts and Captains how he might betray him unto them.

Judas not corporaly poſſeſſed of the Divel.

Satan entred *non ſecundum ſubſtantiam, ſed ſecundum operationem*; for we may not thinke that *Judas* was corporally poſſeſſed of an uncleane Spirit, as the Demoniacks, to the madding of his minde or vexing his Body; But that

He opened a way for Satan; Satan tooke poſſeſſion of him for the acting of a new and unheard off miſchiefe; neither may we thinke that this is the firſt time Satan entred, for he was before the Servant of the Divell.

For Chriſt called him a Divell and a Thiefe; and as he entred into him here, to compact this miſchiefe; ſo in the laſt Supper *Iohn* ſaith he entred into him; namely, to accompliſh his compact; ſo as *Judas* being now ſtird and moved to a new and high act of wickedneſſ, Satan is ſaid to enter into him. As *Act.*7.5. he filled *Ananias* heart to lye to the holy Ghoſt.

4. The ſtubbornneſſe and reſiſting grace, opens a Doore for Satans entrance. *Eph.*2.2. The Prince of the Ayre worketh mightily in Sonnes of diſobedience; *meruit* Judas *ut Diabolo ſubditus ſit qui Chriſto ſubditus eſſe noluit. Auguſt.* in *Pſal.*108.

Uſe. Seeing Satan ſeeks to enter to fill us with wickedneſſe, let us

1. Cleanſe our hearts from ſin to become Temples of the Spirit.

2. Get them filled with grace garniſhed for the Spirit. *Eph.*5.8.

3. Be as carefull to avoid ſinne as the actuall poſſeſſion of Satan; give ſin no entrance becauſe Satan enters with it.

A third Reaſon was the accompliſhment of the word of Chriſt; *Iudas* was figured in *Abſalon, Achitophel*, whoſe treaſon againſt *David* was unnatural and in many things parallell to this; the very Perſon of *Judas* was fore-propheſied, as *Pſal.*109. with the ſpeciall malediction of his Perſon and fact; that Satan muſt ſtand at his right hand; that his dayes muſt be few; that another ſhould take the Apoſtleſhip from which he fell; and it is particularly appplyed to the Perſon of *Judas*, *Act.*1.20.

Beſides,

Beſides, Chriſt himſelfe had particularly deſigned him to the fact as *Iob.* 15.21. *Verily I ſay one of you ſhall betrayme, and had* called him a Divel. *Judas* forewarned of this ſin; why.

Queſt. Why would Chriſt foretell and forewarne him of his ſin?

Anſw. 1 He would ſhew him an *Omnipotent* God, that foreſaw all future events and contingences; he knew what was to befall him, and by whom, the manner, the meanes, the time; and to whom all things future are preſent, he muſt needs be the true God.

2. He would ſhew the willingneſſe of his mind in ſuffering; he foreſaw his death, and who and by what meanes it ſhould be effected, ſo as if he had pleaſed he could have prevented it.

3. That if it were poſſible the Traytor might repent, who ſaw he could no longer be hid; at leaſt Chriſt would admoniſh him of his duty, either to bring him to Repentance, or to make him more inexcuſable, if he perſiſt in his purpoſe.

4. It was profitable for the Diſciples to know that the greateſt Enemy was among themſelves, that they might not ſo much feare the Enemies without as the Enemy within; and better be fenced for it, and therefore we read how the Diſciples were affected with deepe ſorrow, *Iob.* 13.11. when Chriſt told them one of the twelve ſhould betray him.

1. For the death and loſſe of their Maſter, by death approaching.

2. That ſuch a Monſter ſhould lie hid in ſo choyce a company.

3. For that every one ſuſpected his owne frailty; for being aſſured of the event by the prediction of Chriſt, every one feared it ſhould be himſelfe, rather then that the word of Chriſt ſhould not ſtand firme.

Uſe. 1. Chriſt who ſeeth his owne evils, ſees alſo the evils of all his members; how ſweetneth it our ſufferings that we know Chriſt knows them? *Exod.* 3.7,8.

God never ſees but with { 1. Affection. 2. Intention to deliver them.

Beware of ſin; Chriſt ſees it before it be done, and much more after; there is no hiding of ſinne from him. *Jer.* 16.17. day and darke are alike unto him, *Pſal.* 1.39.12.

3. Be not offended that there is a *Judas* among the twelve; in the Family of Chriſt, the Church of God, in the Miniſtry ſuch as reſemble *Judas*. Reject not the Miniſtry, nor caſt thy ſelfe out of Chriſts Family becauſe there is a *Judas*; the Diſciples did not ſo.

But beware thou beeſt not in the Family of Chriſt, in the Church of God, in the profeſſion as *Judas* among the twelve, a ſecret Enemy, a deceitfull Perſon, covetous, a Contemner of holy counſell; for Chriſts eyes are on all in his Family; he will detect thee and proclame thee, ſo if thou lyeſt as cloſe as *Judas* among the twelve.

And with him a great multitude.]

THE third Argument by which *Iudas* is deſcribed, is, his Atendance and Company, together with his weapons and preparations. Attendants of *Judas* in this Action.

His Company were 1. A great multitude of Soldiers; namely, *Roman* Soldiers, *Gentiles*, ſet over the *Iewes* by the *Roman* Emperor to keep the *Iewes* in order; which Soldiers were by the high Prieſts and *Phariſees* obtained of the Preſident to this end. The number of theſe Soldiers conſiſted of 1000. footmen; the Captaine of them being called (*Iohn* 18.12.) χιλιαρχος. Note

2. To theſe were joyned Captaines of the Temple, and ſome of the chiefe Prieſts and Elders, *Luk.* 22.52. to whom Chriſt ſpake; this was a particular Band appointed for the cuſtody of the Temple, with whom went ſome of the Prieſts and Elders themſelves, no doubt to ſee that *Iudas* did this buſineſſe to purpoſe,

poſe, and that they ſhould not looſe their Money and faile of Chriſt too.

3. There were gathered to him alſo a great many of the Prieſts and Elders Servants, and with them a number of confuſed company of baſer People, a fit Army for ſuch a Captaine.

Queſt. Why gather they ſuch Bands, Armies, and Routs againſt Chriſt?

And why uſed? *Anſw.* All muſt be carried againſt Chriſt now to be accuſed of ſedition in a forme of juſtice, and all things might paſſe againſt him by the authority both of the Civill and Eccleſiaſticall State; and who then dare reſiſt lawfull authority?

2. They feared leaſt the multitude that heard Chriſt daily, and received mercy for their Soules and Bodies from him, muſt riſe up and reſcue him, and therefore ſuppoſe they have great need of a multitude to reſiſt them.

3. All Profeſſions muſt be led out againſt Chriſt; and be they never ſo different in themſelves, all agree againſt him; theſe were divers in Nation, Profeſſion, Religion; ſome *Iews*, ſome *Gentiles*, ſome civill, ſome Eccleſiaſticall, ſome Maſters, ſome Servants, ſome Soldiers, ſome *Artizans*; but all conſent and conſpire againſt Chriſt, that the Prophecy might be fulfilled, *Pſal.* 2. 2. *The Kings of the Earth and Rulers agreed againſt the Lord and his Chriſt*; the *Gentiles muſt rage*, and the People *imagine a vaine thing*; which place is ſaid to be accompliſhed *Act.* 4. 27. when againſt the holy Sonne Jeſus both *Herod* and *Pontius Pilat* with the *Gentiles* and People of *Iſrael* gathered themſelves together.

Moſt different men wil agree againſt Chriſt and goodneſſe.

Note

A woſull change in *Iudas*; whence. Note, *Iudas* his company before was Chriſt himſelfe and his Apoſtles, now he is with a Band or two of Soldiers againſt him; *Iudas* his Function before was to bring multitudes to Chriſt, to believe in him; now he brings multitudes to apprehend him; a woſul change, but whence was it? becauſe he was in al his courſe falſe and hypocriticall; he preached the truth, but he loved it not; he taught others the Doctrine of the Goſpel, but himſelfe believed it not; he profeſſed outward love to his Lord and friendſhip, but inwardly affected him not, and is this the end of it.

Profeſſe Chriſt in ſincerity. *Uſe.* Let us embrace the truth in truth, and ſincerely affect it for it ſelfe; beware of ſeeming friendſhip to Chriſt; a falſe friend wil flinch and prove an Apoſtate and Perſecutor in the end, as *Iudas* did.

Let Preachers looke upon the high Prieſts, *Phariſees*, *Scribes*, Seniors, who profeſſed by their calling to explaine the Prophecyes of the *Meſſiah* to the People, to teach their benefits expected from him, ſhadowed in this ſacrifice, eſpecially now at the time of the Paſſeover they ſhould have in that type preached Chriſt the true Paſchal Lamb; but they ſend out a Band and their Servants to apprehend and deſtroy him.

And thus many who carry the opinion of wiſedome, ſanctity, learning, and are in high place in the Church, lamentably pervert the calling, and are the greateſt Enemies of Chriſt and his Truth, becauſe as *Iudas* they preach the truth, but love it not. Let not the godly be offended to ſee all power, and all profeſſions ſet againſt Chriſt; it is no new thing; bleſſed is he that is not offended in him.

Secondly, his preparations was:
1. With Swords and Staves here in the Text.
2. With Lanthornes and Torches, *Iohn* 18. 3.

Weapons why brought againſt unarmed. *Queſt.* What need all theſe Swords, Staves and weapons? Chriſt was a naked an unarmed man; beſides, he was peaceable and meeke, and it was prophecyed he ſhould be led as dumb before the ſhearer.

Anſw. Yea, but firſt Chriſt muſt be thought ſeditious and turbulent before he come, and this will ſomewhat prejudice his cauſe.

2. An evill conſcience in an evill cauſe is never ſafe enough; the feare and daſterdnardneſſe makes them ſo arme themſelves againſt unarmed men; the wicked fear where no fear is; he that is in an evil action without Gods protection, thinks he

he can never be ſafe enough; a good conſcience is a ſound guard; inward peace is not too ſollicitous for outward fences; Oh therefore get and keepe it!

Integer mentis ſceleriſque purus &c.

3. Wicked men are provident in their courſe; *Iudas* would not be foyled, he had ſeene two Swords among the Diſciples, he knew *Peter* was a reſolute man, and though Chriſt will not contend, it may be *Peter* or ſome other may lay about him, and therefore to prevent the worſt, provides himſelfe of weapons

{ Defenſive.
{ Offenſive.

4. Wicked men have many wayes to the wood againſt the godly: *Iudas* armes himſelfe with ſubtilty and ſtrength, with power and pollicy, both ſtrings are not like to faile him; his firſt plot is, with a kiſſe to take Chriſt; but if that will faile, he is reſolved he will kill him but he will have him *viis & modis*: if fraud will not doe it, force ſhall; if he will not yeeld by faire meanes, he ſhall whether he will or no. Me thinkes I ſee Pope *Iudas*, I ſhould ſay *Iulius* in his Father. If *Peters* keyes cannot prevaile, *Pauls* ſword ſhall.

What Weapons the Churches Enemies doe uſe.

Note 1. Which are the ſureſt weapons of the enemies of the Church. The Scribes and Phariſes had often diſputed with Chriſt, but that way they goe by the worſt. But now they come from diſputations to open force; the ſword of the ſpirit failes them, and they betake them to the temporal. And thus doe the Anti-chriſtian enemies fall *a verbis ad verbera*, from books to clubs, from reaſons to ſwords, from Divine Authority to the Secular Arme. And now the Papiſts fetch their ſtrongeſt arguments (as *Ierom* ſaith) *Ex officinâ Carnificum*, from the Hangmans ſtudy and library; their unanſwerable arguments are fire and fagots, and ſwords, and clubs; for when the Divell cannot be a lyar he will be a murtherer, being both from the beginning. They know not what ſpirit they are of, that in the contentions of Brethren about trifles and indifferences fall from arguments to ſwords, raylings, threatnings, haſtie ſentences and unanſwerable arguments of impriſonment and caſting out of the Lords inheritance. When the *Iewes* ſaw they could not reſiſt the ſpirit that ſpake in *Stephen*, they knew he could not reſiſt the ſtones by which they ſlew him.

Note 2. Let us not ſo much looke upon *Iudas* and his rout, as to forget our ſelves, who had hand in all this; ſurely our ſinnes were the cauſe that theſe weapons were drawne againſt Chriſt our innocent Lord and Saviour; it was we that brake the peace; theſe ſwords and ſtaves ſhould have beene turned againſt us; if we had not beene violent againſt God, theſe men had uſed no weapons of violence againſt Chriſt: bewaile our ſin and our owne fall.

Note 3. Beware of taking the ſword of revenge into our hand, when God puts it not into it; he that taketh the ſword ſhall periſh by it: ſo *Multitudo hæc gladios aſſumpſit, gladiis peritura*: they had for every ſword drawn againſt Chriſt a thouſand about their eares not long after.

Secondly, Saint *Iohn* ſaith, they came *with Torches and Lanthornes*; What uſe of them?

Anſw. We muſt underſtand it was in the night that all this was done, and therefore they provide Torches to diſpell the nights darkneſſe, and Lanthornes to fence their lights from the winds, leaſt they were put out.

Chriſt why taken in the night.

Queſt. But why chooſe they the night?

Anſw. As *Achitophel*, an evident type of *Iudas*, gave wicked Counſell to *Abſolom* to oppreſſe *David* in the night; ſo doth *Iudas* here: For,

1. Chriſt was in the Garden where were many Trees, Olives, Figtrees and Plaines, and he may perhaps hide himſelfe in ſome thicket, and he muſt be found out.

2. Had they come in the day, Chriſt had uſually many about him, who might have defended him; but now in the night, when all the company that attended him for inſtruction is gone, and himſelfe in the firſt watch of the night perhaps aſleepe,

aſleep, at leaſt all his Diſciples ſo ſleepy as no admonition can keep them waking' he ſhall be eaſier taken.

3. By Gods overruling providence, the darke night is fitteſt for ſuch a worke of darkeneſſe; an evill doer hates the light, and the night makes a wicked man impudent; for how durſt this Cative have looked his Lord in the face by day?

Note 1. The wonderfull darkeneſſe theſe men are in in the midſt theſe lights. Their hearts were darkned, and all light of the knowledg of Chriſt extinct; they come to ſeeke the light of the world with Candles; the Sun of the World was not now at midnight more ſet to them then the Son of righteouſneſſe that eternall Sun the Creator of the other. They fooliſhly bring lights to keep them from ſtumbling and offending their feet againſt ſtones and obſtacles, but ſee not how they ſtumble againſt the Elect and precious ſtone laid in *Zion*, and breake themſelves to pieces againſt this Rocke of Salvation; ſo are they all worthily infatuated that come forth againſt Chriſt.

Note 2. How diligent wicked men are to contrive and execute miſchiefe againſt Chriſt and his Members; they can breake their ſleep for it, and take paines even in the night. *Solomon* ſaith a wicked man cannot ſleepe till he have done miſchiefe, *Prov.* 4.16. and their ſleep departeth unleſſe they cauſe ſome to fall; here are feet ſwift to ſhed blood, *Prov.* 1.16. thus the Drunkard is drunke in the night, the Adulterer watcheth the twilight, a powder Traytor will dig all night, though he ſleep all day to blow up Chriſt and his Goſpel. Oh that our zeale for good things came neere them, or that we were halfe ſo reſtleſſe in godly enterpriſes, in which we expect a better reward!

From the Scribes and Elders.

THE fourth Argument by which *Judas* is deſcribed, he comes armed with Authority; and if Authority ſend out after Chriſt, he may looke for a great multitude againſt him; what Authority was this? from Scribes and Elders, Eccleſiaſticall Authority; why here was the civill power; yea, that was procured by the Eccleſiaſtical, and if Eccleſiaſticall power be ſet againſt Chriſt, it drowns the other, ſo as in compariſon that is not a ſin worth naming to this, and therefore the Text ſaith only they came from the *Scribes* and *Phariſees*.

Enemies of Chriſt are in groſſe darkeneſſe.

Note 1. Chriſt had ſcaped well but for Eccleſiaſtical Authority; never did the civil Authority ſo much miſchiefe the Church in all Ages together as the Eccleſiaſticall; never did Heathen Tyrants and *Romane* Emperors ſo much bane the Church by the civill Sword, as the *Romane* Antichriſt by the Eccleſiaſticall.

Note 2. What *Judas* cannot doe of himſelfe againſt Chriſt, he knows where to have helpe and power enough. If he could have killed Chriſt himſelfe, he would; but if he cannot doe that, let him go to the *Scribes* and Elders, and they will deliver him to the civill power to kill.

Juſt ſo deale *Papiſts* with *Proteſtants*; they ſay they hang none, they burne none; but with *Judas* they betray Innocents, they convince them as they ſay of Hereſie, and deliver them to the ſecular power to burne or hang.

Wicked are diligent for miſchiefe.

Note 3. Though *Judas* come with Authority, and be made a Captaine of the Band againſt Chriſt by authority, *Judas* is not excuſed, but he was within a few houres hanged for it; ſo that miſchiefe thou doeſt from others or by others, ſhall as certainly take hold of thee as if in thine own Perſon thou didſt it; doe that againſt the godly by authority which thou muſt not doe by thy ſelfe, the greateſt authority in the World ſhall not beare thee out; no power can ſhelter Sinners againſt God. *David* ſlew *Uriah* by *Joab*, but himſelfe ſmarted for it; what thou doeſt by others comes in the ſame reckoning as what thou doeſt thy ſelfe. Let us not by our ſelves or others wrong our Brethren; for God is the avenger of all ſuch things.

Verſe

Verſe 48. *Now he that betrayed him had given them a token, ſaying, whomſoever I ſhall kiſſe.*

WE come from the Perſon apprehending, to the manner of apprehenſion, and that was by a Kiſſe, { 1. Compacted, *ver.*48. 2. Effected, *verſe* 49.

Now he that betrayed him.]

Iudas was even now honoured with the company of Jeſus Chriſt, with an honourable place and gracefull name; he was one of the twelve; but now he hath loſt with his place, his name, yea himſelfe, and not worthy of the name *Iudas* which ſignifies praiſe, he is called no more by that, but inſtead of that hath a blacke and curſed brand upon him, and is from henceforth either not named, as here, or with this title, *Iudas the Traytor*, as *chap.*27.3.

Note, That among other curſes of ſin, this is not the leaſt, that the name of the wicked ſhall rot, *Pſal.*10.7. if he live, his name ſhall wither, as *Ionas* Gourd, for a fretting worme is upon it; if he dye, as the carcaſe rots under ground, ſo doth his ſtinking name, *Ier.*17.13. Their names are written in earth; and as that is written in ſand, is ſoone obliterated; ſo one puffe of winde or other blots out all; and if their names ſurvive and outlive themſelves, they ſtinke as a Candle uncleanly put out, as *Iudas the Traytor*, Ieroboam *who made Iſrael to ſinne*, Balaam *who loved the wages of unrighteouſneſſe*, *Elymas the Sorceror*. Names of the wicked ſhall rot.

Reaſon 1. God hath threatned of all wicked men (*Iſa.* 65.15.) ye ſhall leave your *name as a curſe to my choſen*; and eſpecially of *Iudas*, *Pſal.* 109. that his memoriall may be *cut off from the earth*, *ver.*15. and that his poſterity be deſtroyed, and in the next age their name put out.

Reaſ. 2. A good name is entailed to goodneſſe; all reputation without true grace, is but a painting which is ſubject to ſtaine and loſſe of colour; opinion of goodneſſe will not hold; the Phariſes had gained this conceit of holineſſe, righteouſneſſe and whatſoever was good; but what name is more odious then that of a Phariſee?

Reaſ. 3. God will puniſh wicked men in that which is deareſt and tendereſt to them, their names and reputations. *Iudas* laboured all the way to get credit among the *Iewes*, and to ſave his credit with Chriſt and the Diſciples, if it might be; but it is as a Bird out of hand upon the wing, he is now ſtiled He that betrayed him.

Worldly men will get themſelves great names by getting great Eſtates, and raiſing great houſes, and call them by their own names, thinking they ſhall continue from generation to generation, *Pſal.* 49. 11. But they ſhall not continue in honour, but periſh as the Beaſt that dyes on the Murrain.

Uſe Wouldeſt thou get and keep a good name? that is a fruit of godlineſſe, the root of it is righteouſneſſe, *Heb.* 11. 2. by Faith our Elders received a good report. The art to get a good name.

1. God hath promiſed that the *righteous ſhall be had in everlaſting remembrance*, *Pſal*,112,6. and therefore as the wickedneſſe of ungodly men lives in their names when their Perſons are dead; ſo the goodneſſe of juſt men lives in their names when themſelves are gone, that their names are as a *ſweet oyntment*, *Eccleſ.* 7.2. And as the Box poured on Chriſts head perfumed all the houſe; ſo when the Box is broken, the ſmell is ſweeter. *Abraham* till this day is celebrated in the Church *the Father of the faithfull*; why? but becauſe the Lord made his name *Abraham*, *Neh.*9,7. and found him faithfull. *Lot* till this day honoured *for a juſt man*, whoſe righteous ſoule was vexed, &c. *Noah a Preacher of righteouſneſſe*, a juſt man in his time, and one that walked with God, *Gen.* 6. 9. *Moſes* the *meekeſt of men*. *Mary es* fact ſhall be preached

preached to the Worlds end whereever the Goſpel ſounds, *Mat.* 26.13. Thus ſhall the names of the juſt remain as if they were written in Marble; and if they ſhall be forgotten in Earth, and on the place where they have done well, yet ſhall they not faile to be written in Heaven.

2. God hath undertaken the protection of their names, as well as their Perſons; and as wicked men cannot finally prevaile againſt their Perſons, no more againſt their names; did not the Divel and all the wicked of the World deviſe what infamy and ſcandal they could againſt the Prophets and Apoſtles, yea and Chriſt himſelfe? yet had they more power over their Perſons then their names? are they not for all that of moſt happy memory?

The Perſecutors in Popery, did they not convict and execute the Martyrs for Hereticks, blaſphemous, and they bare the cruelty and ſhame of the times for a time? but now how honourable is the name of a *Cranmer*, a *Bradford*, a *Ridley*, an *Hooper*? yea the meaneſt of them above a thouſand ſtinking *Wolſeys* or *Gardners*. Let the wicked deride thy name and traduce it; live by faith, become a child of *Abraham* by doing *Abrahams* workes; repent of ſin, doe good in the Land, and God ſhall watch thy name and credit, and Chriſt ſhall not diſdaine to put in his owne genealogy *Rahab* a penitent Harlot, when he blots out the name of his own wicked Diſciple who betrayed him.

Had given them a token.] This token was given by *Judas*.

1. Leaſt deceived by the darkeneſſe of the night they ſhould miſtake ſome other for Chriſt.

2. Leaſt Chriſt whom they aymed at, by transforming himſelfe might ſlip out of their hands.

Where we ſee *Judas* his forwardneſſe and cunning contriving all his miſchiefe; for 1. the ſtory telleth us that *Judas* offers himſelfe to this ſervice as one that wanted worke; ſo did Satan, *Iob.* 1.

2, He compacts with the high Prieſts for a baſe price to betray Chriſt.

3 Sought all opportunities, as a Lyon ſecretly lurking for his prey.

5. Breaks his ſleep, and at midnight is up to ſhed blood.

5. He is the Captaine and ringleader of the Band againſt Chriſt, *Luk.* 22.47. *Judas* went before them, *Act.* 1.16. the guide of them that apprehended Chriſt.

6. Prevents all preventions; comes with Bands of Soldiers: { Weapons. / Lanthornes.

To make all ſure, he gives them a ſigne to know Chriſt by, and thus he hath notably plotted all his buſineſſe.

A wicked man is warily ſinfull.

Note, A fearfull ſigne of a man given over by God, to be ſo forward, ſo eager and covetouſly ſinfull; *Judas* had left his Lord, and now his Lord hath left him; and if the Lord once leave us, fire ſhall ſooner ceaſe to fly upward, then we ſhall ceaſe to purſue ſin with greedineſſe, and in this purſuit ſhall be as little able to ſtay our ſelves, as a man running downe a ſteep Hill that cannot recover himſelfe till he come at the bottome.

Stop ſin in the beginning.

Uſe. Beware of the firſt riſings and motions to ſin; ſtop it there; a Sinner can never be ſtopped but at the fountaine and riſe; ſin in its progreſſe and motion is like a ſnow ball that gathers bulke, and hardly can an expert Sinner get back againe; an Horſe on his full ſpeed is not ſuddenly ſtaid, and therefore ſtay ſin before it come to its full pace; conſider,

1. The eaſieſt killing of a Serpent is in the ſhell; ſay not I may be a little bold with ſinne, and I meane not to goe ſo farre in ſin as I ſee ſome others; could *Judas* retire himſelfe at his pleaſure? canſt thou ſay in ſin, thus far I will goe and no farther? No, no; when the Divell hath entred into thee as into *Judas*, and thou haſt given him Rule in thy heart, thou ſhalt goe as far as he liſt; a ſlave muſt goe as farre as his maſter will. *Cain* and *Cham* and *Abſalon* ſhall breake all Bonds of nature and humanity, and cannot ſtay themſelves.

2. Conſider, what a lamentable caſe it is to walke ſoft pace to deſtruction; but

to

to run and go galloping to death and Hell; how desperate? and yet some as if their feet were too slow, get upon the Wings of wickednesse to fly unto death; many outragious Sinners by blasphemous Oaths, cursed and execrable speeches; others by hellish fury and madnesse against godly Persons and courses; some by brutish drunkenesse and intemperance; others by Sabbath-breaking with an high hand; thinke they cannot fill up their measure fast enough; so hastily are they going with *Judas* to their place.

3. Consider the difference between Gods Child, and a wicked man; one sins with strife against it, another strives for it; one slips into sin, the other plots; one hath an eye to Gods law in the inner man, the other both inward and outward man is in the hand and power of Satan to be ruled at his will.

Whomsoever I shall kisse that is he, lead him away.

IT is very probable that the Disciples when they had beene a while absent from Christ, and comming to him again, used according to the manner of the Country to salute their Master with a kisse, as 1 *Cor.* 16. 20. salute one another with a holy kisse, an ordinary testification of mutuall good will at the meeting of Saints, ancient and common in the Easterne People, as the giving of the hand one to another at our meeting after long absence, signifying the delivery of our heart to our friend whom we meet with; and so the kisse hath ever beene a sign that a man is reay to communicate, and as it were to infuse his heart and Soule into the Party so kissed; and the Ancients used it not onely in their civill meetings, but even in their holy meetings; as namely before the receiving of the Eucharist, they had their *Osculum pacis*, the kisse of charity to testifie peace and brotherly amity. And of all kisses of Saints the Apostle requires them to be holy, to distinguish them both from wanton and unchast kisses, as also from flattering and perditory treacherous kisses, as was *Joabs* and *Judas* his here; for this signe and Symbol of love & friendship, he perverts to a signe of hatred, treachery and rebellion; yea, this Symbol which *Turtul. lib. de orat. Pag.* 193. cals *signaculum orationis*, because they used to conclude their publike prayer with the kisse of Charity, he makes an execrable dart of perfidious mischiefe against his Lord; which very circumstance addeth an unspeakable weight and burden to this sin.

Quest. But why doth not *Judas* go boldly unto Christ, and lay hands on him himselfe, or say in Christs hearing, this is the man take him away? Christ why taken treacherous.

Answ. 1. Herein the second *Adam* is answerable to the first *Adam*; a type of him, for as the first *Adam* was taken in the Garden by the craft and subtilty of the Serpent; so the second *Adam* in the Garden must be taken, not by open hostility, but by the subtilty and underhand craft of *Judas* the seed of the Serpent.

2. *Judas* will still hide his Hypocrisie; for he is so far from professing himself an Enemy of Christ, that still he would retaine the reputation of a friend as by his behavour it appeares.

3. It is a shamefull thing to be counted a Traytor, and therefore he will seeme at this time more loving and pious then the rest of the Disciples; he will not come with the Rout of the Souldiers, but steps before them, as if he were none of the company, but comes as he was wont, and in their sight not yet come to Christ, salutes and kisseth him; so *Luk.* 12. 47. *Judas* went before the Company, and went neere Jesus to kisse him, and in our Text, *vers.* 49. he came first to Jesus, and while he was talking with Jesus then came they, *vers.* 50.

Note, the deepe dissembling of *Judas* and in him of every Hypocrite; he dissembleth with every one he deales with, both his old and new Masters; if he come into the sight of Christ, he will dissemble with him whom he knows to be the Searcher of the heart; for the last words that Christ had spoken to Hypocrites dissemble on every side

him, was, to tell him that he was the Man that ſhould betray him.

If he deale with his new Maſters, he is as hollow with them, for he knew that Chriſt had the power of God with him by which he had raiſed the dead, and ſubdued the Divels; yet will he perſwade them a few armed men were able to ſubdue that infinite power of Jeſus Chriſt.

And becauſe he had knowne Chriſt ſundry times formerly eſcaped the malice of his Enemies, which he knew he was as able to doe againe; yet he bids them bind him faſt, and carry him away.

Thus Hypocriſie in a wicked man is like a leaven running through the whole lump; it reignes as a King in his whole Kingdome through his heart and life.

Beware of Hypocriſie. *Vſe.* Beware of this ſin: 1. a ſin againſt both Tables, that deales deceitfully both with God and Man.

2. Moſt contrary to the nature of God, his Word his Image.

3. Seeking to deceive others thou deceiveſt thy ſelfe moſt; for all and onely Hypocrites fall away into that eſtate which is incurable, as *Judas*, of whom Chriſt will ſay, it had beene good for that man if he had never beene borne.

Rule 1 Love not Chriſt for outward benefits as *Judas*, but for himſelfe.

Rule 2. Content not thy ſelfe to leave many ſinnes, and beare with thy ſelfe in ſome (ſo he) or to doe many good duties, but againſt knowledge and conſcience omit ſome as neceſſary.

Rule 3. Speak not peace with thy mouth when warre is in thy heart, nor cover inward hatred with deceitfull words; pretend not love intending hatred.

Rule 4. Make not Profeſſion a cloak to ſhroud bad courſes, as he did, nor be bitter in other ſmall faults, as he in the matter of the Oyle, but remiſſe in his owne great ſins; but firſt caſt out thy owne beame, &c.

Rule 5. Keepe good company to helpe thee out of thy ſinne, not hold thee in it, as *Judas*.

Rule 6. Ever behold the nature of God the Searcher of hearts, who is all eye, and to whom all things are open, and mind his Word, *Walke before me and be upright.* Gen. 17. 1.

Whomſoever I ſhall kiſſe, that is he, lead him away.

Cunning contriving of miſchiefe. SEcondly, Note in the compact how cunningly *Judas* hath contrived all his Plot; he is the chiefe mover, and yet will ſeeme not to move at all; for his Perſon he will ſtill appeare a friend, a Diſciple, one that owes much love and reverence to his Lord in kiſſing and ſaluting; and for his fact he can turne a kiſſe a ſigne of Peace and one of Charities fruits, into a Weapon to ſhed blood, and kill the Lord of life; thus cunningly did *Joab* ſlay *Amaſa* with a kiſſe and ſalutation, 2 *Sam.* 20. treacherouſly perverting a pledge of love to inflict a deadly rod. This property is noted in expert Sinners, whence they are called the Serpentine ſeed; the Serpent pretended to do a man good and make him like God, when he turned him out of his obedience to God. And hence is *Judas* called a Divel; have not I choſen you twelve, and one of you is a Divell; that is, of a Satanicall diſpoſition for ſubtilty and cunning contriving of miſchiefe; in which ſence alſo *Elymas* is called the Child of the Divell, *Act.* 13. 10. becauſe he was full of ſubtilty and miſchiefe.

Moderne Inſtances. 1. The ſame cunning we find in Popery called by the ſpirit of God; the myſtery of iniquity, the greateſt movers againſt Chriſt and his Church, are as the dormant wheeles in a clocke that move leaſt, and make leaſt noyſe but ſet all the other in motion.

Who were the chief movers in the Gun-powder-treaſon but the general Prieſts and Jeſuites who waſh their hands and were as cleane as *Pilat*?

The infortunate Gentlemen were the nimble wheeles; but the Prieſts and Jeſuites who ſeemed not to move, moved them, and they were moved by that which ſenſibly moved not at all, but lay as heavy as the Lead and Plummet, the Popes.

2. will

2. Will we ſee the devout Religion of Popery, being the greateſt Rebell and Traytor in all the World, as *Judas* making a kiſſe a ſigne of murther? who knows not that the holy Sacrament is the holy kiſſe in which the People of God are knit in the Band of peace and holy fellowſhip?

But how wickedly was *Henry* the ſeventh of *Lucenbury* Emperor poyſoned by theſe *Judaſſes*, who had tempered poyſon with the bread of the Sacrament? *Henricus ſeptimus intoxicatâ hoſtiâ ſublatus è medio à quodam Monacho Bernardino.*

And famous is the ſtory of the Murder of *Julianus Medices* whoſe Murther was plotted by Pope *Sixtus* 4us. to be done in a Church of *France*; and which is memorable, the elevation of the Hoſt was made the ſigne or watchword when the Maſſacre ſhould begin, as *Volateran lib. Greg.* 5.

See the reſemblance betweene the miſery of *Judas* and Antichriſt; *Judas* hath one thing in his face, another in his fact; ſo hath he, *Judas* dares not profeſſe himſelfe an Enemy; will Antichriſt be ſo fooliſh as to profeſſe himſelfe ſo? *Rev.* 9.7,8.

Judas goes before as a friend, the multitude follows him; Antichriſt goes before profeſſing himſelfe a friend, ſits in the Temple of God, and the world goes after him, as ſilly ſheep after the Butcher.

Judas gat his Money by fraud, treachery and Murther; Antichriſt by the ſame acts hath and holdeth his Dominion, Riches and power. The greateſt miſery of godlineſſe in Chriſts time, was, that Chriſt a poore man ſhould be the God of Heaven; the greateſt miſery ſince, that Antichriſt of a poor Fryar ſhould by policy and fraud become a god in the Earth.

Uſe. Let us beware of *Judas* ſin in cunning contriving of evill againſt our Brethren, our Teachers; he hath left too many of his race, who can cry peace peace, and they are for peace and unity, when Warre is in their hearts, as *Davids* Enemies. Beware of ſlineſſe in evill.

The ſubtilty of Satan in worldly men is with *Judas* to ſalute curteouſly, but kill cruelly, to carry himſelfe even and ſtill when as deepeſt waters they be moſt dangerous; ſuch fawning treacherous fellowes as *Davids* Enemies, *aſke if he doe well*, when they ſay in their hearts, when will he dye? and are like the graves or tombes on whoſe outſide is graven or written the name and Picture of ſome great man and Benefactor; but within the man is not there, but onely a little ſtinking duſt; and as the Silver being white makes blacke lines; ſo is he that beares the face of a Friend, he ſalutes and ſmiles, but ſmiteth and woundeth under hand; that under faire pretences, carryes foul weather and affections; as truſty to his friend as *Joab* to *Amaſa*, as *Judas* to his Maſter. Pſal. 41.5,6.

And forthwith he came to Jeſus, and ſaid; God ſave thee Maſter, and kiſſed him.]

NOW *Judas* comes to execute his plotted Compact, in which are
1. His *Acceſſe to* Jeſus.
2. His friendly ſalutation, *Ave Rabbi.*
3. His *Judas kiſſe*, ſtill fayning friendſhip by word and deed.

Note 1. They are moſt dangerous Enemies of Chriſt and his Members, who as *Judas* betray him in termes and ſignes of friendſhip. *Judas* is no leſſe a deadly Enemy to Chriſt while he mingles Oyle with Gall, then they that after mingled Vineger with Gall and gave him to drinke; never was the truth worſe betrayed then with a kiſſe and profeſſion of love unto it. Truth moſt betrayed in ſhewes of love

Antichriſt at this day could do no miſchiefe if he ſhould deny the Articles of Faith, or openly raile upon Chriſt; no he comes as *Judas* with a kiſſe, profeſſing himſelf head of the Church, a ſervant of the Servants of God, Chriſts Vicegerent, and his Catholique Vicar and Biſhop here upon Earth; he honours Chriſt,

honours his bleſſed Mother, honourshis Saints and friends; and thus hath the Hornes of the Lamb, for he muſt not come as a Turk, with a drawne naked ſword, but as an *Herodian*.

Thus doe Heretiques betray the truth with a kiſſe and ſhew of truth, and love of the Scriptures. And falſe Teachers come with their kiſſe, putting on Sheepskins, whereas inwardly they are ravening Wolves, and within the bowels and boſome of the Church many ſecret Enemies, who under pretence of Peace, unity, order, diſturb the peace of the Goſpell of perfection, and tread under foot the orders and ordinances of Chriſt, to ſet up ſo many devices and conſtitutions, then which nothing can be more contrary to the property of the Goſpel.

Never was the Church more peſtered with open Enemies, then with falſe Brethren.

Be patient if ye meet with a *Judas* kiſſe.

Uſe. A ground of Patience, if we ſometimes meet with a *Judas* kiſſe; if they that have beene intimate with us, eaten bread, gone to Gods houſe with us, that have privately prayed, conferred of good things with us, and joyned in good exerciſes, betray us, and deliver us into the hand of Authority; this was our Lords caſe, who ſanctified this affliction to us, he deſerved better at *Judas* hand, yet was thus betrayed with a kiſſe.

Kindeneſſe of the wicked deadly.

Note 2. The Nature of the favour of the Enemies of the Church, the mercies of the wicked are cruell, a cruell kindneſſe, a *Judas* kiſſe, a familiar hatred, a murderous friendſhip, hiding and containing under a ſhew of good will moſt deadly deſignes. 1 *Sam.*18.17. *Saul* pretended *Davids* preferment by matching him with *Michal*; yet intended his deſtruction, to bring him into the hands of the *Philiſtines*.

Three wayes it miſcarries.

Reaſ. True mercy is a fruit of the Spirit, which they want, and therefore their mercies is but fleſhly, and hath ever ſome bad tang or other; for either it ſhall be 1. To Perſons to whom it is not due, as *Saul* is very mercifull to ſpare *Agag* againſt an expreſſe Commandement, who yet would ſlay *David*; ſo *Ahab* will ſpare *Benhadad* is Enemy, but poore *Naboth* muſt be ſlaine, which mercy coſt him as deare as his cruelty. Thus the *Jewes* who cry crucifie Chriſt, yet are very mercifull to *Barrabas* a Murtherer.

Reaſ. 2. It is in things wherein they ſhould be ſevere, as in ſparing impudent and pernitious Malefactors, blunting the edge of the Law in caſes where the Sword ſhould be ſharpened to cut off the Malefactor, the Murtherer, Blaſphemer, Sorcerer, Hereticke, or in relieving and feeding with Almes, not the fatherleſſe, widdow, or impotent Aged Perſons, but ſtrong and able Perſons, idle Vagabonds and ſturdy Perſons and Beggars who ought to be chaſed out of the ſocieties of Men; or in refreſhing their Families, with recreations but on the Lords day which is acruell mercy.

Reaſ. 3 For naughty ends which extort their mercy, as building of Hoſpitals, giving great donations to Merit, to be ſeene, or ſome other perſonall reſervation, as *Pharaoh* will ſhew very mercifull, if he muſt, in ſending *Iſrael* away with their Armies, but they muſt leave their Flocks and Sheep as a pawne, intending thereby to bring them backe to their former bondage.

Keepe aloof from wicked ones.

Uſe. Beware of falling into wicked mens hands, for if their mercies and mildneſſe be ſo cruell, how cruell is their rage? be wiſe, to keep aloofe from them. *Gamaliel* none of the fierceſt thinks he deales very favorably with the Apoſtles to whip them, and let them goe. *Act.*5.40. *Jacob* was wary and refuſed the kind offers of *Eſau*, *Gen.*33.12. and would rather goe alone then except either of his Company, or his Servants.

Even from their kindneſſe pretended.

Let us eſpecially beware of the kiſſes and mercies of mercileſſe *Papiſts*. In *Anno* 1572. in the Butchery of *Paris* what great favour was ſhewed to the Proteſtants? termes of Peace proclamed, the Kings faith and ſafe conduct given, times of peace and ſolemnity of the Kings marriage and ſolemne feaſts promiſed, all fair dealing, many favours pretended, many ſalutations and good words, many kiſſes

ſes and good ſignes of truth and faithfulneſſe, beyond *Judas*, if it were poſſible; but all was cruelty, murther, treachery and maſſacre, ending within three dayes in the moſt horrible butchery of the Saints that ever Sun ſaw, drawing the innocent lambes of Chriſt, unarmed, uncondemned, of any crime unconvicted by ten thouſands and twenty thouſands unto ſhambles and cruell death.

Only matched and overmatched by the Gun-powder-plot; we in a peaceable time, and a ſolemn a Feſtivity ſhould have ſeen *Englands* doomes day, the Goſpels funerals, the grave of Peace and Religion, and all that loved it; both of them recorded never to be put out of memory from under Heaven; both of them a fair warning to all Proteſtant Princes and People never to truſt the faunings, kiſſings and flattering ſalutations of treacherous and blood-thirſty Papiſts, whoſe kiſſings are killings, and favours are familiar but deadly wounds.

The like kiſſes of cruelty were offered the Martyrs on condition they would ſubmit to the Idolatry eſtabliſhed and the like they offer dayly, all haile and peace; ſo we returne to their Apoſtacy.

3. Note, we muſt learne hence to kiſſe the Sonne of God (*Pſal.*2.12.) *ſed cave ne proditorie*, not as *Judas*, but ſincerely. Chriſt to be kiſſed ſincerely four wayes.

Queſt. What are the notes of a ſincere kiſſe of Chriſt?

1. The kiſſe of *Faith*, when Faith the mouth of our Soule unites us to him, and counſels us to rejoyce in his preſence and neere conjunction.

2. The kiſſe of *Love*, which is a delight in his Love and kindneſſe; ſo *Joſeph* to ſhew the naturalneſſe of his Love, kiſſed all his Brethren and wept, *Gen.*45.15. The poore Woman (*Luk.*7.) kiſſed him in token of her fervent love; and if any love not the Lord Jeſus, let him be accurſed as *Judas*, who kiſſed, but loved him not.

3. The Kiſſe of *Reverence* and ſubjection, ſubmitting our Conſciences unto him as our Lord and King. So *Samuel* in Annointing *Saul*, kiſſed him, 1 *Sam.*10.1. in token of his ſubjection unto him.

4. The Kiſſe of *Honour* and *Obedience*, *Gen.*41.40. thy mouth ſhall all my People kiſſe, that is, honour and obey, *Prov.*29.26. *they ſhall kiſſe the lips of him that anſwereth upright words.* Then we kiſſe Chriſt, when we profeſſe and acknowledge him our Lord, and performe the homage and honor due from Servants; ſo 1 *Kin.* 19.18. there were ſeven thouſand whoſe mouthes kiſſed not *Baal*, profeſſed not, obeyed not, honoured not *Baal*. So is ſaid *Hoſea* 13.2. *Iſrael kiſſed the Calves*; profeſſed worſhip and ſervice to them, as Papiſts doe by kiſſing their Idols. But then we kiſſe him ſincerely, when we ſay as *Iſrael* to *Joſhua* 1.16. *All that thou commandeſt us we will doe*: and then will he kiſſe us with the kiſſes of his mouth, *Cant.* 1.2. that is, imbrace us with moſt neere and affectionate love, which is better then Wine.

Verſe 49. *And forthwith he came to Jeſus, and ſaid, God ſave thee Maſter, and kiſſed him.*

Verſe 50. *And Jeſus ſaid unto him, Friend, wherefore art thou come?*

IN this latter *Verſe* we ſee how our Saviour admits *Judas* to the wonted Kiſſe, and ſpeakes kindely unto him { 1. In the Compellation. 2. In the Queſtion.

Friend, Wherefore art thou come?

Where we ſee a wonderfull example of ſingular and admirable meekneſſe and gentleneſſe in our Lord; he might have powerfully revenged his Treaſon; he might have caſt him out of his preſence into hell, as he deſerved: but he admits him to kiſſe his face, who was not worthy to looke in his face. Or if he would not doe ſo, he might at leaſt have rated him in words, and ſaid, out Traytor and ſhameleſſe Cative, that haſt ſo wickedly contrived villany and treachery againſt

ſo

ſo gracious a Lord. But he meekly called him Friend, and onely asked him of his buſineſſe.

Be meeke to vileſt enemies

Herein offering unto us a worthy example, how to carry our ſelves to our Adverſaries, although by word or deed they wrong us in never ſo high a nature; namely, to be cleane contrary to their practiſe in word and deed; to be gentle in words, meeke in actions, yea, though we could revenge and pay them in their owne coyne and kinde, as Chriſt could have done, yet to forbeare; for this is to tread in the ſteps of Jeſus Chriſt, whoſe meekneſſe and patience could not be broken then when he was to deale with moſt deſperate Adverſaries, nay, in all this ſtill he ſeeks the good of *Iudas*, if it might be: and ſo muſt we.

How *Iudas* is called a friend

Now for the meaning, here are two Queſtions: firſt, why Chriſt calleth *Iudas*, ſo wicked an Enemy and now in the Act of his wickedneſſe, by the name of a Friend; he knew he was a Divell, and for this very Fact had ſo called him, and yet now cals him Friend.

Anſw. Chriſt called *Iudas* Friend, not becauſe *Iudas* loved him; but firſt, *Iudas* made ſhew of friendſhip, and as a friend kiſſed and ſaluted him. Secondly, Chriſt had not onely been a friendly Maſter formerly, in chooſing him into the number of the twelve, of whom he had ſaid, I have called you friends, and in living with him as a friend and familiar; but even ſtill wiſheth well to *Iudas*, as a friend admits him to kiſſe him: as a friend he ſorrowes and grieves in his wilfull deſtruction.

Thirdly, by this compellation of a Friend, knocks at the doore of his Conſcience, if any were left, to admoniſh him ſecretly of the unworthineſſe of his heynous offence; he rebuketh his Conſcience by a privie nip of ingratitude, hypocriſie and treachery, that were not his heart of ſtone, and himſelfe paſt all hope, he could not but have been confounded in himſelfe, to thinke that in the habit of a friend he ſhould perpetrate ſo bloody a deſigne againſt ſo friendly a Lord, that even at this time ſeeks to win and reclaime him; and had done it, had not he been the Childe of perdition.

Queſt. 2. *Wherefore art thou come?* Why doth Chriſt aske this queſtion, as if he had been ignorant wherfore *Iudas* came?

Anſ. It is *vox non ignorantis, ſed admirantis*; as if he had ſaid, Oh *Iudas*, my late Diſciple, doſt thou kiſſe me as a friend, and ſalute me as thy Maſter, as thinking all this while I know not what thou art doing; but aske thine owne Conſcience what thou art doing, it will tell thee thou art betraying the Sonne of man with a kiſſe.

So *Luke* 22.48. *Iudas, betrayeſt thou, &c.* Oh *Iudas*, thy comming in this manner ſtrikes me into admiration; if thou cameſt as a friend, what meanes this armed Multitude with ſwords and ſtaves?

If thou comeſt as an enemy, what meanes this kiſſe and courteous ſalutation? Thus Chriſt expoſtulates with him, that he might ſee his ſinne.

Dangerous to ſinne againſt conſcience.

Note 1. The danger of ſinning againſt conſcience, as *Iudas* did; he knew Jeſus Chriſt to be the Meſſiah, and had preached ſalvation by him; but now covetouſneſſe blinded him and makes him fight againſt the light of the word and his owne conſcience, and with wilfull malice againſt Chriſt and his truth, ſlips into that incurable ſin whence is no recovery; and now no meanes of Chriſt himſelfe can doe him any good; let him uſe him gently, let him convict his conſcience, all is loſt, for he is the loſt ſon and childe of perdition.

Vſe. Hath God enlightned thy Conſcience with the knowledge of the truth? hath he cleared thine eyes to behold the truth in good meaſure, both of Doctrine and for practiſe? Take heed of the love of the world, that the profits of it blinde thee not as it did *Iudas*, or cauſe thee to ſhut thine eyes againſt the light, to ſtand out in the defence of thy ſinne convicted, or defiance of the truth while it knocketh for entrance.

See and feare the danger of falling away from the known truth and ſtanding with

with the Enemies and Persecutors of Christ; see in *Judas* how easily thou mayst fall into an incurable and remedilesse estate, that all the labour of the Minister, nay the word of Christ in the mouth of Christ himselfe cannot stop thee from perdition; and yet how doe many men violently and wretchedly hate the light of pure Doctrine and holy life, and scorne it by hatefull and opprobrious termes? many I feare with reluctive consciences as *Judas*, more then halfe perswaded of the light, and that the wayes that they scorne are better then their owne.

Note 2. *Judas* had covered all his plot with flattery and kisses and courtesie, but no sooner comes in the sight of Christ, but all is discovered; because that howsoever men may cover their Hypocrisie, and cast cloakes and pretences upon their wickednesse against Christ in his Gospel and Servants, yet no sooner shall they come into their sight of Christ, but all the secret contrived wickednesse shall be detected and made manifest. Christ presently discovers all falshood.

Let *Judas* make his bargaine never so secretly, let him lay his traines out of sight, let him come as a friend, let him kisse and salute; Christ no sooner casts his eye upon him, but he asketh him, if he betray the Son of man with a kisse.

Use. So do thou pull a fair Glove upon thy foule hand, colour thy *Atheisme* with coming to Christ, and hearing Sermons, varnish thy injustice with faire, false and glozing speeches; hide thy secret malice against the Servants of God with kisses and salutations, thou maist collude with, and deceive men who looke on the outside; but never shalt thou come before God and Jesus Christ, but all thy Hypocrisie will be detected, and thine inside turned outward.

Remember allwayes to speake and doe before men, as if none but God saw thee: and being alone, doe as if all the World looked on, because God doth, who is greater then all; he is of pure eyes to whom all things are naked, and he looketh not as man. If thou joynest *Esaus* hands to *Jacobs* voyce, *Isaac* perhaps shall not discerne it; but be not deceived, God is not mocked.

Note 3. Christ easily discerneth who is a true friend, from him that is so but in Profession; therefore see our profession be sound to him.

For, 1. A man may make many friendly showes to Christ as *Judas*, and yet be an Enemy of Christ, and goe to Hell.

2. It is not every excellent gift that will make us friends of Christ; not knowledge, not Tongues, not Miracles; *Judas* had all these; nor profession, and thrusting among the Guests at the Feast of the King, as the Guest that wanted his wedding Garment called a friend, *Mat.*22.11. no, nor sitting with Christ at the Passeover.

No, nor preaching Christ with commission from himselfe, though a man would think that Preachers who Preach in the name of Christ for his glory, and by his grace, and handle the word soundly for the saving and conversion of others, should be sound friends, their very calling being to be friends of the Bridegroome; and yet *Judas* was so; and many that cast out Divels out of others, shall not be knowne at last to be friends, but as *Noahs* Carpenters, who built an Arke to save others, but were drowned themselves.

3. Christs love was every sound to us, he was a fast friend to us, and therefore our friendship should not be counterfeit or hollow to him.

Quest. How may I know my selfe a sound friend of Christ?

Answ. By soundnesse of Faith, *Jam.*2.23. *Abraham* believed God, and he was called a friend of God.

Faith claps hold on Christ for helpe, and workes a through change.

2. Communion of wils and affections, *John* 15. 15. I call you not Servants, but friends; for what I have heard of my Father, I have declared unto you; as if he had said, were you not my friends, I would not declare my mind and counsell unto you.

Doth

Doth the Lord dayly more reveale his Counſell and myſtery of Salvation unto thee, and worketh thy will to his? a true friend ſtands and heares the voyce of the Bridegroome, and rejoyceth to heare, as *Iohn* 3.29.

Object. *Judas* was much enlightned?

Anſw. But his will was not wrought to his Maſters; he rejoyced not to heare his voyce: he affected not what he loved, nor nilled what he hated.

3. By ready obedience, *John* 25. 14 ye are my friends if ye doe whatſoever I command you; nay this is to be of Chriſt his neareſt kindred; He that heareth my word, and doth it, is my Siſter, Mother and Brother.

Herein *Abraham* ſhewed himſelfe a friend of God, that he freely obeyed ſo difficult a Commandement in offering his Son *Iſaac*, *Gen.* 22.11. Now I know thou feareſt me, ſeeing for my ſake thou haſt not ſpared thine owne Son.

Ooject. But *Judas* was ſent out by Chriſt, and obeyed him, and yet no Friend.

Anſw. He did not preach becauſe it was the will of his Maſter, but he had his owne ends; if the love of God conſtraine not obedience, all is loſt when Law, Shame, cuſtome put men on.

2. His obedience was onely external, his affections were not changed, nor his corruptions mortified, all was Fleſh.

3 Neither was it univerſall in all commandements, but in ſo many as he liſted; he had many ſecret warnings concerning his covetouſneſſe, but liſtened not; but
John 5. 3. to a friend no commandement is grievous.

4. He was not conſtant in his obedience, but gave up his ſervice wholy, whereas a Friend loves at all times.

Note 4. Know thy ſelfe a friend by chearfull ſuffering for and with thy friend; for a friend is made for adverſity, and a friend loves his friend what ever his ſtate be; a friend of Chriſt will follow him to the croſſe; a friend of Chriſt will endure for him

1. Hard labour, as *Jacob* for *Rachel* thought many yeares of hard ſervice a few dayes becauſe he loved her; ſo all for Chriſt is thought too little.

2. Loſſes of deare things; *Jonathans* heart clave to *David*, and he will for *David* part even with his Kingdome.

Art thou a friend of Chriſt, and wilt not part with crums? &c.

3. Perils and hazzards; *Abraham* for *Lot* adventured his life and whole Eſtate; but thou wilt be a friend, and wilt not indure a word of reproach; was Chriſts friendſhip ſo ſlight? he ſuffered the hardeſt labour and ſorrowes, that never was ſorrow like his, and all for us, not for himſelfe.

He ſuſtained the greateſt loſſe, of his life, of heavenly glory; and had not his friendſhip beene faſt and faithfull, we had ſunck into perdition, and ſo we ſhall if ours be ſuch to him.

5. Defence of our Friend; Art thou a Friend of Chriſt, and dareſt not ſpeak one good word in defence of Chriſt? *Jonathan* would defend his friend *David* before *Saul* when he had a Javlin throwne at him to ſlay him for it; canſt thou heare Chriſt in his Goſpell, profeſſion, Servants, Preachers reproached? himſelfe diſhonoured by ſwearing, curſing and deſpightfull words and deeds againſt him, and art thou dumb? thou wouldeſt thinke him a ſlight friend that could endure thee to be miſuſed, and have no word of reproofe, defence, or excuſe for thee; ſo art thou.

Object. Oh but I ſhould be thought preciſe, and a buſie ſpy-fault.

Yea, but thou ſhouldeſt ſhew thy ſelfe a friend of Chriſt, and ſo Chriſt himſelfe and his friends will account of thee; and a time commeth wherein thou wouldeſt wiſh thou hadſt beene more buſy for Chriſt.

6. Love of the preſence of our friend; a ſound friend cannot long endure the abſence of his friend, or if he be longer abſent through his default or unkindneſſe, his true friend will rule and checke himſelfe, and make up his former error;

ſo

ſo will we to Chriſt if we be friends; we read of Heathens ſo faithfull to their friend, that they would not live, if their friend dyed; and this was the faithfulneſſe of Chriſts love, he will not live, that we might live. And therefore the reſolution of *Ruth* to *Naomi* would beſeeme a friend of Chriſt; *bid me not goe from thee; for where thou liveſt I will live, and dye where thou dyeſt.* And as Chriſt will not be content to live in Heaven without us; we ſhould not be content to live in Earth without him; but he being now in Heaven in his bodily preſence, we his friends ſhouldheavily endure his abſence, as the Spouſe her Bridegroomes abſence in a farre Country, ever wiſhing the wedding day. Ruth 1.16.17.

In ſome friends the Spirit ſaith *come*, and the Bride ſaith *Come, even ſo come Lord Jeſus.* Rev. 22.17. 20.

Mat. 26.50. with *Iohn* 18.4. Then Jeſus knowing all things that ſhould come unto him, went forth, and ſaid unto them, *whom ſeeke yee?*

We have heard how *Judas* ſtept before, and had ſaluted his Maſter.

Now comes in his Company to lay hands upon him; but between their coming and their appehenhenſion, the Evangeliſt *Iohn* ſets downe a notable Story omitted by the other Evangeliſts, which we will take in by the way for the further opening of our Treatiſe.

In which Story we have foure things in Generall. 1. Chriſts progreſſe or going forth to meet his Enemies, with the ground of it; becauſe he knew all things that ſhould come to him.

2. His Conference or communication with them.

3. The effect of it; They fell all downe ro the ground.

4. His Commandment; to let his Diſciples paſſe away ſafely.

Firſt, Chriſt ſeeing this troope come armed with deadly wrath and weapons againſt him, avoids not their fury, hides not himſelfe in a hole, nor conveyes himſelfe away; but comes forth to meet them, and offers not ſpeech onely but himſelfe unto them.

Where Note firſt, the force and benefit of Innocency & a good conſcience; had Chriſt beene an offender, he would have feared and fled, but being the innocent Lambe of God, and the time being come, he willingly meets and offers himſelfe to the meſſengers of death; which example doth not charge us alwayes to expoſe our ſelves to our Adverſaries rage (if we cannot lawfully avoyd it) for ſo he had avoyded them ſundry times before; but now the time being come, that he is not to avoid it, he bears him in ſuffering as an innocent. So muſt we, if time of ſuffering for Chriſt and good conſcience be come, carry our ſelves ſo as the goodneſſe of our cauſe and conſcience may be manifeſt even to our Adverſaries. Great is the force of innocency.

And as the honour of this Action was his; ſo the comfort is ours, that we have ſuch an high Prieſt as was holy and undefiled, that ſuffered not as an evill doer, but one ſo ſupported by innocency, as though he knew all things that were to come to him, yet offered himſelfe, and went out to meet his enemies.

Note 2. That whatſoever Chriſt ſuffred he did it moſt freely and voluntarily; his ſacrifice of himſelfe was a free-will offring, not forced or compelled; he meets death approaching; and is voluntarily taken, and voluntarily ſuffered. Chriſt ſuffered all willingly.

Queſt. Why was Chriſt ſo free to ſuſtaine ſo bitter a Paſſion?

Anſw. 1. To accompliſh the prediction; for in the volumne of the Booke it was written that he ſhould deſirouſly doe his Fathers will, *Pſal* 40.7,8. and was typified in all the free-will offerings.

Anſw. 2. To expreſſe the greatneſſe of his love to his Father, whoſe will and decree he moſt readily performeth; and wherein can either the Sonne expreſſe his ardent love to his Father then in obedience even to the ignominious death of the Croſſe (for the greater the worke, the greater is the love) or wherein can the Father be more ſatisfied and pleaſed, then in ſuch ready and cheerfull obedience of his Sonne, offering himſelfe to ſo hard a taske, and drinking ſo bitter a cup at his Fathers appointment?

Anſw. 3. To ſhew his moſt pure and ſincere love unto his Church; where is greater love then for a man not requeſted or deſired, to offer himſelfe unto death it ſelfe, for the ſafety of his enemies? hence was his earneſt deſire (*Luk.*22.15.)to eat that Paſſeover with theDiſciples before his ſuffering. And hence was he eager in his Paſſion, even after the ſalvation of Men.

Anſw. 4. Not onely to heale our voluntary diſobedience by his voluntary obedience; but that in the fitteſt and beſt manner of ſatisfying the juſtice of God, he might adde dignity and weight unto his Sacrifice; for the fulneſſe and perfection of Chriſts merit depends partly on the dignity of the perſon, and partly on the perfection of the obedience.

Now had Chriſt dyed coacted or involuntarily, his obedience had beene imperfect,inſufficient to have expiated ſinne,or pacified the wrath of God, who in way of juſtice neither could nor might accept any ſatisfaction for ſinne,but what was moſt holy and perfect.

Comfort by this free-will-offering.

Vſe 1. Let this comfort us who expect the fruit of his ſuffering, in that he voluntarily offereth himſelfe to ſatisfie for our voluntary defection, and by his moſt full and free obedience hath expiated all our diſobedience;and that we were not more free to ſin, then he was to ſuffer and ſatisfie.

Learne of Chriſt to ſuffer willingly.

Vſe 2. From the example of our Lord, learne, that in all our ſuffering according to the will of God, ſhew our willingneſſe and readineſſe; let Gods will be our will. The thing that God requires both in doing and ſuffering his will, is cheerfulneſſe and alacrity, who cares not ſo much what we doe or ſuffer,as with what minde and affection, and nothing contents him that is done heavily and unwillingly.

If God ſet thee about any ſervice, doe it chearfully; if he call thee to ſuffer for any good ſervice, in that gather up thy ſelfe with cheerfulneſſe to ſerve his Providence.

Looke upon our patterne, how chearfully he dranke the bottome of the cup, that we ſhould not ſhrinke to taſte the ſame cup for him.

Secondly, Chriſts communication with them, in { 1. His Queſtion. 2. Their Anſwer.

1. Chriſts Queſtion: *Whom ſeeke ye?*

Chriſt offers ſpeech to them, to ſhew how ready and prepared he was for his Paſſion; and asketh them whom they ſeeke; not becauſe he knew not whom they ſought, but that by their anſwer he might take occaſion to offer himſelfe further unto them, and make himſelfe known to them.

Draw not double on thyſelf.

His Wiſdome expoſeth not himſelfe to perill,neither was it fit before they had expreſſed themſelves, to have ſaid, I am he whom ye ſeeke, come lay hands upon me.

He will in his owne perſon teach us not to offer our ſelves to danger, nor pull the croſſe upon us; but if God lay it upon us,in wiſe ſort to ſhew our readineſſe to take it up. Chriſt elſewhere tempted not God, but avoyded their fury; but here offers himſelfe to the will of God. *Paul, Acts* 9. was let downe in a Basket to avoyd his enemies; but called to it by *Agabus* Propheſie, *Acts* 25. ſaid, He was ready not to be bound onely, but to dye for the name of the Lord Jeſus.

They ſaid, Jeſus of Nazareth.]

Note 1. In what perſon they ſpeake, they ſpeaking to Chriſt himſelfe, ſay not We ſeeke thee, and are come out at the command of our Rulers to apprehend thee; but ſpeake to him as of another Perſon, or as a perſon abſent; We ſeeke one Jeſus of *Nazareth.*

Queſt. Why, they knew him well whom all *Ieruſalem* and the Regions round about had heard teaching, had ſeene healing,feeding,caſting out Divels; at leaſt *Iudas* who ſtood with them, knew him well enough.

Anſw.

Anſw. Yes: but now by his mighty power their eyes were held that they could not ſee or diſcerne him; as 2 *Kings* 6. thoſe who were ſent to apprehend *Eliſha*, their eyes were holden that they could not know gim: Where Note;

Firſt, that all that they doe here againſt Chriſt, is not out of the will and pleaſure of the enemy, but by the will and pleaſure of Chriſt himſelfe; they are ſo far from taking him, that they cannot ſee him unleſſe he pleaſe to give them leave.

Secondly, that whoſoever goes forth in malice againſt Chriſt and his Goſpel, are worthily ſtrucke with blindeneſſe of minde, never to behold his grace and favour. They have lights and torches, and eyes and objects, but ſtrucke blinde. Antichriſt and his Clergy (as *Iudas* and his rout) goe out againſt Chriſt and his truth; and how are they blinded and deluded? they have the lights and torches of the Scriptures, Arts, Tongues, and all kinde of learning; but going out againſt Chriſt, with all their gifts, are ſtruke with a blacker darkneſſe then that of *Egypt*.

Many carnall men heare the Word many yeares, yet never the better; Chriſt is preſent before them, but they cannot ſee him, profit nothing by their hearing, and all becauſe they go out againſt Chriſt, hate the Miniſtry and Preachers, and that truth that ſhould reforme them.

3. That God can powerfully worke for the deliverance of his Children; let the Enemy know us never ſo well (as they did Chriſt) let them marke our ſteps never ſo neare, and provide all Inſtruments of violence, they cannot hurt us, nor ſtretch an hand without leave; even they that know us, cannot know us, much leſſe kill us without him.

The *Sodomites* aſſayling *Lot*, were ſtrucke blind.

Note 2. In what manner they ſpeak Jeſus of *Nazareth*.

They raile not on him, ſaying, We ſeeke a ſeditious fellow, an Enemy to our Clergy, a Seducer, that carries all men after him; but call him by his name, by which he was well knowne to all good men, and himſelfe here acknowledged.

And this, not becauſe they loved him, or reverenced his name or Perſon, but out of policy, they will not expreſſe their hatred and violence till they have him faſt.

The nature of true enmity againſt Chriſt, is, to reſerve it ſelfe till time ſerve; the Enemies of Chriſt and his Religion at this day carry themſelves ſmooth, and give good words till they be ſure of advantage; witneſſe the Antichriſtian poſition; Chriſtians are bound *arctiſſimo conſcientiæ vinculo, & extremo animarum periculo*, to reſiſt an hereticall King, but with caution, *ſi rem præſtare poſſint. Creſwell.* Malice reſtrained is worſt.

But among our ſelves what would they do *ſi rem præſtare poſſent*, that in the dayes of peace and defence of the Goſpel raile and blaſpheme his name and profeſſion, and uſe him in his Servants in worſe termes then theſe *Jewes* and *Judas* did?

Note 3. They ſay they ſeeke Jeſus of *Nazareth*; wicked Servants your owne mouths ſhall condemne you; doth your mouth confeſſe him Jeſus of *Nazareth* the Author of ſalvation, and Lord of life, and yet your fact ſeekes him to death and paſſion; Oh wretched men that have Jeſus in their mouths, but curſed wrath and cruell rage againſt him in their hearts and hands! Is he Jeſus of *Nazareth*? ye ſhould ſeeke him indeed; but after another manner, and to another end.

Uſe Bleſſed are they that ſeek Chriſt aright and find him; to do which we muſt ſeeke him, How to ſeeke Chriſt aright

1. *With another affection*; not with malice, rage, revenge, but with repentance and ſence of our miſery and loſt eſtate, and with love and high eſtimation, as our onely pearle and treaſure out of whom is no ſalvation.

2. *With another intention & end*, not to deliver him into his enemies hands, but to be by him delivered out of the hands of enimies; not to take his life from him, but to

get life and grace from him, to find that in him we may find the Center and immoveable ground of our happineſſe.

3. *In another manner.*

1. Not in the night of ignorance, but in the day of grace and ſeaſon of our viſitation while light laſteth with us.

2. Not with Lanthornes and Torches, but with the Torch-light of the written Word, and ſound knowledge.

3. Not with Swords and Staves, but with prayers, teares, faith and Repentance.

4. Not among a crew of wicked Perſons, but in the aſſembly of Saints where he hath promiſed his preſence.

Jeſus ſaid, I am hee.]

ALthough Chriſt might have departed unknowne to them, yet to ſhow how willing he was to be apprehended; he not onely ſtayes it out with them, but manifeſts and offers himſelfe unto them; I am he whom ſeeke yee; a vaine thing to ſeeke me with Torches and lights, that hide not my ſelfe; and as vaine to ſeeke me with Swords and Staves, who reſiſt not.

Indanger confeſſe Chriſt, and deny not.

Note, as wee heare Chriſt profeſſing who he was in extreame perill and danger of his life; ſo in the midſt of Enemies and Perſecutors we muſt boldly profeſſe our ſelves to be Chriſtians; ſay I am he who renounce all my merits and workes, and onely believe in Jeſus of *Nazareth*.

As often as we are lawfully asked, we muſt undauntedly profeſſe I am he, and deny not our ſelves to be who we are.

So did the holy Martyrs profeſſe their Faith in Jeſus of *Nazareth*, not danted with Torments, threats, dangers nor death it ſelfe.

If thou deny Chriſt before men, he will deny thee before his Father, *Mat.* 18.

If thou denieſt thy ſelfe a Chriſtian, he will deny himſelfe to be thy Jeſus.

Mat, 26.47. with Iohn. 18.6. *As ſoone as he had ſaid unto them, I am hee, they went backward and fell to the ground.*

Here is the effect of Chriſts ſpeach to his apprehenders; one gentle and ſhort word of his mouth ſtriks all his Enemies to the Earth.

A type hereof we have in *Sampſon*, who by a mighty power with one Jaw-bone throws downe heapes upon heapes, but here is a more mighty power; for with the breath of his Jaw bone without any other ſtroke or wound, our Lord overthrows them.

The like type we have in *Joſeph*, who when he had made himſelfe knowne to his Brethren, and onely ſaid, *I am he*, they were not able to anſwer him, but were confounded in his preſence; ſo our Lord onely ſaying, *I am he*, I am Jeſus whom ye ſeeke, without further exprobation they fall downe. He ſaid not to them as to *Saul*, I am Jeſus whom thou perſecuteſt, nor I am that Jeſus whom thou *Judas* haſt wretchedly ſouldeſt for Money, nor I am he who teſtifie that this will be the deareſt dayes worke that ever you wrought, or I am that Jeſus who will preſently make you feele my power; but meekly and mildly anſwers their queſtion; *I am he*, and they all fall backward as ſmitten with a Thunderbolt, or flaſh of lightning.

The mighty power of Chriſt.

Reaſ. 1. Chriſt by overthrowing them with a word, will declare to them and us the mighty power of his Diety, whoſe meekeſt word carries ſuch a Majeſty againſt a whole Band of armed men, that if he cannot reclaime from their wicked fact and perſecution, yet he might declare them inexcuſable, and that they cannot pretend ignorance, but that they fight againſt the very power of God. They ſee him a naked and unarmed man, without ſtaffe or rod in his hand, which yet was a weake meanes to conquer a thouſand men; nor ſo much as *Shamgar* who with an Oxe-goad ſlew ſix hundred *Philiſtines*, *Judg.* 3. 31. but with one gentle word

word overthrows them all, ſo as their conſcience muſt needes ſay, this is the finger of God.

2. Chriſt by overthrowing them with a word, would ſhew them and us, that he was not taken by the craft of *Judas*, nor the ſubtilty of his Enemies, nor the force of theſe armed men, but by his owne voluntary permiſſion; they cannot take him when they will, but when he will.

And as he ſhewes what they could not doe, ſo alſo what he could eaſily have done if he would both in defence of himſelfe, and the deſtruction of his Enemies, whom he could as eaſily have caſt downe into Hell, as unto the Earth; here in verifying that in John 10.18. *No man taketh my life from me; I have power to lay it downe, and to take it up againe*; for now having them all at his feet on the ground he needed never have let them riſe againe.

3. Hereby he predicteth and actually foreſheweth them, that this fact of theirs ſhall be their fall and ruine, and of their Nation, and that all their power and forces ſhall not availe them, as himſelfe had ſundry times in his Miniſtry foretold them, but they would not believe, nor now though they feele a foretaſte of it, *Mat.*21.44.

4. He knocks hereby at the doore of their conſciences, if by his miraculous power (not yet revenging, but recalling them) he might reclaime them, were it poſſible; they might have ſaid, what are we now about? cannot we ſtand before this Man? how then ſhall we ſtand before God to anſwer it? if we fall now before him, we may fear to fall worſe hereafter.

Uſe 1. Our Lord here declares himſelfe not a meere man, but a mighty God whoſe word is too ſtrong for all his Enemies; here we ſee him rule in the midſt of them by the rod of his mouth, and in all the paſſages of his paſſion and abaſement, there flyes out the ſparkes of his power and divinity, that we may behold more then man in his perſon, and more then humanity in his Paſſion.

But as he is a mighty God; ſo alſo manifeſts his abundant mercy, that will not finally deſtroy his Enemies that come out againſt his own Perſon with moſt hoſtile wils and Weapons, till he have warned them, and ſhewed them what he may do, what they have deſerved, which great mercy he ſhews to veſſels of wrath at this day.

2. The prophecy was accompliſhed here in the Perſon of Chriſt, Pſal. 35. 4. *Let them be confounded and put to ſhame that ſeeke after my ſoule; let them be turned backe and brought to confuſion that imagine my hurt.*

And in theſe we have a type of all the Enemies of Chriſt, who are ſure to licke the duſt, and fall to the ground before him.

1. His power is ſuch as he can make quicke worke with them, his word is his power, he may ſpare his hand.

2. Their meekeneſſe before him ſuch as cannot withſtand a word, and much leſſe a blow; yea, let them muſter never ſuch power againſt him, as *Judas* and the *Jewes*, yet they muſt fall to duſt before him, his Enemies muſt become his footſtoole, *Pſal.*110.

3. How juſt is it that if duſt and Earth will riſe up againſt the Lord that made it, that he ſhould reſolve it to duſt and Earth againe, ſo as his greateſt Enemies muſt fall before him? the Turke muſt fall;

And the Antichriſt of *Rome*, notwithſtanding all their power muſt fall, whom he muſt alſo deſtroy by the breath of his mouth, although the World cannot ſhew the like eſtate for power and policy.

And whoſoever thou art, who art an Enemy to Chriſt, in his ordinances, Servants, and armeſt thy ſelfe againſt the ſeed and Family of Chriſt, I ſay to thee as *Zereſh* to *Haman* her Husband; If *Mordecai* be of the ſeed of the *Jewes* before whom thou haſt begun to fall, thou ſhalt ſurely fall before him, and not prevaile.

3. Our Lord being ſo great in power, all fleſh muſt fall before him, but beware

ware of ſo miſerable a fall as theſe his Enemies had. For the Text ſaith; They fell downe backward, which notes;

To fall backward the worſt fall.

1. The miſery of their Perſons: 2. The deſperatneſſe of their fall; for to fall backeward is involuntary, and the fall of a man purſued and aſſaulted by an Enemy, and ſo ordinarily aſcribed to wicked men, who in their life and courſe fall backeward more and more, and the Lord following them with a tempeſt and whirlewind of wrath, as *Iſa.*28.2. throws them to the ground mightily, ſo as they fall backward into remedileſſe perdition.

2. To fall backward is the fall of a man that ſees not his danger, nor whether he fals; his danger is not before him to prevent it; ſo theſe wicked men fall backward, and ſee not the danger of their ſinne, nor conſider what followes or awaites them for it.

Let us therefore learne to fall on our faces before him which is a voluntary humiliation in ſeeking his face and favour, as *Ezekiel* and *Paul* fell on their faces; as Chriſt in the Garden had fallen on his face before his Father; happy had theſe Catives beene, had they thus fallen on their faces to have ſought favour and grace in time for ſo hainous a fact; but they fall backeward.

Let us fall upon our knees before him as penitent ſinners that ſee our ſin and our danger by ſin, that feele our ſinne, bewaile it and feare it, which is the onely way left to avoid theſe ſenſeleſſe and deſperate fals backward, and never riſe againe.

The word workes diverſly on divers perſons.

Fourthly, note the diverſe operation of the ſame word in diverſe perſons. Here this word, *I am he*, throws all his Adverſaries to the ground, and confounds them; but the ſame words *Mat.* 14. 27. *It is I*; is a word of ſtrength and comfort to his Diſciples, and *John* 24.39. *Why are yee afraid, it is I? una vox Chriſti recreat & verberat.*

Even ſo the ſame word of Chriſt in the miniſtry is the ſavour of life, and comfort to the godly, which is the ſavour of death and confuſion to the wicked, 2 *Cor.*2.15,16. And as the Horſe of *Cyrus* brought gladneſſe to the *Jewes*, but heavineſſe to the *Babylonians*; ſo the voyce of Chriſt revives the godly, but ſlayes and kils the ungodly.

Beware therefore of a wicked and unbelieving heart, ſeeing the Goſpel is the power of God to ſalvation onely in them that believe; and if thou get not faith to purifie thy heart, to mingle with the word, if thou wert Chriſts own Hearer, his moſt gracious words would damne thee; could there be a ſweeter Goſpel preached, or by a more worthy Preacher then Chriſt himſelfe, ſaying, *I am he*? yet *Judas* and the *Jewes* fall by it.

And let thy heart remaine wicked and unbelieving, let Angels or men, or Chriſt himſelfe preach to thee, that he ſtands by thee to ſave thee, it will not availe.

Let Chriſts owne mouth and voyce proclaime himſelfe the Jeſus and Saviour in thy hearing as he did to *Judas* and the *Jewes*, thou ſhalt ſtill fall backeward.

Great power in the word.

Fifthly, note here the power of Gods word, here were men armed with courage and authority, ſtout men well appointed for the purpoſe; but one milde word is ſtronger then they all; a ſharper ſword then all their ſwords againſt him; they come with ſtaves to beat him downe, but he hath a word in his mouth that beates them all to the ground, that they can neither ſtand on their feet, nor keepe their ground, nor hold weapon againſt him; and if there be ſuch power in one meeke and gentle word, what would an angry word have done?

Thinke not then with prophane ones, that there is no power in the Word of God, *Pſal.*29.4. *The voyce of the Lord is mighty; the voyce of the Lord is glorious; the voyce of the Lord makes the wilderneſſe to tremble*, ver.8.

Object. There is indeed divine power in the word of Chriſt himſelfe; but we ſee no ſuch power in the word of his Miniſters.

Anſw. 2. The Word which we preach, is the very word of Jeſus Chriſt, and hath

hath the ſame power and force which Chriſt himſelfe ſhewed to be in it in the dayes of his fleſh and Miniſtry; either to ſave or condemne, to quicken or kill. Even in the Miniſtry of men.

The ſelfe ſame word by which he called *Lazarus* out of the grave, ſaying, *Come forth*, cals thee out of a deeper grave of ſinne, quickneth the Beleever with heavenly life; looſeth his bonds of death and daily corruption, and frees him to a new and heavenly life and motions.

Anſw. 2. In our Miniſtry Chriſt ſaith, *I am he*, and pronouncing by us the ſame word, it either comforts thee as the Diſciples, or caſts thee downe with his enemies. If thou findeſt not this power in thy converſion and change, thou ſhalt finde it in thy fall and overthrow; and it is not leſſe dangerous that thou diſcerneſt not thy fall; for thou falleſt backward, and diſcerneſt no danger.

Anſw. 3. Thou that oppoſeſt the Word, ſhalt finde that the Word dyes not with the Preacher, nor the power of it depends on his breath. Zach. 1.4,5. *Where are the Prophets? doe they live ever? No: but did not my word take hold on your Fathers?* It is true, my Prophets dyed with your *Fathers*; but my Word was no leſſe lively, it dyed not with them, but tooke hold of them for judgement. Little would any have thought that in ſuch a word ſo ſweet and gentle, could have beene ſo terrible and dreadful an effect; what power then ſhall wicked men find in the threatnings of the Law to drive them on their backs?

Anſw. 4. If the ſweet and ſoft voyce of Chriſt, calling himſelfe Jeſus, be ſo dreadfull to a wicked man, what ſhall his rough and revenging voyce be? If now when he is a Lambe, his bleat be ſo active and operative, what will it doe when it is changed into the roaring of a Lyon?

If now when he is to be taken to be judged, what when he ſhall ſit to judge his Judge and all the World?

If now in the Garden his word be of ſuch power, what will it be in the clouds, in which he will ſhew himſelfe the mighty God?

If now when he is *Morituru*s, what when he is *Regnaturus*? If now when alone, naked, unarmed, one word can make his party good againſt all his enemies, what ſhall he be when attended with all the Angels and power of heaven?

Oh therefore now know the power of his Word in the day of Grace, if thou wouldſt not know it in the day of terror and judgement.

Now acknowledge his ſoft and ſweet and gentle voyce, offring himſelfe as Jeſus unto thee, if thou wouldſt not know that dreadfull and terrible voyce thruſting thee away from him, judging the world.

Now endure to heare his gentle offers of Mercy, if thou wouldſt not heare the terrour of that word, Away ye curſed into the torment prepared for the Divell and his Angels.

Matth. 26. 47. *with* John 18. 7. *Then he asked them againe, whom ſeeke ye? And they ſaid, Jeſus of Nazareth.*]

OUR Lord having all his Enemies under his feet, might for ever have held them under: But yet his mercy lets them riſe again, and reſtores them to themſelves. For

1. The Time appointed by God for his Apprehenſion was come.

2. Himſelf was now willing and reſolved of his Paſſion, and would deliver himſelf unto them.

3. Now was a time of Patience, in which he would mingle Mercy with Juſtice, being his firſt Appearing.

And having let them riſe, he asks them again whom they ſeek; and if they perſiſt in the ſame minde and courſe, having felt the power of the Perſon whom they ſeek? And now no ſooner were they on their feet again, but they ſeek Jeſus of *Nazareth* ſtill, and deſiſt not from their Enterprize. A man would have

have thought they would have fled from his Preſence, and run away terrified by the ſenſe of his power in and on themſelves: But they thruſt upon him ſtill and ſeek Jeſus of *Nazareth* as freſh as before: neither acknowledging his power in ſtriking them down, nor his mercy in ſuffering them to riſe again.

A malitious heart grows ſenſleſſe.

Note the miſery of a dead and ſenſeleſs heart, tranſported with hatred of Chriſt and his grace: for what is it that can work on a graceleſs heart? it is ſenſeleſs of the Word of God, and of the Works of God too, whether of Juſtice or Mercy. *Pharoah* will not obey the Word: and no marvell if he bow not under the hand of God: And theſe wicked men if when the Lord had caſt them to the Earth, he had caſt them into Hell, they would have hated him ſtill.

Oh the ſenſeleſneſs of wicked men! Strike down a horſe, he will be wiſer; but bray a Fool in a mortar, his folly will not depart from him. See it in *Judas*, the unhappyeſt of all men, that ſtill ſtands with Chriſts Enemies: whom neither the gentle Speech of Chriſt calling him Friend, nor his courteous carriage, admitting him ſtill to kiſſe his ſacred lips; nor his Omniſcience, in detecting to himſelfe the falſhood of his heart and thoughts; nor his omnipotent and mighty and Divine power in caſting him to the earth; nor his Mercy, in letting him riſe again, could mollifie or awaken. Now a man may ſee *Judas* is at his height, and not many houres from that fall from the tree into the pit, whence he ſhall never riſe nor returne.

Beware of ſuch an heart.

Vſe. Beware of a ſenſeleſſe and dead heart, which is like a dead and pleaſant ſleepe, into which when a man fals, he feeles no paine nor griefe, not becauſe he wants wounds or naturall diſeaſes, but the ſenſe and underſtanding of them, then which no plague can be greater; the word out of Gods owne mouth ſhall harden it more; workes of juſtice ſhall harden it, as the ſtroake of the Hammer doth the Anvile; mercies ſhall harden it as the Sunſhine doth Clay: For none of all theſe nor altogether ſhall prevaile, without the ſpeciall worke of the ſpirit, which a graceleſſe heart is deſtitute of.

Try what heart thou haſt.

Vſe 2. Try the temper of thy heart by this rule of tryall, even by the workes of the word of promiſes and threatnings, and by the works of God in mercy and judgement upon thee; is not this Plague as viſible on many as it was on theſe wicked men, whom neither promiſes nor threatnings, nor mercies nor judgements can worke to repentance? caſt downe ſometimes they are, but never the better; ſuffered by God to riſe again, but it mends them no whit to amendment: no ſooner they riſe by the power of God, but they riſe againſt the power of God in his Word and in the Miniſtery of his ſervants, in motions of ſpirit, and checks of their owne Conſciences.

Caſt thy ſelfe downe as God doth.

Vſe 3. Acknowledge the Son of God now in the day of grace; if Chriſt now caſt thee downe by his Word or by his hand, it is that thou mighteſt riſe againe by faith and repentance to an happy change.

If God deject thy heart by the Word, and ſet thy ſins afore thee to the breaking of thy heart, it is to awaken thee to repentance, that by former fals thou mighteſt beware of falling.

If God caſt downe the outward man any way, it is that the inner man may be renewed, and ſo the whole man be raiſed to the grace of life; now that which is Gods end in caſting thee downe, make it thy end alſo.

Motive 1. Conſider firſt, in this example, what a fearfull Plague it is to have the body caſt downe with judgement, but the Conſcience untouched, and the heart not mollified.

Motive 2. Every one being caſt downe will be ready to promiſe, Oh might I riſe againe, I would doe otherwiſe. God lets them riſe, and they are as bad as ever before; thou art caſt downe and deſireſt to riſe, but it is as theſe men, to proſecute thy malice and perſecute Chriſt in his members, as before; hath it been thus with thee? &c.

Mot. 3.

Motive 3. Thinke on the day in which Christ shall cast downe all his enemies, and they shall never rise againe, neither to resist Christ himselfe, nor molest his servants any more; now cease to provoke him, now he cals thee to rise and repent, to day heare his voyce, and harden not thy heart; else in that day thou shalt call to rise, but shall never be heard.

Verse 8. *Jesus answered, I told you, I am he; therefore if yee seeke me, let these goe away.*

IF ye seeke me, and I be he you looke for, let these my Disciples depart, meddle not with them, and I will deliver my selfe into your hands. Christ while he was taking, retaines his Divine power and authority; for this is not *vox deprecantis, sed imperantis*: Commanding his enemies to spare his Disciples, and not to touch them: For otherwise it was against all reason that they should let the Disciples goe at this time: For, Christ at this time retaines his authority; and why.

1. It was not likely the enemies had any will or minde to gratifie Christ in any thing, and therefore they doe this because they must obey.

2. There is no doubt but that they hated the Disciples for their Masters sake, which is ingrafted in every wicked man.

3. They had power and strength and armes enough to apprehended the Disciples who were also unarmed, and unfit for resistance.

4. It is not unlikely but they had commission to apprehend them also; for in common course not onely capitall Malefactors are apprehended, but all their Consorts and Abettors.

5. *Peter* had rashly assaulted them, and in his hot blood cut off *Malchus* his ear, and so hazzarded all their lives, so as there was no reason or expectation they they should spare the Disciple, nor had they done so but by vertue of this commandement.

Quest. Why doth Christ lay this commandement on them?

Answ. 1. In respect of the Disciples, they were reserved to be for the publishing of Gospel into all parts, and to doe that for Christ which he in person was to do no longer; Christ had chosen them to that Function, and all the Gates of Hell could not frustrate their calling; they must be saved now to be Instruments of Salvation to all that should believe the word through the World. Why the Apostles must be let goe.

2. Because the time of the Disciples suffering was not come, as now Christs was; they were not yet confirmed in the Faith, the holy Ghost was not yet come upon them; such weaklings called to their tryall were onely fit to shame their Master, which themselves easily discovered; for at the first appearance of trouble *Peter* the boldest of them denies and forsweares him, and all the rest flye from him, and forsake him; and therefore our Lord favours their present infirmity, and will not have them called forth to tryall above their strength, nor before it.

3. Christ alone was to dye for our sinnes, and to redeeme mankind, he must tread the Wine presse alone, and therefore in great wisedome he sent the Disciples away, it was not fit that any of his Disciples should suffer any thing with him least some part of the glory of mans redemption should be ascribed to their death and suffering.

Note 1. The wisedome of our Lord Jesus Christ, who at this time prevented so much as he could that Popish blasphemy in taking in other Mediators and Redeemers with him, *Isa.*65.3. *I have trodden the Wine presse alone, and there was none with me, vers.*5. and I looked, and there was none to helpe, 1 *Tim.*2. there is but *one Mediator* betweene God and Man, the man Christ Jesus. No Mediator but Christ.

Object. Unus, sed non solus; that is, there is one saith the *Romanist*; yea, but not onely one.

Object. There is but one of expiation and ſatisfaction; but more then one of Interceſſion; many in Earth, many Saints, Angels, Virgin *Mary*, many in heaven.

Anſw. 1. It is one thing to pray for Saints in earth, out of Chriſtian charity, by vertue of the commandment of Chriſt and his merit, for ſuch as whoſe neceſſities we know. Another to ſeeke in heaven Patrons that know not our wants, againſt the Commandment, to helpe by their owne merits; blaſphemouſly derogatory to the merits of Chriſt.

One onely Mediator of interceſſion; why.

Anſw. 2. The Scripture teacheth, there can be but one alone both of Redemption and Interceſſion; and none can come to the Father but by Chriſt, *Iohn* 14.16. neither in way of *Satisfaction* nor of *Interceſſion*.

For firſt, the perſon of the Mediator can be no other but our *Emanuel*, God with us; Chriſt in our Nature, God and Man.

The Mediator, ſaith *Cyril. Alexandr. lib. Theſauri.* 12. *ca.* 10. muſt not be *aliquid præter Deum & hominem*; but *Deus vere & homo vere*: and therefore he addes, Chriſt alone is the Mediator, becauſe in him onely God and Man are united.

This perſon in our finite nature muſt be infinite to ſatisfie by death an infinite Juſtice, to pay an infinite price, to Performe an obedience of an infinite Merit. Now, onely God could not have dyed, onely Man could not have conquered death; and therefore God ſhed his blood, which was an obedience of an infinite perſon, and therefore of infinite value, whereas every meere creature is finite, and his Obedience of finite vertue, and ſhort enough for himſelfe.

Anſw. 2. Thoſe that need Mediators, can be no Mediators; but onely Chriſt needs no Mediator, all other Angels and Saints in heaven and earth need a Mediator; It is true the elect Angels need no Mediator of Redemption, for they fell not; but of union and headſhip, by which they inſeparably cohere unto God; and the Saints in heaven ſtill need a Mediator; for our union with God in heaven is therefore for ever indiſſolveable, becauſe it is eternally founded in that union of our humane nature with the Divine; and we ſhall ever remaine in the love and favour of God, becauſe Chriſt hath bought not a temporary but an eternall Redemption.

Anſw. 3. He onely can be the Mediator of Interceſſion, that is the Mediator of Redemption; for meritorious interceſſion belongs to the Prieſthood of Chriſt as well as Redemption; and the power of obtaining good for us depends upon the merit and price of that Redemption; and therefore the Apoſtle (*Heb.* 9. 24.) ſaith, that Chriſt alone entred into the very heaven to appeare now in the ſight of God for us, becauſe he hath performed a better ſacrifice then any of the Leviticall Prieſts, *ver.* 23.

Chriſt loves us better then he loved himſelfe.

Note 2. What a carefull Lord and Shepherd Chriſt ſhews himſelfe to his Diſciples; he gives his life for his Sheepe, he will ſtand to the danger, ſo he may give them ſafe conduct; he conditions to deliver himſelfe, ſo as they may be delivered from death and danger. We ſerve a good Lord, that loves us better then he loves himſelfe; he could have ſaved himſelfe, but he conditioned not to ſave himſelfe that he might ſave us.

We ſerve a great and powerfull Lord, who while he weakned himſelfe to the death, and to be crucified through infirmity, 2 *Cor.* 13.4. yet he was ſtrong for his Diſciples; no leſſe ſtrong is he for his Church; nay, if his power was ſuch and ſo prevailing in the midſt of his abaſement, when he was now bound in the hands of his enemies, What is it now in his glory and exaltation?

Vſe. Let us comfort our ſelves in this great power of Jeſus Chriſt; Antichriſt and all his Captains ſhall not long prevaile againſt it. Let the moſt wicked deſigns be enterpized againſt the Church, this power will either daſh it, or draw good out of it.

Note 3. The Diſciples could not now impute their ſafety to any but their Lords

Lords Providence and protection; they had now fallen by the fury of their Lords enemies, had not Christs power restrained them.

If thou be beset with wicked mens malice, that want no will to doe us mischiefe, and we avoid them, ascribe the glory of our escape unto our Lord, whom we must heare saying to them, Let these alone, let them depart for the time; when their time is come, you may have power to execute your will; in the mean time let them depart; for if we looke on the enemies fierce disposition, they would never let the Saints depart, bnt their rod should ever lie on the lot of the righteous, if Christ should not overcome them. No thankes to them the godly have peace. And if we looke at our owne impenitency and weakenesse, compared with their power, we could never get away from them of our selves, if our Lord should not restraine them; and therefore with the Disciples we as silly Sheepe must refer the praise of all our safety and deliverance onely to the care and power of our faithfull Shepheard.

Matthew 26.50. *Then came they and laid hands on Jesus, and tooke him.*
More expressly, John 18.12,13. *Then the band of the Captaines and the Officers of the Jewes tooke Jesus, and bound him, and led him away.*

NOW we are come by Gods leave and direction to the Apprehension it selfe; wherein the Evangelists laid together, afford two things considerable. First, the Persons in this businesse.

Secondly, the Actions, { 1. They lay hands on him. 2. They binde him. 3. They lead him away.

First, the Persons. *Then the Band, the Captaines and Officers of the Jewes.*

Note. There is not a Man whether he be high or low, that hath hand against Christ, but Gods eye is upon him; and the spirit of God here in speciall records him; both the Leaders and the Band they lead, not onely Captaines but inferior Officers. For can the eye of a Mans owne Conscience follow every particular fact, and shall not the eye of ths Lord, which is a thousand times brighter and greater? Gods eye is upon every Persecutor.

Vse. Take heed therefore what company, what courses thou takest, and thinke not to hide thy selfe in a croud or multitude; for let there be thousands or ten thousands in the Action, the Lord will see and single thee.

Vse 2. Conceit not, because thou art a meane or inferiour person, that thou shalt be neglected; for as no respect of persons, so no disrespect of persons shall excuse the sinner from the justice of the Law-giver.

Vse 3. Neither conclude, because thou art a servant, thou mayst obey thy Master or Authority in unlawfull things; for Gods eye and law is upon thee being a servant, as well as on thy Master.

These Officers, though commanded by Authority, were not excused.

The Actions are sundry, and specially recorded. Sundry actions in Christs apprehension; why recorded?

1. That we should take to heart and be affected with the particular passages of Christs Passion, not to excite our hatred against the *Iewes*, but against our own sins the proper causes, the other being but instruments.

2. That we might have an example in him, how we should with like wisedome and circumspection, with like patience and Christian fortitude, with like humility and meeknesse beare our selves in enduring the afflictons of the Gospell, and all sorts of sufferings for his name.

3. To be an Alarme for us to arme and prepare our selves for the like afflictions, and not promise to our selves ease and daintinesse; for if they doe so to the green tree, what will they doe to the dry?

4. To teach us, that the holyeſt of Men may be unjuſtly afflicted with all manner of indignity; and that the actions of great Men and Rulers are not alwayes right and juſtifyable.

5. To move us highly to prize that great ſalvation, for the purchaſe of which our Lord the Son of God, refuſed no manner of ignominy, reproach or unworthy uſage; nor thinke that ſo eaſily gotten which coſt him ſo deer.

The firſt of theſe Actions was, *They laid hands upon him.* Theſe were the wicked hands of which *Peter* ſpeakes, *Acts* 2.23. *Him have ye taken by the hands of the wicked.* And yet not without the determinate Counſell and foreknowledge of God.

Chriſt, why taken by the enemies.

For herein Chriſt ſtands for us and in our ſtead.

1. We were taken Captives by the Divell; now Chriſt our ſurety is taken Captive, that we might be let goe free.

2. His Members are often taken by the Enemy, and violent hands are laid upon them, and the Lord by his Captivity muſt and will ſeaſon and ſanctifie all their captivity.

3. He was not taken of weakneſſe but of willingneſſe; he wanted no power of his owne, who with one word threw down all his enemies, and might as well have commanded his owne ſafety as his Diſciples; and he wanted no ayde or Armies without; for as himſelfe by a word could have Armed all his Creatures in his defence; ſo if he had but asked his Father, he would have given him twelve legions of Angels, *ver.* 53.

But he would willingly provide for all the neceſſities of the Saints.

Vſe. To teach us how willingly we ſhould yeeld our ſelves (if he call us, and the time of paſſion be come) unto wicked hands, for the maintenance of his name and Goſpell. Arming our ſelves, as he did,

1. With the goodneſſe of our cauſe, ſtanding in an honourable quarrell.

2. In the purity of our conſciences enlightned by the Word.

3. In the confidence of the bleſſed Promiſes, both of an happy iſſue in earth, and a moſt faithfull remuneration in heaven.

Chriſt bound by them.

Secondly, *They binde him.*] *Iudas* had bid them look to him and binde him ſafely, and ſo they doe. In binding him they had one end, but God had another. *They binde him*; firſt, for ſurety, to make him ſafe; for they that had laid ſo long in wait for him, will hold him faſt when they have him.

2. For forme and due progreſſe; for guilty perſons, eſpecially capitall malefactors, as ſeditious and Rebels, were wont to be carried bound before the Judge for tryall.

3. For the greater prejudice of his perſon and cauſe; for they will imply to all beholders, that they have now apprehended a notorious Offender, one that ſeemes rather to be led to execution then to examination; for as they came out to him as a thiefe or murtherer, ſo they led him in.

4. For terror of his Diſciples; for as *Simion* was bound before his Brethren to terrifie them more; ſo Chriſt before his Diſciples, who preſently all fled away.

Why 1.

1. But Gods end herein was holy and juſt; as,

To accompliſh the Prophefies and predictions of him. *Iſaac* was bound on the Altar before he was ſlaine.

2. That by the bands of Chriſt, all the bands of Beleevers ſhould be looſed; we had many bands upon us.

Divers bands we had upon us.

Firſt, the bands of our ſins, by which we were by nature ſlaves and ſervants of ſin, *Rom.* 7. 14. And have no more freedome to walke in the way of Gods Commandements, then a man in fetters can run, ſo as we are bound with the cords of our ſins, *Prov.* 5.22. All thoſe outward bands could not have held Chriſt captive, unleſſe theſe ſtrong cables of our ſins had beene added, which onely Divine power could diſſolve and breake a ſunder.

2. By ſin we were bound with the ſnares of the Divel, 2 *Tim.* 2.26, and faſtned to his will and command, and could never have been looſed from this ſtrong man, if a ſtronger then he had not come.

3. By

3. By ſin we were caſt into the Bands of death and Hell, *Pſal.* 18.5.6. for as the wicked Angels for their ſinnes were bound in chaines of eternall blacke darkeneſſe; ſo we by ſinne deſerved to be bound hand and foot, and caſt with them into utter darkeneſſe; now to deliver us from theſe woſull bands, our Lord Jeſus willingly tooke our bands upon his holy body. Zach. 9. 11. *Thou ſhalt be ſaved through the blood of the Covenant; I have looſed the Priſoners out of the Pit where was no water.*

Thus for us, being bound hands and feet, our Surety was bound in our ſtead; or elſe had we never beene loſed.

They lead him away.]

THE Prophecy was, *he muſt be led as Sheepe to the ſlaughter, Iſa.* 53.7.

2. The Type muſt be accompliſht; the Arke was *led with triumph into the Enemies Country*, 1 Sam. 4. The Arke was an eminent Type of Chriſt in many, ſo in this. Chriſt why led.

3. Our neceſſity required it; the firſt *Adam* by his ſinne was caſt out of Paradiſe, a ſigne of his dejection out of Heaven, with all his Poſterity; and ſo the ſecond *Adam* muſt be led out of the Garden before he can reduce us back againe into the Heavenly paradiſe; we were caſt out of the Garden by our ſinne; now our Surety for our ſinne, being led out of the Garden, lets us in againe into the Paradiſe of God.

Uſe. 1. See hence how wicked men pervert their power and authority; for muſt Chriſts hands be bound? what evill had he done? theſe hands had never done any hurt; much good had they done to their Bodyes, they had opened blind eyes, deafe eares, dumb tongues; they had looſed many bonds by which Satan had bound many parts of mens bodies; the very laſt worke they had done before their eyes was the miraculous cure of *Malchus* his ear, one of their owne company, which *Peter* had cut off; yet now muſt theſe hands be bound up from doing any more good.

Magiſtrates ſhould rather bind up wicked mens hands, which are ready to all miſchiefe, and lay bands and manacles on ſuch hands whoſe wickedneſſe hath made them unworthy of liberty; but greater is the perverſeneſſe of the World, as it hath ever beene; wicked mens hands, mouthes and feet are at liberty enough; Adulterers, Drunkards, Swearers, Blaſphemers, Sabbath-breakers, Idolaters walke free enough, when Chriſts hands in his members are bound as if they were Thieves, factious or ſeditious fellowes not worthy to live; the World is like it ſelfe, when Chriſt is bound and *Barnabas* is let free.

Uſe 2. Let theſe bands of Chriſt bind us: 1. to thankfulneſſe for our looſing and liberty; for of this day of Chriſts bonds we may more rejoyce then the *Jewes* in their returne from the *Babylonian* bondage. *Jer.* 30.8. In that day I will breake the yoke from off thy necke, and breake thy bands, and ſtrangers ſhall no more ſerve themſelves of thee. Chriſts bands muſt bind us, and to what.

2. To love our Lord Jeſus, who loved us better then him ſelfe, who loved our liberty better then his owne; for it was not neceſſity that bound him, but good will; for had not he been willing, neither the ſeven greene Cords, nor the nine could have bound this mighty *Sampſon*; all theſe Bands had been as towe when fire toucheth it.

There were onely two cords that could bind Jeſus Chriſt, and both within him, when none without him were ſtrong enough. Two ſpecial bands that held Chriſt.

1. That of perfect Charity to mankind; for his love was ſtronger then death, 1 *Iohn* 3.16. In this we know the love of God, that he laid downe his life.

2. Perfect obedience to his Father; ſo ſtrong a band upon him, which death could not diſſolve; this Cord bound the invincible.

Phil. 2. 8. He humbled himſelfe, and was obedient to the death; why ſhould not

not we now love him better then our ſelves, and honour him above all, who ſuffered himſelfe to be ſpoyled of all honour, and be taken as a Thiefe, bound as a Thief, judged with Thieves, and crucified among Thieves?

Vſe. 3. Let theſe bands bind us to a conſtant profeſſion and confeſſion of Jeſus Chriſt, not fearing nor ſhunning bands or perſecution for his ſake, which indeed are our glory, whoſe bands were his ſhame; for he hath

1. Broken all our bands for us.
2. Sanctified them for us, and to us.
3. Sweetned all our ſufferings, and made them a pleaſing yoke.
4. Honored them and us by them in that we carry the markes of the Lord Jeſus, and beare his reproach.

This made *Ignatius* call his bands μαργαρίτας πνευματικὰς ſpiritual pearls, *Epiſt. ad Eph.* And *Babilas* the Martyr deſired his chaine to be buried with him, that they might be his ornaments in the day of judgement.

Vſe 4. Let theſe bands of Chriſt bind us ſtrictly to the obſervation of his holy commandements; as his obedience bound him faſt, ſo let ours.

To do this firſt, they muſt be of uſe and force to looſe us from ſin.

The firſt *Adam*, and we in him, when our hands were looſe uſed them in reaching the forbidden fruit; for whoſe ſin the ſecond *Adam* muſt have his hands bound, that we might be looſed; and now being ſo, let us never bind us ſo againe by our owne ſins, but remember Chriſt was bound to diſſolve in us all the works of the Divel.

Let them be of force to bind us faſt to good obſervations; let us tye and bind our ſelves by all holy purpoſes, promiſes, reſolutions, vowes, and ſet duties to the dayly ſervice of our God.

Let us tye our ſelves to ſet times to ſome part of the Scripture in dayly reading, keepe our ſet times of dayly and ſet prayers, bind our ſelves to ſome times of meditation of our owne eſtate; conſider

1. What bitter and curſed bands he bare for us being tyed to the curſe of the Law, and wrath of God for us.
2. There is no readier or better way to free us from bands of ſin, then to take on us the Lords bands.
3. Neither can we walke more worthy of our freedome by Chriſts bands, then by theſe bands firmely to tye our ſelves to Chriſtian duties and holy ſervices.

Mat. 27. 3. *When Judas ſaw that he was condemned, he repented himſelfe, and brought againe the thirty peices.*

Sin and puniſhment ſucceed inevitably.

SIN is a worke of the fleſh, *Gal.* 5. 19. and ſinners are workemen, and of workemen the moſt diligent; and workemen deſerve wages proportionable to their worke; and the proportionable wages of ſin is death.

As therefore we have ſeene *Judas* very forward and earneſt in his worke; ſo let us ſee him receiving his due wages for his worke.

None that were Actors in the death of Chriſt wrought for nothing.

For the wages of ſin followes the worke of ſinne as inſeparably as the ſhaddow doth the Body; but *Judas* that was the firſt in the worke and began the buſineſſe, he put the project into the hands of the high Prieſts, he firſt put Chriſt into their hands, and he is firſt taken in hand and receiveth the firſt wages.

The ſame Method did the ſame juſtice of God obſerve in the firſt ſinne of man; Satan in the Serpent was the firſt Agent, and therefore the Serpent is firſt curſed above all Cattel, and the ſeed of the Woman ſhall bruiſe the Serpents head; the next in the ſinne was the Woman, and ſhe next receives her wages; her ſorrows in conceptions are greatly encreaſed, and her ſubjection to her Husband burdenſome;

ſome; the laſt in the ſinne was *Adam*, and yet his hire is not forgotten; he muſt now labour and ſweat for his living, and live on an accurſed earth, and returne to duſt whence he was.

This teacheth what a dangerous thing it is to be a mover and Leader in Sin; it is too much, and not without danger to be drawne in by others; but to be a drawer of others, a contriver, and as *Judas* a guide of a band againſt grace, is moſt perilous; for even humane laws and juſtice ſtrikes off the Heads, Leaders and Movers to ſedition to make them exemplary, much more divine juſtice doth ordinarily firſt revenge the firſt in ſin. Dangerous to be the firſt mover in ſin.

Vſe Looke on this inſtance, whoſoever doth plot and contrive evill againſt Chriſt in his members, that hold it a piece of their glory to lead a band after them againſt godly Preachers, Profeſſors, or actions; that profeſſe to hold up a ſide againſt godly motions; thy doome is without timely repentance, thou ſhalt as a Captaine ſtand formoſt againſt the Arrowes of Gods wrath, and the bullets of his firey diſpleaſure.

If thou beeſt led to ſin, ſin lies at the doore; but to lead to ſin is next doore to vengeance; ſuch a preſumptuous ſinner that ſtands wilfully out againſt the Prieſt of the Lord, the Lord will have made an example, that all *Iſrael* may heare and feare, and doe no more preſumptuouſly, *Deut.* 17. 13. God will make good his owne ſentence upon the head of every wilfull Offendor, and they ſhall find it no vaine word.

Did *Corah* and his complices that ſtood out againſt *Moſes* and *Aaron*, dye the common death of all men? *Numb.* 16. 29. did *Achitophel?* did *Judas?* No, but God hanged them up as ſpectacles to many, becauſe they had miſled many into their owne hainous tranſgreſſion.

It were enough for thee to be a private oppoſite againſt grace and goodneſſe; but to be a publike and open Adverſary, a profeſſed Captaine and Ring-leader of ſuch as thou canſt win to thy owne wickedneſſe, thou ſhalt find it more then enough; it is more then thou canſt anſwer to the Lord to hinder any good motion for Gods glory, and the free paſſage of the Goſpel; but to riſe up againſt all godlineſſe, and deviſe to ſtifle every good thing in the firſt birth and motion, to kill every good motion in the Cradle, is the ſin of a man ſold as *Judas* to do wickedneſſe, into whom Satan is not onely entred, but hath filled his heart with deadly hatred againſt Chriſt.

Now the wages of *Judas* are threefold: 1. Internal, an evil conſcience. 2. External, ſuſpenſion. 3. Eternal damnation.

In the biting of the conſcience are

1. The occaſion, *when Judas ſaw he was condemned.*
2. The effect, which was a counterfeit and diſſembled *Repentance.*

1. *When Judas ſaw he was condemned.*]

Chriſt having beene led firſt before *Caiphas* the high Prieſt, was in that Eccleſiaſtical Court of *Sanhedrim* adjudged worthy of death, *Mat.* 26. 66. but theſe not having power to put him to death, they ſend him to the Prætorie to be condemned by the *Roman* Deputy, and to receive his ſentence of *Pilat* the Judge; *Judas* ſeeing him condemned by the Eccleſiaſtical authority, and no way like to eſcape, his conſcience begins to worke and accuſe him, and bethinks himſelfe of his fact, and when he ſaw Chriſt condemned, he repented.

Queſt. Why, did *Judas* wiſh any other, or could he expect any other by delivering the innocent Lamb of God into the hands of ſo many Wolves?

Anſw. It is likely that *Judas* expected another iſſue of the buſineſſe then the death of Chriſt; for although he would venture for the money, yet he might conceive that although Chriſt was in their hands,

1. He might either have ſufficiently cleared himſelfe from any capitall crime; for he knew him to be the innocent Son of God.

2. Or

2. Or that he might convince his Adversaries by his wisedome and weight of reason, as once they that were sent to take him came without him, because never man spake as he did.

3. Or that he might pacifie them by meekenesse, and soft answers which break wrath, for he was the unerring patterne of meekenesse.

4. Or at the worst, he knew he had power enough to resist and escape as some times he had done; for he was mighty in word and deed, of whom *Sampson* was but a type, who brake all the bands of the *Philistines* off his hands, and went away, *Judg.*15.12.

Christ was the true *Nazarite* whom no bands could hold.

5. Or perhaps if he would not save himselfe, the People would resist the sentence, and not suffer one that hath done them so much good, to receive so much evill; or what ever *Judas* his thoughts were, God useth this occasion to awaken him; when he sees his Master condemned, and he must needes dye, he neither saves himselfe, nor any man stands for his defence, now he wishes his fact undone.

Conscience shall awake by one occasion or other.

Note Though the conscience lie sleepy and secure till the sin be finished, God will by one occasion or other awaken it; *Judas* his conscience was quiet enough till the first sentence was passed against Christ, but then too late awakened; *Cains* conscience was still, till his Brother was slaine; but when his Brother was dead, it was awakened with a witnesse, and made him restlesse.

Reas. 1. The Judge takes no knowledge to sentence a fact till it be done, and the conscience is a little Judge in the Soule of the Sinner, and will in time take knowledge of Sinne committed, and arraign in this life of such things as at the Tribunal of God they shall be arraigned for; A prisoner never goes without his Keeper to watch him; and the Sinner never goes without his conscience to watch and dog him, and pry into his wayes and actions, to witnesse them at last to his confusion.

Naturale judicatorium.

Reas. 2. The Lord hath ordained the conscience to be either a bridle to restraine the Sinner, or else a whip to lash him for his sinne; and he that will not heare the conscience an admonisher, must heare it a tormentor; and whereas a a man by many meanes may avoid the torment of any Tyrant, he can never fly nor avoid the Torment of his conscience.

Conscience may sleep, but it cannot dye; and all the *Opium* in the World cannot cast it so fast asleep but it will wake againe, and a working conscience affords his Master little sound rest.

None sins so securely as he would.

Use. None sins so securely as he would, his sleepy conscience hath but short and sicke sleepes, and they troubled with frightfull dreames.

The vilest *Athiest* that barks against God, cannot avoid the watch of his own conscience in life or death.

Thou that gloryest in thy sin of drunkennesse, prophanesse, malice, hatred of the truth and bringers, and thinkest thou hast peace, deceive not thy selfe, it is but a truce; *there is no peace to the wicked man; but he is as the raging Sea that casts out dirt.*

Isa.57.20.

Use 2. Rest not in the present contentmen of sinne, while Satan lessens the sin, while corrupt affection darkens the eye of the soule; for the worke of the conscience is after the Sinne; *Josephs* Brethren two and twenty yeares after their sin had their conscience wakened.

David in his Age bewaileth the sins of his youth.

What offices God puts the conscience unto

Use 3. Never thinke that God will make so little use of the conscience as the Sinner doth, nor that thou canst depose it from its office.

1. God hath made it a Register, and put into the hand of it the Pen of an Adamant to write downe all thy hatefull sins.

2. An Apparitor to summon thee in, as a Bailiffe to fetch thee in.

3. An Accuser to give an evidence against thee.

4. A

4. A witneſſe of all thou haſt ſpoken or done againſt his Law, *Mille Teſtes.*

5. A whole Queſt or Jury impanneled againſt thee to find thee guilty.

6. A Judge under himſelfe, to paſſe ſentence of eternall damnation againſt thee.

7. An Executor ſpeedily to diſpatch thee to endleſſe torment.

Now lull thy conſcience aſleep, looke as all Officers attend the Judge in his Circuit; ſo God will have all his Officers attend him, and do their ſervice in the day of the great Aſſize.

The effect of an evill conſcience; *He repented himſelfe.*

In his Repentance conſider: { 1. The Parts; *Contrition* and *Confeſſion.* 2. The unprofitableneſſe; *Reſtitution.*

1. Contrition, *pœnituit, non reſipuit*; for *Judas* had no true Repentance; he had μεταμέλειαν but not μετάνοιαν, penitency but not Repentance properly. Here was ſenſe of ſorrow and heavineſſe; but no ſorrow *according to God*; it neither was from God, nor for God, nor tended unto God.

Difference: 1. True Repentance is a worke of grace by the finger of God; this was a worke of Nature, and put forward by the Divell that had thruſt him into the Sin. Difference betweene one Repentance and other.

2. True Repentance hath faith a neceſſary companion. Mat. 4. 17. *Repent and believe the Goſpel*; but here is meer griefe, no faith; ſorrow, no hope; he that in the Sacrament receivied bread but not Chriſt, now in Repentance alſo hath the ſigne of Repentance, which is ſorrow, but no ſubſtance or comfort by it.

3. True Repentance mournes for Chriſt peirced more then for himſelfe; but *Judas* mournes all for himſelfe, not for Chriſt; that mournes more for ſin then for puniſhment, *Zach.* 12. 10. he for puniſhment not for ſin.

4. True Repentance hath love as well as feare; here is ſervile and deſperate feare without love, and therefore without truth or fruit.

5. True Repentance changeth the mind, the Actions, affections and whole man; called *Heb.* 6. 2. *Repentance from dead works*; here was ſorrow, but no change; he goes on in dead workes.

Note, wicked men may have a great ſhew of Repentance, and do ſomething like it, when God ſtirs the conſcience. Wicked men can doe ſomething like Repentance.

Saul (1 *Sam.* 15. 24. 30.) can diſſemble a Repentance, when God threatens him, *Oh I have treſpaſſed, &c.*

Ahab can goe ſo farre in the outward ceremony of Repentance; no man could wiſh more, 2 *King.* 21. 17. he rents his clothes, puts on ſackcloth, faſteth, walketh ſoftly; the Lord ſaid to *Elijah*, *ſeeſt thou how* Ahab *is humbled before me?* hard-hearted *Pharaoh* can put on a vizard of Repentance, *Exod.* 9. 27. *I have ſinned*; *the Lord is righteous*; *pray for me Moſes.*

Reaſ. 1. The heart of man is deceitfull, it can counterfeit any grace.

Reaſ. 2. Tumult of conſcience within, or Gods hand without will force a ſtrained humiliation; foule Weather will make ſtones weepe.

Uſe. 1. Doth the Lord ſpeake to thy conſcience by any privy checks? humble thy ſelfe in ſincere and ſerious Repentance, and be ſure to get beyond all Hypocrites; to do this, do it univerſally. In humiliation be ſure to goe beyond hypocrites, how.

1. Bewaile all ſin, great and ſmall; none ſo ſmall but needeth Repentance; do it throughly.

2. Doe the worke heartily, turne with the whole heart; the Lord blames the deceit of the *Jewes*, *Ier.* 3. 10, for that they returned, but *not with the whole heart, but fainedly.*

3. Do it conſtantly, not to return again unto folly, or forgetting that thou wert waſhed; that is a diſſembled repentance when men fall backe to their bent and byas again, as *Pharaoh Exod.* 8. 15. ſtill when he ſaw he had reſt, he hardened his heart, and harkened not to the word of the Lord.

To uphold the conſtancy of it, liſten to the checks of the word in the Miniſtry

without; neglect not the pricks of Conſcience within: thou art ready and cunning to avoyd the warnings of others and of the Word; but except againſt the warning of thine owne heart, thou canſt not.

Object. Oh but this worke of Repentance is bitter and tedious.

Anſw. 1. Be it as the bitter Waters, let the ſweet fruit of it be as the wood caſt in to ſweeten it.

2. Repentance is not ſo bitter for the preſent, but impenitency is more bitter in the end.

3. It is worth all the paines, to ſaile into heaven by hell; and ſuppoſe it painfull, it is but an hell to deliver from hell.

Matth. 27. 3. *I have ſinned in betraying Innocent blood.*]

THE ſecond thing in the Repentance of *Judas*, is his Confeſſion:

Where are
1. The parties to whom; *The chiefe Prieſts and Elders.*
2. What he Confeſſed,
   1. Of himſelfe, *that he had ſinned,*
   2. Of Chriſt, *that his blood was Innocent.*
3. Their Anſwer to him, *What is that to us? ſee thou to it.*

1. The Perſons; *Judas* runs to the *high Prieſts and Elders:* he ſhould have gone firſt and directly unto God, againſt whom the ſinne was committed; ſo did *David*, *Pſal.* 32. 5. *I ſaid I would acknowledge my ſinne unto thee, and thou forgaveſt:* and *Pſal.* 51. 4. *Againſt thee onely have I ſinned.*

2. And then he ſhould have gone to wiſe and faithfull men, able and willing to counſell, comfort and pray with him and for him; who as members of the ſame body would willingly helpe to binde up a bruiſed or wounded member. If *Judas* in ſo heinous and publicke a ſinne had gone to the Diſciples and the Church with his open Confeſſion, he had had more hope to have met with ſome comfort, according to the counſell of James 5. 16. *acknowledge your ſinnes one to another, and pray one for another, that ye may be healed.* Wherein the Apoſtle ordaines not any publicke or Church conſtitution of Confeſſion to a Prieſt, but preſcribes private exerciſes of piety to private Chriſtians; he ſaith not confeſſe every man to the Prieſt, but one to another, brother to brother, neighbour to neighbour.

And this eſpecially in two caſes:

Two ſpecial caſes of confeſſing one to another.

Firſt, in caſe of *Offence*; when any hath offended his neighbour, he muſt come and acknowledge and crave pardon and mutual reconciliation, both for the preſerving of Chriſtian love and charity, as alſo for the acceptance of our duties to God, *Mat.* 5. 23. *Goe firſt and be reconciled, and then bring thy gift.*

Secondly, in caſe of *Counſell*; where no offence hath paſſed, when a Chriſtian conſults and openeth his griefe to another, with requeſt of his counſell, comfort and prayers to God; of which the Apoſtle *Iames* directly. Now *Iudas* neither goes to God nor good men offended, but runs among the ſame men where he had gotten his miſchiefe, to be rid of it; he goes among them, who as they had been meanes to caſt him down, are as ready to hold him down, and far from helping him up, as we ſhall ſee.

Every penitent muſt part with evil company.

Note, He that would truely repent, muſt depart the company of evill men, and ſuch eſpecially as have drawne him into ſinne; ſo *Paul* converted, goes not on his way to *Ieruſalem* to the high Prieſts, but went among the Diſciples to *Damaſcus*, *Acts* 9. 19. And *Peter* upon his foule ſinne, went out of the company that had drawne him in, and wept bitterly; but *Iudas* goes backe to that company, and deſpaires.

Vſe. Examine hereby the truth of thy Repentance; If thou haſt left any ſinne, thou haſt alſo left the company of ſinners in that kinde; and if thou haſt not left the company, thou haſt not left the ſinne.

Haſt thou left Drunkenneſſe? thou canſt not abide a drunken companion: haſt

haſt thou repented Sabbath breaking? thou canſt not indure him that hath pulled or held thee in that ſin; ſo a Gameſter, a Quarreller, &c. Had *Judas* repented of his Emnity to Chriſt and goodneſſe, he would not ſtill have run among his enemies; and ſo thy ſelfe.

Theſe Companies will be as hatefull to thee as *Thamar* was to *Amnon*, when he had defiled himſelfe and her; thou wilt ſhut them out of doores, as he did her.

Secondly, What *Judas* confeſſeth.

Anſw. 1. He confeſſeth himſelfe a great and horrible ſinner; *I have ſinned.*

2. He confeſſeth his particular ſin, wherein he had ſinned.

In the former, *Note* the effect of an evill Conſcience once ſtirred and touched. It will accuſe the man and proclaime him a ſinner, when all men elſe hold their peace; if *Judas* can hold his peace, and be at quiet in himſelfe, this company he is now in will rather approve and applaud him, then charge and accuſe him. But an evill conſcience when ſin vexeth it within, cannot be pacified; no more then an angry impoſtumate ſwelling can ceaſe throbbing and anguiſh, ſo long as the corrupt coare and matter lies underneath, not let out. This accuſation is called a Worme, fretting and gnawing the very bowels; the ſtripes of it are intolerable, as of an Iron rod wherewith a man beats himſelfe to death. Ill conſcience cryes out of the Maſter, as a ſinner.

Vſe. Who can put to ſilence the voyce of Deſperation? or who can make an agreement betweene a man and his raging conſcience? It feares not the face of Rulers, but even in face of the high Prieſts and Councel it will cry out of his foule treaſon. It fears not perpetuall diſcredit, but will cry out before the whole multitude, *I have ſinned in betraying, &c.* or in lying, ſtealing, uncleanneſſe. It feares no loſſe of friends, no ſcorne of enemies; nothing can ſtop the mouth of Conſcience from exclaiming, what ſinne continues unrepented is unpardoned.

If thou likeſt this blacke tayle of ſinne, be ſtill enamored with it. If thou likeſt this ſowre Sauce to thy ſweet meats, to thy ſins and ſweet morſels, drinke up thy ſins as water, nay as wine to drunkenneſſe and ſurfeit; but know, that God ſhall make the wicked *man vomit up his morſels againe.* Thou ſhalt finde ſin not ſo ſweet in the belly as in the mouth; thou that counteſt it no ſhame to ſinne, ſhalt count it no ſhame to confeſſe it; and thou that now eſteemeſt repentance but baſe-mindedneſſe, unworthy a wiſe man, ſhalt ſeeke repentance with teares, and ſhalt onely repent becauſe thou canſt not finde repentance; ſhalt open thy ſore, but ſhalt finde no plaiſter, no eaſe. Job 20.15.

The ſecond thing in this Confeſſion is, that *Judas* confeſſeth againſt himſelfe his particular ſin, and yet failes in his repentance; why ſo?

1. He diſlikes his ſin, as any wicked man may doe, but repents not.

2. He confeſſeth to men, but not to Jeſus Chriſt, againſt whom he had directly ſinned; he knocks at a wrong doore; he fals not downe before God to get pardon of him.

3. He confeſſeth the greatneſſe of his ſin and wickedneſſe, but not the greatneſſe of Gods mercy, of the grace of Chriſt, and readineſſe to receive a ſinner.

Vſe 1. Obſerve the difference betweene the grace of Repentance, and the ſhew or vizard of repentance; both acknowledge ſin, confeſſe in particular, lament ſin, reſtore ill gotten goods.

But the one is deſtitute of Faith, without which all is unprofitable; the other is accompanied with Faith working by love.

The one in ſence of paine runs to the Phyſitian, the other runs from him. A Man wounded may cry out of his paine and confeſſe it, lament it; but if he goe not to the Chyrurgion, he ſhall dye for all that.

This difference was betweene *Peters* and *Judas* repentance; one repents, and beleeves and is ſaved; the other repents and believes not, deſpaires and dyes:

both found a deadly ſore; the one was eaſed by application of the remedy, the other diſpaired of the remedy, and periſhed by the wound.

Thoſe in ill caſe who repent not ſo much as *Judas*

Vſe 2. Is *Judas* condemned that goes ſo far in repentance, and ſhall they be ſaved that goe not ſo far as he?

Many embolden themſelves in a preſent courſe of ſin, becauſe they hope they ſhall repent hereafter; but know, that as yet they never went about the buſineſſe, and ſo are yet behinde *Iudas*. But ſuch as doe things to be repented, in hope of repentance, they ſhall attaine that they hope; they ſhall repent and hate their ſins, and confeſſe and cry out of themſelves that ever they were borne: but alas all too late, as *Iudas*, (as may be feared) ſeeing ſuch as will take dayes with the Lord, and refuſe his time, very ſeldome attaine their owne time. Many alſo hope they have repented, but never came ſo far as *Iudas* in the particular confeſſion of their ſins to God or Man; all men they ſay are ſinners, and ſo are they; they are none of this pure generation that thinke ſo well of themſelves, but they meane well, and God is mercifull; and this is the repentance of moſt carnall men.

But thinke we not humble Confeſſion as neceſſary to true Repentance, as hypocrites doe to counterfeit? God indeed knowes all thy ſins, and in vaine it is to hide any thing from him; but he will have thee confeſſe in ſpeciall unto him, that thou mayeſt teſtifie before him thy humility, thy ſenſe and feeling of thy burthen, and the truth of thy repentance; and this if thou wanteſt, thou haſt not ſo much ſhew of repentance as *Iudas* had.

Many more, inſtead of free and ingenuous Confeſſion, have learned firſt, to hide their ſin with *Adam*, and to denie it; and with *Peter* to forſweare it.

Secondly, to extenuate and leſſen it, as the unjuſt Servant for an hundred ſet down fifty. If I never doe worſe, it is well enough; but thou haſt done worſe then the ſin, to leſſen it.

Vaine excuſes of ſin.

Thirdly to excuſe it many wayes; as 1. It is my infirmity, and all men are fraile and weake; whereas it is a ſin in the raign and power unreſiſted.

2. I meant no harme, in evill or filthy ſpeaking; but it is out of the aboundance of the heart.

3. I was entiſed either by Satan that ought me a ſhame, or ſuch and ſuch perſons perſwaded me, or forced me. So *Adam* layed it off himſelfe on *Eve*, and *Eve* on the Serpent; but in vaine; for if Satan or ſinners entice, the Son of wiſdome muſt not conſent, *Prov.* 1.10.

Fourthly, Examples of good men doing the ſame, yea of the Saints in Scripture; but theſe teach not to doe it. *Inſtruunt docentes & errantes.*

Fifthly, ſome lay all their foule diſorders upon drunkenneſſe, I was in drinke; and indeed it is a ſin of a great burthen; but a complicated diſeaſe is moſt deadly and difficult to cure.

Now let all ſuch conceive that *Iudas* went far beyond all this, and that a good man will more ſhame at the ſin it ſelfe, then at the confeſſion of it.

The ſecond thing that *Iudas* confeſſeth concerning Chriſt, is, that he hath ſhed innocent blood; *veritas undique fulget*; Chriſts innocency ſtill as a light in a chryſtal Lanthorne ſhines out on all ſides; here *Iudas* himſelfe the chiefe Actor in Chriſts death proclaimes his innocency; and before whom but the high Prieſts and Councell, which had received him at his hands to condemn him? He had actually proclaimed Chriſt an unjuſt and guilty perſon by betraying him and delivering him as a Malefactor: now the ſame mouth muſt juſtifie him, whoſe wicked fact had condemned him.

Chriſts innocency on every ſide proclaimed.

Vſe 1. God will have his Son dye as an innocent, by the confeſſion of all his enemies. *Pilate* the Judge had waſhed his hands and proclaimed him innocent. The ſubſcription above his head unawares pronounced him ſo. The Thiefe on the Croſſe affirmed he had done nothing amiſſe. The *Centurion* ſaid, he was the Son of God. The People knocked their breaſts and wondred what the Rulers meant to kill an innocent.

The

The Sun, the Vaile, the Graves, the Rocks witneſſed to his innocency; Men living and dead; above all *Iudas* here; ſuch an high Prieſt we needed.

Vſe 2. Great is the force of Innocency, the onely rod againſt an adverſary; this awakens *Iudas* his conſcience here, as once it did *Sauls* againſt *David*, 1 *Sam.* 24. 17. Great is the force of innocency.

The greateſt revenge thou canſt wiſh againſt an adverſary, is, to preſerve thine owne Innocency; for it ſhall redound on his Conſcience one time or other. Wicked men are compared to thornes; thou canſt not better fence thy ſelfe againſt them then by innocency.

No greater griefe can be to Envie then vertue; no greater ſhame to an adverſary, then thy godly converſation, 1 *Pet.* 3. 16. *Daniels* great honour was, that they could finde nothing but in the matter of his God. *Dan.* 6. 5.

Note 2. Hence how terrible the voyce of blood is in *Judas* conſcience; it made *Cain* reſtleſſe; it need no tongue, no voyce, no witneſſe to accuſe it, but his owne; no man accuſed *Judas*; but in caſe of blood *Judas* muſt accuſe himſelfe, the burden of it lies ſo heavy on the conſcience; and how ſtrangely doth the Lord bring forth blood by the Perſons themſelves! Conſider, The voyce of blood is terrible.

1. If hatred be ſo damnable, what is Murther?

2. The deſtruction of Gods Image, of a member of Chriſt, for whom Chriſt dyed, and a Temple of the holy Ghoſt, 1 *Cor.* 6. 18, and 3. 17.

3. The Land is polluted and cannot be expiated but by blood, *Mat.* 35. 31. 33.

4. If *Dives* be in Hell for not ſaving life, how ſhall they eſcape Hell that deſtroy it.

Note 3. In that *Judas* confeſſeth Chriſts innocency, that a man that beleeves not in Chriſt but is malitiouſly affected unto him may profeſſe Chriſt and confeſſe his righteouſneſſe and glory; *Judas* for all this confeſſion loved him not, believes not, but was the ſonne of perdition, his conſcience forceth out a juſtification of Chriſt. A wicked man may profeſſe and confeſſe Chriſt.

Thus it is in many wicked men that hate the word, hate the Profeſſion of Chriſt, are far from faith: yet the power and majeſtiy of the Word, and the ſhining graces in ſome Profeſſors of the light forceth them to ſpeake well of that way, and wiſh they could doe as ſome doe; and though they cannot intend it in their lives, yet they wiſh their death might be like theirs, as *Balaam*.

Then good words make not preſently good Chriſtians; to ſay, I am a Sinner as all are, but Chriſt is the Saviour of Sinners, ſuch and ſuch be good men; *Judas* hath as good words as theſe, both againſt himſelfe and for Chriſt, and with much more feeling, yet the next we heare of him is, he goes and hangs himſelfe.

Cover Chriſt in the faith of thy heart and love of thy Soule, elſe all will be in vaine.

Mat. 27. 4. *But they ſaid, what is that to us? ſee thou to it.*

HEre is the wicked and deſperate anſwer that theſe graceleſſe Prieſts and Scribes returne upon wretched *Judas* now fallen into the Pit of deſpaire.

In which { 1. They diſcharge themſeves, *what is that to us?*
2. They lay load on him, *ſee thou to it.*

Oh miſerable Hypocrites that can hear *Judas* confeſſing ſo hainous a ſin, and ſee him ſo perplexed for that he had don and yet caſt him down, not themſelves! that can lay all upon him, as he onely were to anſwer the death of Chriſt, and not they; but let us ſee, is it nothing to them? The Prieſts guilty of *Judas* ſin. proved by Argumen s.

1. They were men, and as men, humanity ſhould have ſpoken a word of comfort to ſo diſtreſſed a Sinner, and helped to have pluckt him out of the fire; but their barbarous inhumanity to Chriſt an Innocent ſhewes how void of Bowels and compaſſion they are towards Sinners.

They

2. They were the Priests of the Lord, and by vertue of their office they should have received the confession of a Sinner, and have expiated it, and by some sacrifice have put it away, stopped the wrath of God, and drawne the Sinner to Repentance; and is it nothing to them that Innocent blood lie on the Land, and on the conscience of the Confessor, and all by their default?

3. They were the Judges and Elders of the People; and if sin had not been expiable by the Priests, as Rulers they should according to the Law have drawn the guilty Person to punishment, so to have put away wrath; but they are so busie in judging, condemning and killing an Innocent, as they have no leasure to prosecute guiltinesse in innocent blood confessed.

4. Is it nothing to you? is this blood betrayed innocent? and did not you lie in wait for this Innocent blood? did not you decree to put him to death before his apprehension? did not you bargaine with *Judas*, and told out the money to him for betraying this innocent blood? doe you heare the Seller cry out of himselfe, and his sinne in selling unto you this innocent blood? and are you the buyers so free as you say? is all the fact in the Seller? is the Receiver cleare, because the Thiefe pleads guilty?

5. Is it nothing to you? doe you condemne *Judas* for this fact, and dare you justifie your selves? for to whom did he betray his Lord, but into your hands? who sent a band of armed men with *Judas* to take him, but you? who tendered him an oath to accuse himselfe, but you? all which argues your sinne not to be of errour and ignorance, but extreame malice, and yet you say, what is it to us?

6. Is it nothing to you? why doe you not then at least put *Judas* to silence, but suffer him to cast an indelible blot on your counsell? for shall he come and cleare Christ as an Innocent whom the whole Councel of Priests and Elders have found guilty of so hainous crimes, as that *Barrabas* a Murtherer is an honest man unto him?

Why do you not threaten him, that if he desist not to justifie Christ, whom the whole Councel hath found guilty, your Councel will proceed against him also? But oh painted Hypocrites, you will know that *Judas* knows all your plots and malitious Counsels, and therefore you are best let him alone to fall by his owne hands, and acquit your selves as quietly as may be.

7. Is it nothing to you that *Judas* convince you to be false and unjust Judges having condemned an innocent, and yet more unjust in not reversing your most wicked sentence? is it nothing to you, that he who by your owne false hireling is proclamed an innocent, is sent away by you to suffer a miserable death? and yet you to maintaine your owne credit will not change your minds, nor at least reprieve the party, nor consult further on the businesse.

Is it nothing to you whom all the World sees that out of malice and hatred you pursue an innocent to death? for, had you proceeded of error, now the knowledge of your error would make you repent, revoke the sentence, and abstaine from murther, yet you goe on and execute your rage, and all this while it is nothing to you.

8. Is it nothing to you, that not *Judas* onely, but your owne conscience accuseth you? *Judas* complaines onely of himselfe, and now as if he had spoken to you, your guilty consciences seeke to acquit your selves of this fact; whereof not he but your selves checke your selves; else why deale yee not with him for his fact, but call your selves into question with him?

By all which evidences, though you say it is nothing to you, the Spirit of God plainely cals you *Murtherers* for this fact, *Act.* 2. 23. *Pontius Pilate*, *Judas* and the *Jewes*, all Murtherers, and all killed him, and *Judas* his sin was their sin.

Divers wayes we communicate in others sins.

Doctr. Note the same folly in many, who while they communicate in other mens sins, say as these Hypocrites, *What is it to us?* for men may communicate in other mens sins many wayes.

1. By

1. By Counſell and advice, when though another is the hand, yet thou art the head and adviſer, 2 *Sam.* 16. 21. *Abſalom* committed the inceſt, but by the counſell of *Achitophel*; and could *Achitophel* ſay, What is that to me? *Mark* 6. *Herodias* is the mouth that ſaid, Give me *Iohn Baptiſts* head, but it was by the counſell of her Mother. So *Caiaphas* the high Prieſt gave counſell to put Chriſt to death, *Iohn* 11. 49. and yet they ſay, What is this to us?

In Treaſons all the counſellors and counſell-keepers are Traytors; and in all Murthers, all the counſellors of it be in the ſame caſe with the Actors.

Beware of ſeducing others from the ſervice of God, from love of God, the free paſſage of the Goſpell, the power of the Miniſtry; for this will ſticke faſter to thy fingers then thou art aware.

2. By Commandment, whether by word, or writing.

Firſt, by word of mouth, 1 *Sam.* 22. 18. *Doeg* murdered the Prieſts of the Lord, but it was *Sauls* fact who commanded him, and *Saul* is ſaid to have killed the Prieſts of the Lord, *Acts* 23. 3. the high Prieſts Servants ſtrucke *Paul*, but the ſtroake was their Maſters, for he commanded it; and *Paul* deales not with the Servant but the Maſter for the injury; *Ahab* ſets his Judges and Officers on work by a courſe of Law to condemn *Naboth* for his Vineyard, and when *Naboth* was dead, *Ahab* might ſay, What is it to me? the Law found him guilty; but the text ſaith, *Haſt thou ſlaine and got poſſeſſion?* and the Lord runs upon him and all his Poſterity. Note

2. By Letters; as *Naboth* dyed by *Jezabels* Letters; and *David* was far from the City *Rabbah* when *Vriah* was ſlaine; but becauſe by his Letters his death was projected and commanded, he could not ſay, it was nothing to him, nor would it ſerve that the Sword ſlayeth on this ſide and that; for ſo nearly it concerned him, that by the Lords righteous ſentence, the Sword never departed from his Houſe; by which ſentence good *Joſiah* fell by the Sword many hundred yeares after. Note this

So thou that commandeſt thy Servant to Sweare, to Lye, to Deceive, his wicked act is ſet on thy ſcore; or if thou commandeſt him any ſervile buſineſſe on the Sabboth day, to ride about thy buſineſſe, to ſerve thy Wares, fetch in thy Debts, &c. though thou comeſt to Church, yet in him thou breakeſt the Sabboth, and thy Sacrifice is hatefull to God; thou canſt not put it off, and ſay, *What is that to me?* I keepe the Sabbath; thou doeſt not obſerve the Law if thou preſerveſt it not in all within thy Gates.

3. By Permiſſion, as Governors of Kingdomes, Countries, Cities, Corporations, Families, which hinder not the evill they may and ought, partake in all theſe evils.

Pilate, though he waſh his hands never ſo often, if he hinder not the death of Chriſt, he remains foule and guilty.

Ely hindred not his Sonnes from running into reproach, and therefore he fell with them, 1 *Sam.* 3. 3. *Qui non prohibet malum cum poteſt, facit*; ſo thou that hindereſt not thy Children or Servants from Swearing, Sabbath breaking, from Drunkenneſſe, from Riot and diſordered faſhions, there is no ſin of any of them within thy doores of which thou canſt ſay, What is that to me? they be thy ſins if thou mighteſt have hindred them and didſt not.

4. By Provocation, *Ahab* was moſt wicked whom *Jezabel* provoked; therefore *Gal.* 5. 26. *Provoke not one anotber.*

Firſt, not by alluring or perſwaſion; as the Harlot, whoſe hands are bands.

Secondly, provoke not another to Drinke to exceſſe, for ſo thou art a drunkard though thou canſt ſtand on thy feet when thou haſt laid another under-boord.

Thirdly, provoke not to Anger and Wrath, by intemperate, raſh and ſcandalous ſpeeches, as graceleſſe men in their paſſion; out flyes all bitterneſſe and poyſon, and ſuch as lies within, not conſidering any circumſtance of time, place, perſon, truth, falſhood or any thing, but what they may doe hurt with.

4. Provoke

4. Provoke not to Revenge, to challenge the Field, to right thine owne wrongs; a baſe and unworthy thing in any Chriſtian, whoſe fortitude is patience and ſuffering, not in ſmiting and revenging; in overcoming himſelfe, rather then any other; in doing good for evill, rather then rendring evill for evill.

Object. *David* challenged *Goliab.*

Anſw. 1. By Divine inſtinct, and that is no ordinary rule.

Anſ. 2. It was approved by the King and People.

Anſ. 3. It was not in a private quarrell, but a publique Cauſe.

Anſ. 4. In an extraordinary time and occaſion, to vindicate the glory of God, and the liberty of the whole Kingdome.

5. By conſent and countenancing ſinfull actions; as *Saul*, who when *Stephen* was ſtoned, kept the Cloathes, *Acts* 7. and this was a conſent and communication.

*Numb.*16.25. All that ſtood in the Tents with *Corab*, are made Conſpirators or Miniſtrators.

Hitherto refer: 1. All participation in the Action, as the Receiver to the Thiefe, the Baud to the Harlot, the Broker to the Vſerer.

2. Silence and concealment, when a man hath a calling publike or private to reprove, but doth not; thus the Prophet that warnes not the Sinner, ſhall alſo dye for that ſin; and therefore the Miniſter muſt cry downe the ſinnes of the People, though they would wrap them in their ſins by ſilence.

The ſame concealement from ſuch as ſhould reforme.

4. Connivence and too much Indulgence when men winke and take not notice of ſin, or ſparing due correction, which is indeed the civill mercy, and greateſt hatred of evill doers; this coſt *Eli* deare.

4. By Abetting the ſin done, either by

1. Defence, when a man undertakes to juſtifie or leſſen the Sin of another; Advocates protecting wicked cauſes, cloud truth.

2. Or praiſe, or flattery when it is done, *Prov.*29.29. *He that ſaith to the wicked Thou art righteous, the People ſhall curſe him.*

Now al theſe wayes, were theſe wicked Perſons deep in this ſin, and yet would wipe off all, ſaying, what is it to us?

They counſelled it, compacted, provoked, conſented, permitted, and now abet it, and like it being done, and ſo are wrapped in the ſinne and puniſhment of it.

An Ocean cannot waſh them; and as clean as theſe Jewiſh, are the Romiſh high Prieſts and conſiſtory; they hire, they reward, they diſpence, they pardon, they abet Rebellions and high treaſons, and horrible murthers, and yet wipe their mouths with the Harlot, and it is not they.

Partake not of other mens ſins.

Vſe. Beware of communicating in other mens ſinnes, 1 *Tim.*5.22. *Epheſ.*5.11. but keep thy ſelfe pure, conſider that

Mot. 1. Thou muſt render account of thy ſelfe unto God, and thy owne burthen is heavy enough, ſo as thou haſt no need load thy ſelfe with other mens ſins; or what comfort will it be, if in walking through the corruptions of the World it appeare that we have conſented unto them?

Mot. 2. Among many wicked men and motions remember *Jacobs* reſolution, *Into their ſecret let not my Soul come*, *Gen.*49.6. and *Prov.*1.10. *My Son if Sinners intice conſent not.*

And the worthy practiſe of *Nicodemus* who ſtands up for Chriſt in the Councell which was wholly ſet againſt him, *Iob.*4.51.

Mot. 3. That before God, to run with Thieves is to be a Thief, *Pſal.* 50.18. the Actors and Conſentors are in the ſame caſe. *Agentes & conſentientes pari pœnâ puniantur.*

And it is all one whether thou beeſt foule by thy owne or others filthineſſe, thou art uncleane, and muſt run to the Laver of the Sanctuary.

Mot. 4. That God hath ordained humane ſocieties, that men by communi-

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on might be bettered, and helped out of Sinne, and not ſtrengthned in ſin.

The principall uſe of our communion being to communicate in the graces of God, in the worſhip of God, in the duties of piety and charity, to call one another to the houſe of God, to edifie one another, in provoking one another to love and good workes, to further one another towards Heaven, and every one to be furthering his own reckoning; but which of the ſweet Ordinances of God is more perverted then this, or where do men receive ſo much poyſon as in the converſe and looſe ſociety with others?

Mot. 5. That the harder this holy duty is by reaſon of the deluge of ſinne that overflows the whole Earth, and the many ſcornes and reproaches of good men, and the ſowrneſſe of the Age, if any man walke alone, and croſſe the broad way, ſo it is much more acceptable to God and honourable to thy ſelfe; for *Lot* to live holily in *Sodome*, carrieth a ſingular good commendation.

The Lord takes notice of this care in *Noah* for ſafety and preſervation, who by avoyding the deluge of Sin, eſcaped the deluge of wrath and water.

Mot 6. The want of conſcience in this duty ſetteth and holdeth all things out of frame in all eſtates of men.

All out of frame by communicating in the ſins of others.

1. The Magiſtrate may wiſh all things well, but why are not things well? is it not his fact that ſhould make them ſo? and while he doth not ſo, doe not all the evils which he ſhould hinder, come home to himſelfe? he ſweares not, worſhips not Idols, breakes not the Sabbath by Playes and diſorders, but he reforms not them that doe, and does all theſe in them.

2. What a floodgate of ſinne is ſet open by unfaithfull Miniſters, who give not warning to the wicked of their ſinnes, but entangle and wrap themſelves in all the ſins of their People, and bring all their blood upon their own heads!

Object. But I can doe no good, they are ſet upon miſchiefe, and deſpiſe the wiſdome of the Word; they turn again and rent and teare.

Sol. Is it no good to ſave thy ſelfe from ſo perverſe a generation? doſt thou thinke it ſo good that becauſe they will not come to thee, for thee to go to them? Is it no good to convince them, to ſentence them, and prepare them to the Lords righteous ſentence?

Object. But I ſhall be counted preciſe, buſie, ſtrict, and loſe the love of my People.

Sol. But not doing ſo, thou looſeſt thy faith, thou keepeſt not thy ſelfe pure, and thou loſeſt Gods love, thy owne ſoule, and thy Peoples ſoules.

3. What generall corruptions amongſt common People paſſe all bounds, while evill cuſtomes grow to ſo many lawes, wherein they ſtand in open defiance with Gods Law; not reſiſting with zeale and courage bold and hardned ſinners?

He pleaſeth himſelfe well that can ſay, I am no Adulterer, no Thiefe, no Drunkard, &c. yea but thou reſiſteſt not, reproveſt not, but conſenteſt, and before God art all theſe.

How generall and hatefull a ſin is the flattery of the neighbours in their ſins, which is a conſent to their ſinne, and an high diſpleaſure of God whilſt we are loth to diſpleaſe our friend: thou ſayeſt thou hateſt not the Miniſter, revileſt not the Preacher, ſlandereſt not thy neighbour; but thou conſenteſt to a wicked man, if he be a little thy ſuperiour, and to flatter with him, ſootheſt and applaudeſt hm, and ſo wrappeſt thy ſelfe into his ſin.

How generall a ſin is it for men being taken in, and convinced of foule ſins, to thinke themſelves excuſed, if they onely partake with other mens ſins? they may howle with Wolves, as the proverbe is, and at *Rome* live as at *Rome*; they have company, and ſome are as bad as themſelves. But all this encreaſeth ſinne and wrath, and is far from leſſening either ſin or judgement.

Thus the want of Conſcience in avoyding other mens ſins encreaſeth the meaſure of our owne ſins, and cauſeth them to ſwell to an infinite proportion: and

were a man free from all ſins of his owne, the ſinnes of others by communication were ſufficient to ſinke him into the deepeſt damnation of hell.

The more lamentable it is that no man ſaith in this, What have I done? no man takes himſelfe to be his brothers keeper. Every man thinkes it ſufficient to looke to one, and yet no man lookes well to one, that quits not himſelfe from the ſin of every one as well as his owne; and no wiſdome or watchfulneſſe can be too much to keepe our ſelves undefiled in the midſt of ſo much Pitch; as hard it is to keepe from duſt in a Flax-dreſſers ſhop, or from tanning of him that ever lives in the Sun.

See thou to it.

Theſe wicked men lay all the load upon *Judas*, as if they had ſaid, What have we to doe with thy ſin? If thou haſt ſinned, thou muſt ſuffer; but looke to thy ſelfe; it is likely thou ſhalt drinke as thou haſt brewed; but we will not make or meddle with thy ſin.

Wicked ones own not their ſins till they muſt needs 1 Sam. 15. 21.

Note 1. The wickedneſſe of theſe men; in whom we diſcerne an evident marke of graceleſſe men, namely, never to owne their owne ſins till they muſt needs, but thruſt them off upon others. *Saul* commanded the People to ſpare *Agag* and the Fat, againſt the Word of God; it was directly his own ſin, and then he layes it on the People, complaining of them to the Prophet, *I have done the commandment of the Lord, but the People ſpared the Fat.*

So theſe are as deepe as *Judas*, but they caſt all the weight on him.

Godly men, cleane contrary, will pull other mens ſins to themſelves, and lay their ſhoulders under the burthen. *David* will weepe for other mens ſins; *Jeremie* wiſheth a well in his head to weep for the peoples ſins; *Job* will ſacrifice for his Sonnes; a godly Ruler will eaſily ſay of his owne ſins, as *David*, I have ſinned, but what have theſe Sheepe done? A good man told of his ſin in the Miniſtry, will take to it; oh this is to me, this tels me of my ſelfe, and brings my ſin to my minde; he ſhames, he ſorrowes, he humbles himſelfe, bleſſeth God for his Counſell. A wicked man heares of his ſin, but what is that to him? he flyes upon the Miniſter, and layes all the burthen upon him, loads him with diſtempered ſpeeches, lyes and ſlanders, and that is all.

No comfort at laſt to miniſter to other mens ſinnes.

Note 2. How *Judas* is diſappointed; he hath done his worke, and yet is perplexed for his ſin; poore man, lookes for ſome reliefe among theſe men who had even now applauded him, and given him good lookes, good words, and wages too, for bringing on their wretched purpoſe. But now he hath ſerved their turne, he is turned off to ſhift for himſelfe;

See thou to it.

Learne in this Inſtance, what comfort it is in the concluſion, to be a ſlave and ſervant to other mens ſins.

When ſin comes to be queſtioned, thou ſhalt be left in the ſuds; then will thy Companions flinch from thee.

Thoſe that have ſhare in the pleaſure and apparant profit of the ſin, will turn all the bitterneſſe and diſcommodities off themſelves upon thee, as the juſt recompence of ſuch ſervice.

What gained *Thamar* proſtituting her ſelfe inceſtuouſly to her brother *Amnons* luſt, but to be diſpightfully and ſhamefully thurſt out of doors? ſee 2 *Sam.* 13. 15.

Vſe. Be no mans ſervant in ſin; he will in the iſſue make thee weary of his ſervice.

Vſe 2. Never truſt or leane on him for comfort that is in any league of ſinne with thee; let him be a ſeeming friend, a ſworne Brother, he is unfaithfull to God, he will be ſo to thee, he will play thee a ſlippery part in the end.

Solomon compares ſuch a friend to a *ſliding foot and broken tooth*, *Prov.* 25. 14. which are ſo far from helpe, that they are hurtfull, painfull and hindrances to walking and eating; and *Job* 6. 15. compares ſuch falſe friends to a *Brooke* or current which either in winter *overflowes* when no need is, or is frozen over; and in ſummer is *dried* up.

Learne

Learne then to contract friendſhip with ſuch as feare God; onely Religion and feare of God is the true band and ſtrong ſinewes of friendſhip.

Vſe 3. See a broad difference betweene the ſervice of God, and the ſervice of ſin and ſinners. *Judas* findes a great difference betweene his old Maſter and his new; had he had grace to have come to his old Maſter, whom he had thus betrayed, and confeſſed, and lamented his ſin, he had carried away an anſwer, if not more comfortable, ye far leſſe cutting; he was never heard turning off humble confidence ſo ſhort. Difference in the ſervice of God, and of ſin, or ſinners.

But now he ſees himſelfe among men not fearing God. *Iob* 6.14. he that is in miſery, ought to be comforted of his neighbour: but men have forſaken the feare of the Almighty.

1. God will protect his ſervants, *Pſal.* 146.14.

2. God will never be aſhamed of his ſervants, *Heb.* 11.16. nay, he that honors God, God will honour. But *Judas* ſees theſe his Maſters aſhamed of him and his buſineſſe too.

3. Gods ſervice is beſt and ſweeteſt at laſt, and he will reward bountifully a cup of cold water given in his name.

But the ſervice of ſin and ſinners brings bitterneſſe at laſt. They, when a man hath loſt his ſtrength, his liberty, his peace, his life, his ſoule in their ſervice, will ſay, *What is that to us? ſee thou to it.*

Let this breed in every man a deſire to get out of this eſtate, and much thankfulneſſe to them that are pulled out.

Queſt. How to know a man in ſervice of ſin.

Anſw. Not every one that hath ſin, is a ſervant of ſin; but his ſervants we are to whom we obey. Notes of a ſervant of ſin.

This Obedience is in
1. Yeelding to ſinfull thoughts.
2. Conſent of Will.
3. Practiſe of Life.
4. Strife for Luſt.
5. Flattery of our ſelves in Sin.
6. Abetting others.
7. Giving or taking rewards for Sinne; as here.

Matthew 27. 5. *And he caſt downe the pieces of Silver in the Temple, and departed, and went and hanged himſelfe.*

HAving ſpoken of the Contrition and Confeſſion of *Judas*; we come to the third part of his Repentance, which was his Satisfaction and reſtitution of the Money which he had taken for betraying his Maſter. The Money is called *ver.* 3. thirty pieces which *Judas* brought againe to the Prieſts and Elders.

Note. For what a baſe price Chriſt was ſold and bought, not without Gods ſpeciall Providence: For, Chriſt ſold at a baſe rate, three reaſons.

1. The Propheſie muſt be accompliſhed, *Zach.* 11.12. where Chriſt is brought reſigning his Office into the hand of that unthankfull People; and calling for his Wages; and there

1. They weigh him thirty pieces; a faire price; *Ironicè.*

2. They caſt them into the temple; ſo *Judas* here caſt it there.

3. They are bidden carry to the Potters, deſigning the uſe of that money to buy a Potters field, by the ſpirit of Prophecie particularly foretelling theſe particular paſſages in the ſelling of Chriſt; hence, *ver.* 9.10. ſaith it was thus, that the Scripture might be fulfilled ſpoken by *Jeremy* the Prophet.

Obiect. It was ſpoken not by *Jeremie*, but *Zacharie.*

Anſw. Some thinke one place of *Jeremie*, and another of *Zachary*, and *Jeremy* onely named. For *Jeremy* c. 18. hath ſuch a thing. Some that *Matthew* forget-

fully puts *Jeremy* for *Zachary*; and *Auguſt* in his third Booke *de conſenſu Evangeliſtarum* puts many excuſes of this error, but we may not put an error upon the publique Notary of Chriſt and his Church.

I thinke that either this was a prophecy of *Ieremy* delivered to us by *Zachary* his Scholler; or that the Prophet had two names, which was not unuſuall among the *Iewes*, as may be ſhewed in innumerable examples.

Joſeph a Type of Chriſt.

2. As the Prophecy, ſo the Type muſt be fulfilled; *Joſeph* in his ſelling was ſo eminent a type of Chriſt, as *Auguſt* in his Queſt. on *Geneſis* cals Chriſt *Joſephum ſpiritualem*.

1. In reſpect of his humiliation; he was envied of his Brethren, ſo was Chriſt; he was ſpoyled of his Garments by his Brethren, ſo was Chriſt; he was ſold by his Brethren, eſpecally by *Judas* his Brother; ſo was Chriſt by the *Jewes*, eſpecially by *Judas* his Diſciple; he was ſold for twenty pieces, a baſe price; ſo was Chriſt for thirty peices.

2. In reſpect of his honour and exaltation; he was beſt beloved of his Father for his vertue and grace; ſo was Chriſt the well beloved.

After his impriſonment he was advanced the Second in the Kingdome; ſo was Chriſt after he was taken from the Priſon, *Iſa.* 53. he was advanced and graced above all men and Angels.

3. Chriſt was ſold at ſo baſe a price to teſtifie his humility and voluntary abaſement; Slaves were wont to be ſold for a baſe price, and *Exod.* 21. 32. If an Oxe ſlew a Servant, he muſt be ſlaine; and the price to be paid for a Servants life by the Owner, was twenty pieces, a very ſmall ſum, elſe a poore Maſter could not pay it.

So our Lord taking the forme of a Servant, rates himſelfe at the price of the pooreſt Servant; the chiefe Treaſure of Heaven is ſold by a Traytor as the moſt contemptible Servant.

To mind us of our ſlavery under ſin.

Note. 1. This wages of unrighteouſneſſe for which Chriſt was ſold muſt put us in minde of our eſtate; we were ſold under ſinne, *Rom.* 7. 14. and the Sonne of God muſt be ſold for our ſinnes, that we might be ſet at liberty; we were Slaves and Vaſſals to Sin and Satan, and Chriſt muſt be ſold as a Slave to ſet us into the freedome of the Sonnes of God; he being the Lord of glory, was contemptible, that we might be glorious: let us thankfully acknowledge his grace, and thinke of ſome returne of Faith, Love, Repentance, and Thankfullneſſe.

Chriſt at this day eſteemed at a low rate.

Note 2. How baſe a price the World ſtill ſets upon Chriſt, as *Judas* ſets the baſeſt price on the blood which was the price of the Worlds Redemption; what is eſteemed more baſe and abject in the World, then Chriſt and his Goſpell?

1. In the whole Kingdome of Antichriſt; at how baſe a price is Chriſt ſold? remiſſion of Sins, pardons, indulgences, prayers, maſſes, Heaven it ſelfe? the Merchandiſe of the Prieſts and Judaſſites of *Rome* is baſer then this of *Judas*: the Pope (*Leo* 10.) pretending a warre with the Turke, to get an innumerable revenue, ſent into all Chriſtendome his beggarly Fryars and Prieſts with Pardons generall, and to ſave a Soule out of Purgatory to whoſoever would give ten ſhillings; this was under thirty pieces; the baſeneſſe of which offers brought into *Germany* by *Tecellius*, cauſed *Luther* firſt to oppoſe the Pardon, and then the Pope.

Note

And we hope Chriſt is comming to overthrow the Tables of theſe Moneychangers.

And his Goſpel.

2. What a baſe price do men ſet on Chriſt in his Miniſtry? which ſhews that Chriſt and his merits, his blood and ſufferings are as little regarded as of old?

Chriſt comes and craves his wages among the *Jewes*, as right reaſon, naturall equity, and all laws of God and nations proclaime that every Labourer is worthy of his wages; no ſay the wicked *Iewes*, we will pay him no wages, we promiſed

miſed him no wages; but theſe that can finde no money to pay him his wages, can find thirty pence to betray him; were it not pitty that any Chriſtian ſhould be of the *Iewes* and *Judas* his minde?

How many be there, that when the vain-glory of the world and their minds call on them, when coſtly Garments, *Nabals* feaſts like the feaſts of a King, call them, they can find pieces enough, thirty pieces, no coſt ſhall be wanting; but let the Goſpel and miniſtry call them, oh that is worth juſt nothing; let Gods Servant need them, Gods houſe, Chriſts poore members, here is not the baſe price of a Dog to be found; Chriſt and all his Officers are not worth thirty pence, ſcarce a roe of Pins.

But Chriſt our Lord hath ſanctified this baſe contempt and rejection of his Servants.

In Popery Antichriſt can command any thing, to uphold the pomp of Idolatry in beautifying their Churches, gilding and decking their Idols, enriching *Baals* Prieſts; for any ſuperſtitious device againſt Chriſts what rich offerings, and how many a thouſand pieces of money ſhall ſooner be got from a Popiſh Idolator, then thirty pieces from a Proteſtant Idolator to Chriſt and his beſt ſervices, who fals downe to his golden *Mammon* and worſhips the golden god lockt up in his heart and cheſt!

Time is comming in which they will wiſh Chriſt were more beholding unto them.

Note 3. Let us learne to eſteeme and prize Chriſt according to his due price; ſo the wiſe Merchant ſold all for the Pearle; ſo *David*, *Pſal.* 73. 25. *Whom have I in Heaven but thee, or in Earth in compariſon of thee?* Prize Chriſt according to his worth.

So did *Paul*, who eſteemed all but droſſe and dung in compariſon of Chriſt, *Phil.* 3. 7, 8.

So let us aske our ſelves, What is all the World to Chriſt? ſurely as darkeneſſe in reſpect of the Sunnes brightneſſe.

What will it advantage any to win the whole world, and loſe Chriſt? what is my wealth being a Chriſtian, but Chriſt? what is my advantage and gaine? Chriſt; what is my hope of rejoycing? Chriſt; what is my life? Chriſt; who is my wiſedome, righteouſneſſe, ſanctification and redemption? Chriſt; he is *white and ruddy*, full of innocency, full of merits, *the chiefe of ten thouſand*, the delight of Saints, the beauty and glory of the higheſt Heaven; wo worth my ſins that kept him from me, wo worth this earth that keeps me from him. Cant. 5. 10.

Thus by theſe holy breahtings after him expreſſe we our prizing of him.

Queſt. How ſhall we come to prize Chriſt? How may come to prize.

Anſw. 1. Get the eye of faith to ſee the worth of Chriſt; the wiſe Merchant prized the Pearle becauſe he ſaw the worth of it; Chriſt is this onely rich Pearl, rare is the Pearle, but one in Heaven and Earth, the knowledge of Chriſt an hidden myſtery, not obvious, full of ſecret hidden vertue as the Pearle of curing, comforting, opening blind eyes, yea quickning the dead in ſinnes and treſpaſſes.

Precious as Pearles of an eſtimable price; naked Chriſt is wealth enough; he ſupplyes all wants, and out of his fulneſſe imparts a rich grace; his very *rebukes are greater Treaſure then the Treaſures of Egypt*, Heb. 11. 26.

Anſw. 2. Labour to ſee the neceſſity of Chriſt; his name is moſt ſweet, Jeſus, how needfull a Saviour to loſt Perſons, and there is no other name to be ſaved by.

2. How neceſſary is bread, drinke, cloth, for a naturall life! ſo needfull is Chriſt for ſpiritual and eternal; the Bread and Manna from Heaven, the Water of life; a rich and glorious garment to be put on for covering and ornament, without whom is nothing but eternal Famine, miſerable thirſt, ſpiritual and ſhamefull nakedneſſe.

3. How neceſſary is light to men in darkeneſſe? how is the Sunne prized

zed of them that ſit in darkeneſſe? Chriſt is the light of the World.

What price can be ſet upon the Sunne? but Chriſt is the Sunne of righteouſneſſe, *Mal* 4.2. pure in himſelfe as the Sun, and the fountaine of light to us, as the Sun of light; for as the Moone borrows all her light from the Sun; ſo the Church from Chriſt, and *under his Wings he brings health*; that looke as the Sun coming nearer in the Spring makes the Ayre more wholeſome, and revives all the Creatures; ſo Chriſt approaching the Soule, reſtores life to the dead, and warmth and vigor to thoſe that have beene in Winter of temptation.

Mal.4.2.

3. The Relation between Chriſt and us.

Firſt, He is the Bridegroome, we the Spouſe; at what price doth a loving Spouſe rate a moſt deare, rich, and tender-hearted Husband, who loves her better then his owne life?

Secondly, he is the Head, we his Members; doth not the Member prize the Head? will it not ſave the head, though it ſelfe periſh?

Thirdly, he is the ſoule of every Chriſtian, *Pſal.*16.10. *Thou wilt not leave my ſoule in grave*: but *David* ſpake not of himſelfe, but of Chriſt, *Acts* 2.25. thou wilt not leave my ſoule and quickner in the grave; what rate doth the body ſet on the ſoul?

4. The Retaliation we owe to Chriſt: For hath he ſet ſuch a price upon us, and ſhall we under value him? when not thirty pieces nor thirty worlds could buy us, he paid the price of his own blood, which is oppoſed to *Gold, Silver, and all corruptible things* in the World. Such a price he ſet on us, as he ſet light by the glory of heaven, and his delight was to be with the Sons of Men, *Prov.*8.31. to be in earth our faithfull Shepherd, and now in heaven our Interceſſour; nay, heaven it ſelfe contents not him without us; therefore he would deſcend into earth to merit, and aſcend to heaven to prepare Manſions for us.

1 Pet.1.18.

Queſt. How ſhall I know whether I doe prize Jeſus Chriſt?

Anſw. 1. Haſt thou ſeene and felt the want of Chriſt? he onely knowes the worth, that knowes the want; hath thy heart beene as thirſty ground?

Anſw. 2. What paines haſt thou beene at for Chriſt? what coſt? haſt thou fought him as Gold? what thou getſt for nothing is worth nothing; what we prize, we will ſpare no paines, no coſt for it.

Anſw. 3. Doth any thing elſe, any thing more content thee? ſeeſt thou thy ſelfe (though as happy as earth can make thee) a moſt unhappy man without Chriſt? as a condemned Earle or Duke wanting a Pardon; it is with thee as a man ſeeking a Jewell, many other things come into his eye, but he paſſeth by them careleſly, and contents not himſelfe with any thing elſe.

Anſw. 4. Is thy care to keepe Chriſt faſt unto thee, as men lay up things they prize, and locke them ſafe, and will not part with them at any rate? art thou reſolved not to ſell Chriſt and his truth at any rate? whatſoever thou exchangeſt for him, thou valueſt more then him; holdeſt thou all things elſe loſſe and dung? Canſt thou hold Chriſt and his truth, if thou therefore forfeiteſt thy Goods, Lands, Liberties, Life and all? elſe thou prizeſt not Chriſt, if any thing in the world can divorce thee from him.

Matthew 27.5. *And when he had caſt downe the Silver.*

WE have ſpoken of the Price of Chriſts Blood, now of the bringing of it backe to the chiefe Prieſts and Elders, of whom he had received them; he brings backe the Money, to ſee if he can redeeme his Maſter againe for the ſame Money; but they would not ſell him ſo cheape as they bought him. And now he cannot purchaſe his Maſters life againe with thoſe Pieces; he will not keepe the Money, he hath enough of it; he caſts it backe upon them whether they will or no; he had it among them, and among them he will leave it; in the Temple he had it, and there he will part with it.

Note.

Note, Here was but a ſmall ſum of money, ſo ſmall a ſum as it muſt be a ſmall beaſt that is not worth it; every piece being a ſicle of the Temple, every ſicle being half an ounce, every one worth 11 *s. vi*^{d}. & the whol came to three pound fifteene ſhillings for which Chriſt was betrayed, and with which they bought a Potters field; yet now is this ſmall ſum ſo heavy as *Judas* is tired with the burthen of it, he can carry it no longer, but muſt rid himſelfe of it.

The price that Judas ſold our Saviour for was 3 l 15 s 0

Doctr. When God once awakens the conſcience, a little money ill gotten will be as heavy as *Judas* his thirty pieces, and there is a time when the ſavour of gaine will not be ſo ſweet as now it is; *Judas* fed his thoughts with the hope of the money before he had it, and pleaſed his eye with it when he had it; but now in a few hours in the ſight of the Money he ſees his hatefull ſin, the ſight of his ſin workes horror of conſcience, horror of conſcience brings in deſpaire, deſpaire cauſeth ſelfe-murther. Ill gaine in a little time; heavy to the conſcience.

This unjuſt gaine was a ſweet morſell, he will venture his beſt joynt for it, but a very little while enjoy the pleaſure or profit of his ſin; it is as a morſell of ſweet poyſon, which ſets the man on caſting till it kill him.

Reaſon. Gods word muſt be accompliſhed in due time, *Prov.*12.27. *the deceitfull man roaſts not that he takes in hunting*; as Hunters they lay ſecret Nets and traines to deceive the ſilly beaſt; as Hunters they delight and ſport themſelves in their crafts and tricks; as Hunters they take the prey, and yet often taſte not of it; nor fare never the better; the meat deceitfully taken, comes into the houſe, ſeldome into the diſh; and Goods ill gotten come into mens hands, but often not to their uſe.

The Hunter is induſtrious and intends to provide food for himſelfe and his, and by deceit takes a prey, but ſeldome brings it to roaſting, and much leſſe to eating, but if he have leave to eat it, he cannot digeſt it, he muſt vomit up his morſels againe.

And the paine and ſorrow in parting from it, a thouſand times ſurpaſſeth the pleaſure in having and enjoying it; nay, and as in our inſtance, a little morſell of unjuſt gain is as a morſel of poyſon that together with it ſelf turns out all the reſt that lies in the ſtomacke and bowels, forfeits and confiſcates their whole eſtate, and brings a curſe and ruſt upon all, even that which is better gotten; as *Ahab* for one Vineyard of *Naboth* loſt his whole Kingdome from him and his; for as by mans law he that is convicted of ſtealing two ſhillings, forfeits his whole eſtate to the King, much more in the ſtrictneſſe of Gods law.

The like word of God we have *Prov.* 20. 17. *The bread of deceit is ſweet in the mouth, but afterward his mouth ſhall be filled with gravel*; ſtolne bread unjuſtly gotten either forcibly or colourably under colour of juſtice by contract, or by colour of mercy and charity, as uſury is ſweet to the apprehenſion.

1. As bread to the huger-ſtarved; ſo neceſſary men eſteeme unlawfull gaine, they can not live or thrive without it.

2. As bread, ſo ſweet and delightfull to the taſte, *Prov.*9.17.

2. As ſweet things inſatiably deſired; ſo to a greedy appetite fulſome food is ſweet, and there is no meaſure in the deſire or purſuit of ſuch gaine.

4. As ſweet things are hardly refuſed or forſaken, ſo *Iob*20.12. here is a ſweet morſell, the wordling hides it *under his tongue*, and will not let it goe.

But what is the iſſue? ſeeme it never ſo ſweet, his mouth is filled *with Gravel*; a Metaphor from Corne ground upon a new pict Milſtone that fils the firſt meale with gret and gravell, which ſeemes good, but is unfit for nouriſhment, yea it is hurtfull both to the ſtomack and teeth.

1. By Gods juſt judgement the Deceiver himſelfe ſhall be moſt deceived and diſappointed; he looks for food, but it proves gravell; he takes it for Wheat, but it is turned to ſtones; ſo evill gotten goods ſeeme as good as the beſt, pleaſe the Party that ſeekes to enrich himſelfe, and ſeemes to inrich himſelfe as well as the beſt, but now ſees he hath ſhaken hands with deceit, and by deceiving others The deceiver here is deceived.

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is moſt deceived himſelfe;he hath gravelled himſelf;that which he thought ſweet as Honey, is turned to wormewood; he thought it as ſoft as butter,but it hath broken his Teeth.

2. So unjuſt Perſons make account of gaine,but it proves loſſe and diſadvantage;*Judas* had caſt away his Maſter for Money,now he caſts it away,and anon he caſts away himſelfe after it; did he thinke there had beene ſo great loſſe in ſo ſmall gaine,to loſe his Maſter,his Mony,his peace,his life,his Salvation and all? but it was with him as the ſilly Fiſh that ſwallowes the Bait and perceives not the hooke till all ſtrike in his entrals.

3. He makes account not onely to enrich himſelfe, but his poſterity, to eſtabliſh them on earth, but he is deceived; for the third heir laughs not in them, and the offſpring of the wicked are not ſatisfied with Bread, though themſelves ſometimes be,*Job* 27.14.

1. How juſt is it with God, that as they have brought many mens Children to beggery,ſo ſhould theirs alſo.

2. And beſides ſeeing their Children are not the juſt heirs of their Fathers having unjuſtly gotten, the Lord by ſtrange means and wayes brings their eſtates unto juſt heires,*Prov.* 23. 22. the riches of the Sinner are laid up for the juſt.

3. Yea the Lord to the greater befooling and vexation of the wicked man gives them to know before hand, that their labour, wealth and ſtate ſhall fall (not to thoſe whom they intended,but) to their greateſt Enemies; *Saul* muſt be told that the Kingdome muſt be rent from him, and given to one better then he; namely *David*, one whom of all other he hated,and often would have ſlaine.

Thus King *Abaſuerus* gave all *Hamans* houſe and ſtate to *Eſther*, and the Ring was taken from *Haman* and given to *Mordecai*; why had not *Hamans* poſterity theſe? not becauſe he had none, for he had ten Sons who were not deſtroyedof eight Moneths after their Fathers fall; but this truth muſt be fulfilled,and therefore they muſt confiſcate.

See what little profit is in ill-gotten goods.

Uſe 1. See here the proofe and profit of goods evill gotten, which in the end afford as little eaſe in having them as in parting from them.

Thou that art as buſie as *Judas* in plotting and contriving indirectly to load thy ſelfe with thicke Clay,thou filleſt thy heart, thy hands, thine eyes,ſences, yea thy houſe and cheſts with them, thou pleaſeſt thy ſelfe in the fruition of enjoying of them; but

1. Thou canſt not hold them,nor canſt be eſtabliſht by iniquity.

2. If thou wouldſt hold them,canſt thou hold peace of Conſcience with them? knoweſt thou when God will ſtrike thee with ſenſe of thy ſin?

3. When God ſhall awake thy conſcience, oh how heavy and burdenſome will a little unjuſt grace prove! all the Mountaines of the World could not have preſt the body of *Judas*,as this ſmall ſum did his conſcience.

Beware of ſuch gaines.

Uſe 2. To teach all men not to think all gaine that is gotten, nor to take in any gaine never ſo ſmall till they have well examined it, and by examination aſſured themſelves of the lawfulneſſe of it.

1. Conſider whether it be not the wages of the Divell for ſome ſins; and if it be, ſee, 1. Thou no ſooner takeſt it,but art taken with it.

2. Shalt finde as little helpe and comfort of it in the concluſion, as *Judas* did in this mony.

1. A time comes wherein thou ſhalt be as weary of it as ever *Judas* was, and ſhalt caſt it away more willingly then ever thou gladly receivedſt it, and yet perhaps thy ſelfe be caſt away for it. Behold here a great man and Diſciple moyling himſelfe in the Divels Birdlime, and the more he ſtruggles the further he is from eaſe or liberty. If thou ſayeſt,thy gifts,thy ſtrength is greater, thou art deceived, and therefore be thou the more watchfull.

2. Conſider Gods Commandement,1 *Theſ.*4.6. *Let no man oppreſſe or defraud his Brother in any thing, for God is the avenger of all ſuch things*: and that the eye of God ſees

ſees all, his eare heares all, his hand writes up all; you cannot ſo faſt booke up your ſins of this nature, but they are as deepe written in the booke of thy owne Conſcience, and of Gods Judgments.

3. That whatſoever thou haſt got by oathes and ſwearing, true or falſe (the ordinary pillar of injuſtice) muſt lye ſo much the more heavie on thy ſoule, as thou haſt called God, who is the Revenger, to be a witneſſe of thy wickedneſſe.

Object. Oh but I cannot be beleeved if I ſweare not.

Anſw. But then much leſſe of every wiſe man, who knows that he that ſticks not to wrong God, will make no bones to wrong man.

The like of that gaine by Lying, and trading in lyes againſt knowledge and conſcience, by dayes, yeares and the whole life, calling evill good, ſo ordinary as he is thought a dull Chapman that hath not learned this trade.

Object. I muſt doe as the moſt in my trade, or I cannot live?

Sol. 1. So moſt goe the broad way; 2. The way of God is the onely way to live well.

Object. But I muſt riſe to ſuch an Eſtate, my Charge cals for it.

Sol. 1. So to riſe is to fall into the curſe of God.

2. In meane time thou feedeſt upon Bread of deceit, as a man drinks a draught of ſweet poyſon, and ſo lies in the duſt together.

Object. But God is mercifull, and I meane to repent.

Anſw. 1. What hope hath he to be ſaved, that will leape into the Sea?

Anſ. 2. God is mercifull, but to veſſels of mercy, not thoſe that ſucke in ſin as water; mercy is with him to be feared.

Anſ. 3. God will know him well to whom he gives Repentance; but thou treaſureſt more wrath, more ſtroakes, and faſtneſt that nayle daily; and wilt put out the fire by adding fewell.

Anſw. 4: Never wiſh the end with *Balaam*, if thou bawkeſt the way and meanes.

Means to containe our ſelves in allowed gains.

Uſe 3. Let Chriſtians frame themſelves to Gods Counſell, and beware of taking that from others, which will turne to no good to themſelves; and walke by theſe Rules:

1. Deny our ſelves, and croſſe our over-eager deſires, ſuſpecting ſweet things, becauſe there are ſweet poyſons; and if all were Honey, it were not good to eate too much, *Pro.*25.27.

2. Bound thy heart within limits of Religion, which will make thee live by Faith; account godlineſſe the greateſt gaine, and make God thy portion, who onely is abſolute ſweetneſſe without mixture, and in whom onely is ſatiety.

3. Eſteeme thy ſelfe richer by inward graces then outward goods; ſuch as are ſaving knowledge, precious faith, hope, patience, &c. ſo ſhalt thou ſeeke eſpecially to be rich in God; and thy converſation ſhall be without covetouſneſſe; or if thou coveteſt, it ſhall be certaine riches, not uncertaine; and ſuch riches as the Lord addeth no ſorrow unto.

4. Be ſure thy heart rejoyce not in any portion which God gives not; deſire not any for which thou mayeſt not crave bleſſing and return praiſe; eſteem none further then beſtowed by the Lords hand, as a teſtimony of his love, and an earneſt of more excellent treaſures.

5. Meaſure not thy wealth by the bulke, but by the bleſſing, which makes a ſmall thing to the righteous better then great riches to the wicked and mighty; *Pſal.*37.16. you ſhall ſee a godly poore man of a meane eſtate, richer in earthly ſubſtance then many mighty; for he hath enough, he hath contentation, and God makes his little to ſerve all needfull uſes for himſelfe and his; he would not change his eſtate with the richeſt wicked man.

Ye have this man more rich in good workes then they, more rich in ſpiritual graces then they, more rich in glory reſerved in heaven for him. Here is a rich

man indeed, whose Estate is not great, but precious; much treasure is in his house, of much price, use and comfort, though not much in bulke.

Matthew 27. 5. *And when he had cast downe the Silver peeces.*]

Restitution to be made of goods ill gotten.

Doctr. OF *Judas* Learne hence; That it is not lawfull to keepe that which is unlawfully gotten: there must be restitution of that which is unjustly taken away, *Numb.*5.7. when a man shall trespasse, he must confesse his sin, and *restore the damage* to the principall, and put a fift part more to it, and pay it either to the man, if he be living, or to the kinsman, if there be any, or to the Lord for the Priests use.

Exod. 22.1,2,3,&c. the Lord makes many strait Lawes for Restitution of things stolne, of hurts and damages, of things betrusted, things lent. *Rom.*13.7. *Render to every man his due,* ἀπόδοτε πᾶσι τὰς ὀφειλάς Example of *Samuel*; *Whose Oxe or Asse have I taken? and whom have I defrauded or oppressed? of whose hand have I received a bribe that I may restore it?* 1 *Sam.*12.3. and of *Zacheus*, *Luke* 19.8. who testified his repentance by restitution, *Behold Lord, halfe my goods I give to the poore, and if I have taken away any thing from any man by false accusation, I restore him fourefold.* Here consider,

1. What is Restitution.
2. Who must Restore.
3. When we must Restore.
4. Why we must Restore.

What Restitution is.

First, Restitution is an Act of Justice, whereby we returne that which we have wrongfully with-holden.

1. I say it an Act of Justice; for commutative Justice requires that every man have his due from every man.

2. Restitution belongs to Satisfaction, and is not arbitrary, but necessary; for he that hath offended, must of necessity satisfie.

3. If it be a sin of Injustice to take away another Mans goods, it must needs be so also to detaine and not restore them.

Secondly, I say, it is a just returning of that which is unjustly held. I say not whatsoever a man hath unjustly gotten or taken, but unjustly holdeth; for there is as great injustice in holding from men their due, as in wringing things unjustly out of their hands; and the Law of Restitution reacheth this as well as the other.

For as there are Civill Debts, of tribute to Magistrates, and of Monies to Neighbours borrowed and contracted; which every man that hath but common honesty will take care to pay, and will give himselfe no quiet till Books and Bils be crost and cancelled.

So their naturall dues and debts, by reason of the obligation and bond betweene persons relative in the Family, Husband and Wife, Parents and Children; in the Commonwealth, Magistrate and Subject; and in the Church betweene Minister and People; all which are Debtors one to another; and to with-hold the dues one from another, is to sin against nature it selfe. Shall an Husband rob his Wife, or she him without restitution? shall the Father the Childe, or contrary? shall the Minister with-hold the due labour from the People? to whom he is a debtor, as *Paul* to the *Romans*, *Rom.*14. Shall the People with-hold the wages due by his labour, and not hold themselves bound by the Law of restitution, upon a pretence they promised nothing? for were there no law of God, that commands the mouth of the Oxe not to be musled, were there no law of Christ that saith, The workman is worthy of his wages; the law of nature makes thee a debtor, and then the law of God bindes thee to restitution of that thou unjustly with-holdest.

Who must restore.

Qu. Who must restore?

Ans. Whosoever detaineth any thing from the right owner, *Gen.*20.7. when *Abimelech*

Abimelech had taken *Abrahams* Wife, he is commanded to restore her againe to him, whose by right she was. Justice divine and humane requires that every wife be returned to her owne husband, every Servant to his owne Master.

Why keepest thou away another man Servant, or another mans Goods, which are his Servants?

More particularly; 1. These that have robbed by borrowing and not making due payment of Debts, are bound to restitution; for the very light of nature so abhorred careless Debtors, that they made a law to cut them in pieces, and satisfie every creditor with a quarter; and well were it that (if not this law were revived against those that rob by borrowing and wilfull breaking, who breaking colourably into mens estates deserve death, as well as breakers to their houses, yet) that a milder law were executed on them in force among the *Jewes*, that themselves, their Wives and Children, should be sold and become Slaves in perpetuall chaines and service to satisfie their Creditors; a manifest note of a wicked man, *he borrowes and payes not againe*, *Psal.*37.21. not a penny such a one holdeth is his owne, but as a Thiefe he lives by taking other mens purses till full restitution be made, whether the Creditor be contented or no, if ever he be able. 2 King 4.1.

2. He that hath robbed his Brother of his good name, which is more precious then his estate, and hath raised a false report of him; he that hath cast out slanders and lyes against his neighbour or pastor, ought to confesse his fault, and restore his good name to the uttermost of his power; and if this be not sufficient to repaire it, he ought otherwise to make amends and satisfaction; is he bound to restore 12 d. of my money held unjustly, and make no restitution of my name, the wound of which cannot be healed without a scar?

The Lord so hates this injustice as in his law he decreed that those that so slander another, should undergoe the punishment which such a fault deserved, *Deut.* 19. 19. *ye shall do to him as he thought to doe to another*; and what can be more just, that he that digs a pit for his Neighbour, should fall into it himselfe? he that seekes to take away another mans credit or life by a lye, ought to lose his life and credit for his lye; and Gods law shall stand in force upon every one that doth not by repentance and restitution prevent it.

3. Those must restore, that have robbed the poor either positively or negatively; the former are they that fill their houses with spoyles of the needy, *Isa.*3. 14. take advantages of poore mens necessity, oppressors, Usurers, Receivers of bribes, and all that live in an unlawfull calling, or by the abuse of a lawfull, *Micah* 6. 10. *Are not treasures of wickednesse in the Houses of the wicked?* thousands and ten thousands, every pound worse got then others, and never a whit their owne; but if every bird had his feather, how naked would they be left? how would their thousands shrinke into hundreds, and those waste perhaps into lesse then nothing?

2. Those have *negatively* robbed the poore, that have denied their Almes, and withheld their due from them. Mat. 5. 42. *Give to him that asketh.* Lev.25.35. *If thy Brother be poore or of a trembling hand, thou shalt relieve him.* Luke 12. 41. *give almes of all.*

The rich man robbed not *Lazarus*, spoyled him not of Meat, Drinke, Cloth, but gave him not crumbs, and therefore cast into Hell.

And in the day of judgement they shall be rejected, that gave not of their own, that clothed not, fed not, visited not Christ in his Members; whatsoever thou shalt withhold from the mercifull relieve of the poore on just occasions offered, is not thine, but must be restored.

4. The Sacrilegious Thiefe that devours holy things, that robs the Church of that which Gods law and man makes her due, and defrauds the Minister of a competent and comfortable portion, he is bound to restitution of all he hath robbed, *Pro.*20.25, *It is a snare for a man to devour holy things.* Mat.10.10. *The Labourer*

is worthy of his Wages, not a benevolence, a gift, but not a free gift as an Almes is; for subsidies to Princes is a gift, but not a free gift; for the Subject receives protection; so a competent maintenance for a Preacher is a gift, but not a free gift; for People receive instruction, for which they owe *not only their money, but even themselves*, *Phil.* 18. even all he had, or was; May not he be branded for an unthankfull Person to all posterities that shall suffer him to starve that hath fed him? was it not an hatefull ingratitude that *Pharaoh* and the *Egyptians* should forget *Joseph*, so great a benefactor to the whole Land, that provided so much Corne for the Famine, and saved so many lives of so many thousands?

Oh unthankfull man that spoyleſt him who is a meanes to ransome thee out of perpetuall prison, to rescue the from the Spoyler, to pull thee out of the fire of Hell, to save thy life, nay thy Soule from death! assuredly this crying sin will not be stilled till Gods just judgement fall on thy selfe and substance, unlesse repentance and restitution prevent it. *For the hire of the Labourers which have reaped your fields, of you kept backe by fraud, crieth, and the cries of them that reaped, are entred into the eares of the Lord of Hosts*, *James* 5.4.

When we must restore.

Quest. When must a man restore?

Answ. When must a man repent, and that is presently; for he hath never repented, that hath never restored if he were able; *pœnitentia non agitur, sed fingitur. Aug.*

2. God loves a cheerfull Giver and a cheerefull Restorer; now delay in any good duty argues an unwilling mind, and sheweth an irresolution to doe it.

3. The Commandement is to doe it *to day* before to morrow, *Deut.* 24.13. give the hire *before the Sun goe downe.*

And thou maist be cut off ere to morrow, or thy means may take them to their wings, and leave thee unable to restore.

And suppose thou restore something at death, it is not thankworthy to part with that thou canst not hold; thy ill gotten Goods then leave thee, and not thou them.

Why we must restore.

4. Why must a man restore?

1. The law of Nature binds to it, laid downe by *Zophar*, *Job.* 20 18. *He shall restore that he hath taken, and devour no more; according to his substance shall be his exchange, and he shall enjoy it no more*; a man must not now thinke it enough to devour no more, not to oppresse nor doe unjustly hereafter, but he must restore that which he hath wickedly gotten in time past, he must not enjoy it any more.

Judas assuredly would never have medled more with such money; but that must not serve; he must be rid of this.

2. No restitution, no repentance; a repentance without restitution is behind *Judas* his repentance, to keepe what is stoln or robbed, or to continue the Theft; how repents he that continues the Sin?

3. No restitution, no remission of Sin, no promise of Pardon, no hope of mercy. Dan. 4.24. *Let my Councell be acceptable, breake off thy sinnes by mercy, and let there be an healing of the error*; if there be no healing of the error, there is no breaking off of sin.

4. No restitution, no salvation; he that is in case to make a *strait* restitution, and doth not, is not in the path of life; this is the condition, *Ezek.* 33.15. *If the wicked give againe that he hath robbed, he shall surely live and not dye; and therefore è contrario* restore not and thou dyest.

5. No restitution, no acceptance of person or dutie, of piety or charity, *Isay* 58.6,7. *Is this the Fast, &c. or rather that ye loose every band of wickednesse; and then call and I will answer; Then cry, and he shall say, here am I.* This poysons all prayers, duties, sacrifices: therefore, *Mat.* 5. 24. *If any man have ought against thee, leave thy gift*; nay, actions of Charity without Restitution are hatefull. A Man seemes devout at his death, makes shew of Repentance, makes his Will, commits his Soule into the hands of God, his ill gotten Goods into the hands of his Heires

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and Children, alwayes provided he will make ſome ſhew of Reſtitution, ſomething of his ill gotten Goods he will give to the Poore or Miniſter for Charitable uſes: but all this is no Repentance, no hopefull death, when men give Legacies of none of their owne, are liberall of other mens goods, which ſhould have been returned to the right owners.

God hates Sacrifice it ſelfe, and Mercy it ſelfe, if rapine, *Chryſoſt.*

True converſion would count all lawfull gaine loſſe for Chriſt, and much leſſe all unlawfull.

Uſe. To conclude this Point, Remember *Nehemiahs* concluſion, *Neh.*5.13. calling the *Jewes* to reſtore that they had oppreſſed and remit their Uſuries; they tell him they will; ſo he ſhooke his lap (which was a Ceremony in the forme of publique execration) and ſaid, *even ſo let God ſhake his labours; and all the People ſaid Amen, and praiſed the Lord*: and the People did according to this Promiſe; and happy were it if now we that heare it, would doe it accordingly, before we be ſhaken out of all and emptyed, as *Judas* was; and if *Judas* reſtored and was damned, how can he be ſaved that reſtores not?

Matthew 27. 5. *And when he had caſt downe the Silver-pieces.*]

WEE have ſpoken of the *Parts* of *Judas* his Repentance; now of the *Unprofitableneſſe*; for it was unfruitfull and uncomfortable; and after all, he goes and hangs himſelfe. A Man may goe through all the parts of Popiſh Repentance, as *Judas* did, and yet goe away and deſperately deſtroy himſelfe. How Judas his repentance was unprofitable.

Queſt. How comes ſo much and ſo many acts of Repentance to be unprofitable?

Anſw. 1. His Contrition was without hope, it was exceſſive and deſperate. The pricke and gaſh of his Conſcience hath fetched blood in his Soule; and now he cannot apply Chriſts blood to cure it, but as a wound ſtill bleeding and cannot be ſtanched, is mortall, ſo this wound of Conſcience bleeds to death.

2. His Confeſſion, as it was not to the party offended, ſo it was without Faith; the very manner of Confeſſion ſheweth, that he deſpaires of pardon; he ſaith, *I have betrayed innocent blood*; why ſaith he not, I have betrayed my deare Lord and Maſter, or the Son of God, the Saviour of the world; he knew him ſo to be, he had Preached him ſo to be, ſurely had he Beleeved, he would have ſaid ſo; but he did not beleeve in him from the beginning, *John* 6.64.

3. His Reſtitution was unprofitable, not done freely out of duty to God, but out of horror of Conſcience; to ſee if he could by caſting get eaſe, but this did but encreaſe his torment. It is not enough to Remiſſion of ſins, to lament, confeſſe, and reſtore what is ill gotten, unleſſe thou come with prayers, teares, faith and freeneſſe to Chriſt, to implore pardon, which *Judas* did not; for as a ſicke body cannot be made whole by acknowledging the diſeaſe, and groaning, and crying out of paine, and confeſſing how it tooke him, how it is with him, unleſſe he come to the Phyſitian and take his directions, ſo is it in the ſoules ſickneſſe.

4. All the Worke was unprofitable, becauſe he tooke not himſelfe in time; for as a wound in the body not taken in time feſters and kils, ſo this wound of Conſcience: time was when Chriſt warned and admoniſhed him, but he ſlipped and ſlighted all ſuch warnings, and now the diſeaſe is run ſo farre as it is incurable; he hath loſt his tyde, and ſlipped his day, the doore of grace is now ſhut.

Note 1. There is a Repentance to be *Repented of*, 2 *Cor.*7.10. and that is, when the ſorrow is not godly ſorrow, when the ſorrow neither comes from God, nor goes to God; as *Judas* his ſorrow was no worke of the Spirit, nor drove him to God, but from God, being faithleſſe.

Que. How ſhall I know whether my ſorrow for ſin be godly ſorrow.

Anſw. 1.

Anſw. 1. If it ſtirres the heart to ſeeke reconciliation with God in Chriſt, and get a cover by Chriſts righteouſneſſe. Thus in the prodigall Sonne, his ſorrow makes him goe to his Father with teares in his eyes, and confeſſion in his mouth; *Father, I have ſinned.*

2. If it forget not Conſolation, *Heb.*12. 5. godly ſorrow muſt not ſwallow us up, nor drown all our joy, nor extinguiſh our hope, but that after darkneſſe we ſhall ſee light.

Object. But I am guilty; and how can the guilty Fellon abide the ſight of the Judge, ready to pronounce ſentence on him?

Anſw. If the Judge be his Father; to which purpoſe we muſt behold the face of God, not in the Law (for that glaſſe preſents him as a rigorous Judge) but in the Goſpell, and that propounds him a Father appeaſed in Chriſt. It is no marvaile if *Adam* after his fall could not abide the preſence of God, but hid himſelfe among the trees of the Garden; for all this while Chriſt in the Goſpell was not revealed unto him.

Object. But I am as unworthy as *Judas*, to come neere the Lord; who have increaſed his wrath every day.

Anſw. If thou wert worthy in thy ſelfe, what need of Chriſt? but all thy worthineſſe is a ſence of thy owne unworthineſſe, and an apprehenſion of a worthineſſe in Chriſt; *Judas* was not worthy in himſelf, nor apprehended Chriſts worthineſſe, but rejected it.

Object. But my ſins are every way as damnable as his, that I cannot expect mercy.

Anſw. But remember, 1. that where ſin abounds in ſence of it, grace abounds more.

2. In forgiveneſſe of many and great ſins God hath great honour of a rich mercie.

3. Gods gratious inclination, who delights not in the death of a ſinner, but is much in pardoning, and delights in it as his proper worke.

4. Was not *Peters* ſin a great ſin, of many great ſins? was not *Pauls? I was an oppreſſor, a blaſphemer, a perſecutor, yet God had mercy on me*, to be an enſample to others: are thy ſins greater?

Object. Yea, for he ſinned of ignorance, but I againſt my knowledge, againſt the light of my minde, againſt the voyce of God, the motions of the Spirit, and againſt the cryes of my owne conſcience; can this be pardoned?

Anſw. Peters was againſt many warnings, not out of ignorance.

1 John 1.7. 2. The blood of Chriſt *cleanſeth from all ſinne*; doth he mean onely ſins of ignorance, and not of knowledge? *all ſin*, excludes none. Inſtead therefore of reaſoning with thy owne diſtruſtfull and diſpairing heart, come and reaſon with God, and doe but waſh and cleanſe thy ſelfe by repentance; *If thy ſins were as red as crimſon* they ſhould be white as ſnow, *Iſay* 1.18. Let them be never ſo great, onely repentance can make them leſſe; beware of *Judas* his repentance who thought his diſeaſe exceeded the skill of the heavenly Phyſitian; the greateſt ſin is not to repent of ſin.

Note 2. Unſeaſonable Repentance is an unprofitable Repentance: For,

Unſeaſonable Repentance unprofitable. *Reaſ.* 1. 1. There is a day of Grace, a ſeaſon of Repentance; and Chriſt mourned that *Jeruſalem* knew not her day of viſitation; for floods of ſorrow too late are unprofitable; Phyſick is unſeaſonable to a dead man.

2. As in nature ſo in grace, every thing is beautifull in the ſeaſon; there is a Seed-time, which if it be ſlipped, let a man ſow infinite Seed, he can looke for no Harveſt or Fruit; ſo there is a ſeaſon in Grace, a Seed-time that muſt not be ſlipped.

3. As in the body, ſo in the ſoule, a diſeaſe or ſore may run ſo farre, as all cure comes too late, and all remedies are unprofitable; ſo when the ſinner rejects the cure of Gods appointing, and inſtead of applying the Plaiſter of Chriſts

Christs blood, he doth enlarge and widen the wound every day.

4. In every thing experience teacheth how the best things unseasonable prove unprofitable; all Fruits are sowr and bitter which are not ripe and in their season, or past their season.

The Rain is very profitable if seasonable, and the Snow in winter; but nothing more hurtfull then an unseasonable Raine, or the Snow in Harvest. What is more powerfull then Fasting and Prayer for diverting Gods displeasure from a State or People? especially if they be performed by men in favour and request with Christ: but these may be unseasonable and fruitlesse, as *Jer.*15.1. *If Moses and Samuel stood before me, &c.* And *Ezech.*14.14. *If Noah, Daniel and Job stood before me for this People, I would destroy Man and Beast, they should save but their owne soules.*

Use. Let Grace teach us to know our season of Repentance.

Quest. What is that season? Take the present time for Repentance.

Answ. Thy season is now the present day. God cals *Adam* to Repent in the coole of the said day. Let not the Sun set upon thy sin: For,

Motive 1. Now thou hast a checke of Conscience, a pricking of heart, a motion of the Spirit seeking entrance; now reject it not, quench it not, conteme it not, while the heart is broken, the sacrifice seasonable, *Acts* 2.37. *when they were pricked in their hearts, &c.*

2. Now thou hast the help of the word, admonishing, reproving, perswading, woing thee to repentance; in this now Christ stands at the doore and knocks, now open unto him, send him not away in displeasure; he the party offended seekes to thee the offender, who shouldst seeke to him. He now as the good *Samaritan* pitties thee lying bleeding and wounded, and wilt not thou pitty thy selfe?

3. This now is thy day; oh that thou wouldest in this thy day know the season, it is thy life time; to morrow perhaps will not be thy day, and if thy day be shut in with the night, no other day can be expected, but an everlasting night.

Object. I hope I may repent any day of my life, or at the hour of death?

Sol. In respect of *Possibility* of Repentance any day of life may be the day; but in respect of necessity of the duty, the present day is the time; and slip this, thou failest in duty. *To day if be heare his voice, Heb.*3.

2. Thou that makest account to repent the twelfth houre, how knowest thou that thou shalt come to the twelfth houre? what if thy sunne fall at noone day? or what assurance of the soundnesse of thy Repentance, which in likelihood is forced, not free, out of feare, not out of love, and so rejected?

God now seekes thee, repentance seekes thee, but thou wilt not now be found, but thou wilt seek both at death; what now if neither of them wil then be found? thou wilt not seeke the Lord while he may be found; it is just that when thou seekest he be not found, *Pro.*1.24. *Because I called and ye would not answer, you shall call, but I will not answer.*

Againe, suppose thou hadst God to command, time to command, hast thou grace at command? comes it with a wet finger? art thou sure to finde Repentance? *Esau* found it not.

Oh what a lamentable folly is it, to lay so great a businesse upon so great hazard, and delay to make sure worke of the greatest businesse of thy whole life?

4. Thou that wilt seeke God at death, why dost thou not esteeme every day thy dying day? hast thou any lease of thy life? Why dost thou thinke it too soone to day, which may be too late to morrow?

Is this the use of numbring thy dayes, to apply thy heart to folly still? what if this night they take away thy Soule, when thy thoughts are contriving for many yeares?

Motives to seasonable Repentance.

Mot. 1. In matter of Life and Death, who can be too quicke and carefull? Delay not.

Consider the danger of delay in every thing; but here more dangerous, as the letting

letting of a mortal wound goe on without remedy; yet in this caſe he that is loth to feele the ſmart ſhall never find cure; beſides, it gives the fat of the Sacrifice to the Divell and ſinne, that is, the ſtrength and beſt of his life, and with *Cain* offers to God the worſt, an old broken, maimed ſacrifice, with God cannot accept.

2. A ſin of a fearfull eſtate when God curſeth to a man the meanes of reformation. Heb. 6. 8. *Earth drinking the raine, but bringing thornes and bryars, is neer a curſe*; ſo when God affords means to to waken the conſcience, and yet conſcience ceaſeth her office, ſuffers a man to harden his heart, and ſhuffle out of one ſin into another, as *Balaam* out of one way into another, and to follow ſin remorſleſly, this is a note of a man neer deſtruction.

See it in *Judas*, what meanes of reformation were loſt upon him, becauſe himſelfe the loſt Son of perdition? the ſons of *Ely* would not heare their Father calling them to reformation, becauſe God would deſtroy them; ſo ſuch as will not heare the voyce of their ſpiritual Fathers; why doe they not? but becauſe God will deſtroy them.

Object. I am in good ſtate, credit wealth, and feare no misfortune; nay, God loves me, elſe he would not bleſſe me as he doth.

Anſw 1. God forbeares outward plagues, but gives thee up to luſts of prophaneſſe, ſcorninng goodneſſe, hardneſſe of heart, and reſiſting meanes of grace, and doth God now love thee? are not theſe misfortunes enough? better all the external plagues of *Egypt* befell thee then theſe; doth ſin live in thee? God loves thee not.

2. Gods patience and forbearance argues Gods goodneſſe, not mans innocency; for he is patient to Veſſels of wrath, and to thoſe who *treaſure up wrath for themſelves*, *Rom.* 2. 5.

3. Gods forbearance is the exerciſe of his mercy, not the aboliſhing of his juſtice; nay, makes way to juſt revenge when mercy is ſhewed to the wicked, but he will not repent. *Iſa.* 26.

4. For all thy outward proſperity thy impenitency argues thee under death, under wrath, out of the covenant of mercy, the firſt clauſe of which is to *take away the ſtony heart, and give one of fleſh.* Ezek. 11. 19.

3. Conſider thou that art every day neere death and judgement, and art in the way to dye either ſenſleſſe or deſperate; and what madneſſe now to defer thy repentance? ſeeing by continuance in ſin thou weakneſt thy ſelfe, and addeſt ſtrength to Satans power and fury; what madneſſe to heap up coals of fire to burne thy ſelfe in Hell, as if a condemned perſon ſhould be adjudged to carry every day a fagot to his owne burning; ſo doeſt thou by adding ſin, treaſure wrath; art thou going to the Bar before the Judge? thou ſhouldeſt ſeeke to the Judge, and make him thy friend, but thou provokeſt him, and art as one that cutteth a purſe in the Aſſizes in the face of the Judge; as a felon going to execution cuts a purſe in the way, every one will ſay hanging is too good for him; yet this is thy caſe going to the execution, but ſo far from repenting that thou practiſeſt in the way; Oh therefore this day awaken thy Soule to ſeeke after God, and delay no longer.

Mat. 25. 5. *He departed and went and hanged himſelfe.*]

WE have ſpoken of *Judas* his internal wages for his work, the horror of conſcience bewrayed in all the parts of a deſperate and unprofitable repentance; now we come to his external wages which he had dayly demerited; when he ſaw they would not help him, hopeleſſe of any comfort from men, or in himſelfe, he goes away and hangs himſelfe.

Judas his great ſinfulneſſe.

A dreadfull inſtance; in *Judas* his former ſin were many ſins.

1. Himſelfe was a Diſciple, above three yeares converſed with Chriſt familiarily

liarly, and heard his fugred Sermons, admonitions, counſels, had heard his terrible threatnings againſt that man by whom the Son of man ſhould be betrayed, had ſeene the ſanctity of his life, the power of his life, the power of his miracles, the truth of his predictions, all which added to his ſin.

2. The Perſon betrayed was the Son of God, and his owne Maſter.

3. The time, immediatly after the Sacrament.

5. The place, the Garden where his Maſter had often taught and prayed with them.

5. The manner, with a kiſſe and flattery.

6. The end, to gaine a triſſle of thirty pieces of Silver; but this was added above all that he hanged himſelfe.

See here what number of Sins are complicated in this one.

Specially in hanging himſelfe.

1. He manifeſts his utter defyance of all mercy, and that his repentance was but *Caſſa pœnitentia* (as *Ambroſe* cals it) fruitleſſe and vaine, becauſe his faith overcame not the terrors of conſcience, but left in him deſpaire.

2. This ſin cut him off from all opportunity of Repentance, and all not onely hope, but ſeeking of mercy.

3. This ſin was againſt the law of God written, *Thou ſhalt not kill* another, and much leſſe thy ſelfe, as *Auguſt.* and *Chryſoſt.* infer.

4. It was againſt the very law of nature, for *no man hates his owne fleſh*; naturall inſtinct commands the preſervation of it ſelfe; but here is one given up to a reprobate ſenſe, and paſt all naturall affections; nature forbids to kill another mans Servant (*Plato* in *Phæd.*) as every man is; it was injurious to mankind, to all civill lawes, to the Commonwealth. Eph. 5.

5. Againſt the ſpecial gift of God as life is, and ought not to be profuſed or effuſed without conſent of the Giver, who will ſpecially require it of every mans hands; and no Souldier muſt run out of the campe at his pleaſure without commiſſion from his Generall.

6. *Judas* had before betrayed an innocent, and now ſlayes himſelfe a wicked man, and there is the height of his wickedneſſe; and whereas he was before guilty of the blood of Chriſt, he is now guilty both of Chriſts blood and his owne, al which fearful aggravations may make us conceive of that ſeeming harſh ſpeech of *Jerom* in *Pſal.* 108. *magis offendit dominum quod ſe ſuſpendit, quam quid dominum prodidit.*

But let us looke a little upon a little upon the kind of death, and ſee the hateſulneſſe of it: for beſides that it was ſelfe murder, where in Satan a man-ſlayer from the beginning is the chiefe Actor and Mover.

2. It was a baſe and remarkeable death, the hanging of himſelfe as it is deſcribed, *Act.* 1. 18. when he had throwne downe himſelfe headlong, he burſt aſunder in the midſt, and all his bowels guſhed out; an extraordinary death; for the juſtice of God often followes extraordinary Sinners with extraordinary deaths; as *Corah, Dathan, Numb.* 16. *If theſe men dye the common death of all men &c.* and ſo *Abſalon, Achitophel,* 2 *Sam.* 12. 9.

3. It was a proportionall death to his ſin; the Divell had ſnared him in the ſin of covetouſneſſe which is his halter by which he hangs and choaks covetous men; and now that the puniſhment might be like his ſinne, he helps to hang him in another halter; the former choaked his conſcience, this choaks his throat.

2. He had betrayed God and man, and now as unworthy of any communion with God or man, he hangs betweene Heaven and Earth; he that made himſelfe by his ſin hateſull to Heaven and Earth, hangs betweene both as caſt out of both.

3. That throat that uttred the voice of treaſon againſt his Lord, is now knit together & ſtifled with the halter; thoſe bowels which had conceived that treaſonable practice againſt his Maſter, now guſh out, and he is now without bowels that in his life time was without bowels and compaſſion toward his deare and innocent

Maſter; thoſe hands that had beene inſtruments of delivering his Maſter to death, muſt now deliver and betray himſelfe to a ſhamefull death; and if no hand but a Diſciples be ſtretched out againſt his Lord, no other hand but his owne ſhall be ſtretched out againſt himſelfe.

The wickeds deſtruction is of himſelfe.

Note. 1. In that it was ſelfe murder, the wicked mans deſtruction is of himſelfe, *Hoſ.* 13.9. he needs no Executioner.

Saul needs no Sword but his owne to fall upon, nor *Achitophel.*

Indeed all Gods creatures are armed againſt a ſinner to take their Lords part; and if they were not, yet ſhall the Sinner arme himſelfe againſt himſelfe, rather then the Lords juſt judgement ſhall not be executed.

Here was none now to revenge *Judas* his ſinne, for the Governers and Rulers rewarded it; but *Judas* ſhall doe it himſelfe to make his judgement more fearfull; for the Malefactor and Executioner here are the ſame.

Selfe-murder horribly ſinful

Note 2. The fearfulneſſe of this ſin of ſelfe-murder; what ever the cauſe may be aſſigned, the ſin is both impious and unnaturall.

Cauſes of it.

1. Some out of horror of conſcience and deſperate griefe for ſin, not apprehending Gods mercy in Chriſt, as *Judas* here, whoſe caſe is here irrecoverable.

2. Some for vaine-glory to keepe or preſerve their reputation, as *Auguſt.* writes of the mad Donatiſts and many Hereticks; and many blinded and traiterous *Papiſts* are prodigal of their lives to maintaine their Idolatry, Ambitious of the title of the Popes Martyrs.

3. Some of impatience of ſome outward calamity, for preſent feare of loſſe, or fayling ſome expected hopes, or for greivous ſenſe of dayly paines, as one of whom *Plinie* writes to avoyd a lingring ſickneſſe famiſhed himſelfe; but this is to leape out of the Pan into the flame, and for the avoyding of a temporall calamity to run into an eternall, as *Judas* here ended not his paine but begun it.

4. Some to avoyd the ſin of others, as *Lucretia* of *Rome* to avoyd the luſt and rage of *Tarquinius Junior* ſlew her ſelfe with a Sword not conceiving that though there might be two in the ſinne, yet there was but one Adulterer; and others to avoyd the violence of Souldiers in that kind caſt themſelves into the River, as *Auguſt. de civit. lib.* 1. *cap.* 26. but their eſtate is fearfull, for in avoyding the ſin of others, they fall upon a more grievous ſin of their owne.

5. Some out of deſire of another life have made themſelves away, as *Auguſt.* writes of *Cleombrotus* who having read *Plato de immortalitate animæ*, preſently to attaine it caſt himſelfe off a Wall, and ſlew himſelfe.

No cauſe juſtifiible.

But whatſoever can be objected, for no cauſe may a voluntary death be undertaken: 1. Neither for our owne ſins paſt, for which man had need of a long life to repent them.

2. Neither for fear of being polluted by others ſins, for ſo by avoyding them we encreaſe our owne.

3. Nor for avoyding temporal troubles leaſt we fall into eternal.

4. Nor for hope of a better life which is not prepared for them that are guilty of their owne death, nor ſuch as make more haſte then good ſpeed.

Queſt. What ſay you to *Sampſons* example who ſlew himſelfe?

Sampſon not guilty in this kinde.

Anſw. He properly ſlew not himſelfe, his intent was not to kill himſelfe; but it was by a ſtrong worke and inſtinct of Gods ſpirit, *Authoritate Dei*; for 1. He was a publike perſon, a Judge of *Iſrael*, called by God to take publique Revenge of his Enemies, for which God reſtored his ſtrength which he had taken away; indeed he dyed in the execution, not erring, but obeying, as *Auguſt.* in the like caſe, and no leſſe praiſe-worthy, then a noble Generall who ventures his life for the ſafety of his Country.

2. He reſigned his life now to God, being in his calling, and dyed calling upon God, who now called for his life.

3. Of *Sampſon* among other worthies tis ſaid, *Heb.* 11. all theſe dyed in faith.

4. *Samp-*

4. *Sampſon* was herein to be a notable type of Chriſt in two things: 1. In willing offring himſelfe to death, to ſubdue Gods and the Churches enemies.

2. In killing more at his death, then in all his life; ſo Chriſt at his death ſpoyled and overcame all enemies at once.

This then being an heroicall fact, by extraordinary calling, and a publique execution of Juſtice upon enemies, muſt not be made a preſident or become imitable, ſeeing the ſame occaſions can never concur againe.

Object. The example of *Jonas*. Nor *Jonah*.

Anſw. This is ſingular too.

Jonas ſlew not himſelfe, but ſubmitted himſelfe to Gods ſentence for his ſin, whoſe will he perceived both by the Lot and by the trouble of the Sea.

2. He was to be therein a ſingular type of Chriſt.

1. In offring himſelfe to death; ſo Chriſt knew the will of his Father to be ſuch.

2. To the end that they and we in the Ship might be ſafe.

3. To be a type of Chriſt, lying three nights and three dayes in the heart of the earth.

4. Of his Reſurrection the third day; but theſe occaſions can be no more.

Object. But *Raſis* rather then he would fall into the hand of *Nicanor*, furiouſly and in a ſavage manner ſlew himſelfe, and is commended for his fact as a noble and valiant deed, 2 *Mac.* 14. 37. the Booke therefore *Apocripha*.

Anſw. Gods Spirit teacheth it a moſt bloody and wicked act; and rather ſhould a valiant Chriſtian endure all torments of all Tyrants, then embrue his hands in his owne blood.

For firſt, the ſoule is married by God to the body, and none muſt part aſunder thoſe whom God hath coupled; our lives are received in truſt to keep, which we muſt not redeliver till he require them of us. Arguments againſt ſelfe-murther.

2. The Commandement; *Thou ſhalt not kill*, comprehend it *ipſum cui præcipitur, not thy ſelfe, not any man*: he that kils himſelfe, kils a man. That Commandment that makes us guilty of ſpilling anothers blood, much more makes him guilty that ſheds his owne. And that Commandment that enjones to preſerve the life of all others, ſo far as is in our power, much more bindes to preſerve our owne.

3. The ſame Reaſons that binde not to kill another, are as ſtrong towards our ſelves; as firſt, it is againſt Charity, as much or more to wrong our ſelves; for Charity begins at home.

Secondly, the ſame Image of God in our ſelves, as others; it muſt no where be defaced.

Thirdly, the ſame Relation to Chriſt; will we deſtroy any members of Chriſt?

Fouthly, thy Blood hath a voyce, as another hath.

4. The neerer this ſin comes to a mans ſelfe, the more barbarous and unnaturall it was ever eſteemed in all Laws of God and nature; for a man to kill a Friend, as *Alexander* did *Clitus*, is eſteemed more hateſull then to kill an enemy; more horrible to kill a kinſman, a brother, a childe, an husband, every one in more hateſull degree as the perſons are neerer; but a man is neerer to himſelfe then Father, Mother, Childe or Wife, and is in ſtraiter bonds to himſelfe; and how execrable is it to teare all the ſtrongeſt bonds of God and nature? no Beaſt ever raged againſt it ſelfe, as ſeeking to deprive it ſelfe of life.

5. To Rob ones ſelfe of the moſt precious Jewell of life, is both a crime and a judgement; both an high crime deſerving judgment, and a moſt fearfull judgement and puniſhment of ſome fearfull proceeding.

1. What a fearfull judgement, that the Lord ſhould make a man an inſtrument of his vengeance and an executioner of his wrath upon himſelfe.

2. We read of none in Scripture that did it, but for ſome former foule ſinne; *Saul* for his cruelty againſt the Lords Prieſts and *David*, the Lord turned the dart

of his cruelty againſt himſelfe; *Achitophel*, 2 *Sam.*17.20. for his conſpiracy and treaſon with *Abſolom* againſt *David*, and counſelling him to defile his Fathers Concubines; *Zimri* for his treaſon againſt *Elah* burnt himſelfe, 1 *Kings* 16. 18,19. *Judas*, *Pilate* both violent againſt Chriſts life, and both againſt their owne.

3. We read of none in Scripture that ſlew themſelves, but branded for Reprobates. God forbid I ſhould paſſe raſh ſentence, or enter into Gods ſecret Counſell, but that obſervation in Scripture ſhould make us tremble to thinke of the ſinne.

Uſe. Pray to be kept from this execrable ſin of ſins.

2. Beware of killing thy ſelfe indirectly, by intemperance; many kill themſelves by ſurfeiting, drunkenneſſe, riot and exceſſe; and from hence are quarrels, wounds, *Prov.*23.29.

3. Submit to Gods will; it comes often from monſtrous pride, that ſome will not be at all, unleſſe they may be as themſelves liſt.

4. Labour for Faith to wait for a good iſſue out of all trouble; let God that led thee in, lead thee out.

5. Eſteeme this life a moment on which eternity conſiſts, and looſe not eternity for a moment.

The Cauſe of this miſerable execution was threefold:

Cauſes why *Judas* ſo executed himſelfe

1. An horrible execution till he had run through all the degrees of ſin:

For firſt, he ſteales ſome Money from his Maſter, but his Conſcience contemns that, he was a thiefe, but that was in trifles, in petty laſſines. Secondly, thence riſeth ſecurity and ſlumber of ſoule, and ſuch blindeneſſe, as being admoniſhed and reproved by Chriſt, he contemns all, *John* 13.10,18.

Thence riſes a ſhameleſſe purpoſe to betray his Lord.

Thence the whole accompliſhment and acting of his treaſon.

3. A fearfull deſperation upon his ſinne, and thence publique confuſion, and thence a ſhamefull and dreadfull death.

Oneſin brings on another.

The firſt teacheth, what a danger is in yeelding to the temptation of ſin, which carries the ſinner along from evill to worſe; for ſins are cheined together with ſtrong linkes, one drawes another.

Wiſdome will ſtop the beginning, and not as *Judas* lay the reines in the necke of his Conſcience; wiſdome will quench the firſt ſparke of fire, will ſtop the firſt leake, kill the Serpent in the ſhell, ſtop a ſtreame in the riſe.

Neither can the ſinner more eagerly purſue his ſinne, then miſchiefe ſhall follow the ſinner, *Prov.*13.21. It purſues and dogs him as the Hound the Hare, as the ſhadow followes the body; he may flye upon his fact, but Gods vengeance flyeth ſwifter, and takes hold on him, *Zac.*1.6. All which appears in *Judas*; therfore give no place to the Divell.

Apoſtaſie a dangerous ſin.

The ſecond teacheth us to beware of that dangerous ſinne of Apoſtacie. The ſinne of *Judas* was open and wilfull Apoſtacie from the known truth, from the truth which he Preached and confirmed by Miracles; he fell from Apoſtleſhip and Miniſtry, and Chriſt and Chriſtianity, to goe to his place, *Acts* 1.

Beware of falling from the grace of God, from the Doctrine of Grace, from the exerciſe of the meanes of Grace, and from the illumination of Grace.

Reaſ. 1. From the danger of the ſinne.

How ſins againſt Conſcience wound the ſoule, and into how many ſins they winde the ſinner, appeares even in good men, *David*, *Peter*, who after their ſinne added ſtrange cloakes and impudency, and conſequently into how many ſorrowes.

2. From the danger of theſe backſliding times, never was more need of arming our ſelves againſt Apoſtacy. When the Plague is riſe, men are more carefull of themſelves to get preſervatives, and the worſe the times are, the more carefull muſt we be to preſerve our ſelves from the common infection of them.

Miniſters

Miniſters muſt be more earneſt in reproofe of evils, when they grow more bold and common.

Parents and Maſters in corrupt times muſt the more carfully beſtir themſelves, that as *Joſhua* and his houſe, they may ſerve the Lord. Private Chriſtians muſt ſo much the more ſtir up and edifie one another; every one that feares God muſt now ſpeake to his neighbour, *Mal.* 3.16.

The more we ſee godly Miniſters maligned, the more honour them and cleave unto them.

The more dangerous errors are broached by corrupt men and countenanced, cleave to the truth ſo much the more.

The more bold or neere thee open and uncontroled ſinnes ſhew themſelves, keepe in thy heart the utter deteſtation of them, and looke to thy ſoule ſo much the more.

3. From the danger of thy owne deceitfull heart, which may play thee a ſlippery part and betray thee and the truth, without all theſe externall provocations; as *Judas*, a Man of eminent parts in Chriſts owne Family, where was no ſuch provocation, fell away from all.

Neither becauſe ſome good things are in thee art thou priviledged from Apoſtacie; for many good things are in many naturall men. And the greateſt Apoſtates, as *Judas*, *Demas*, *Julian* had the Spirit of God in a great meaſure of common graces; wherefore, let him that ſtandeth take heed leaſt he fall; ſeeing ſuch as are enlightned, and have taſted of Chriſt and the powers of the world to come, and have beene partakers of the holy Ghoſt, may fall away, *Heb.* 6.4. yea, and ſuch as have eſcaped the filthineſſe of the World, may be entangled againe and overcome, ſo as their latter end may become worſe then the beginning, 2 *Pet.*2.20.

Now the maine Rule of triall to diſcerne whether thou art like to hold out, is, to examine whether the good things that are in thee, or that flow from thee, be from nature or grace; for certaine it is, that whatſoever is fruit of nature it ſhall all periſh, and onely that which is the iſſue of true Grace is permanent, as the fire conſumes all droſſe, but the Gold is more purified. Try whether thou be likely to hold out.

This appeares in ſome Propoſitions.

Rule 1. Whatſoever a man doth out of carnall reſpect to his credit or profit, or in ayme to himſelfe, it is an iſſue of nature, not durable. The Phariſes Faſt, Pray, give Almes (can there be better Duties) to be ſeene of Men, and all is loſt.

2. Whatſoever is done out of ſervile feare of Gods wrath, let the words be never ſo good, a ceaſing from ſin, an undertaking of religious courſes, all is from nature, and holds not; any hypocrite can ſeeke to God when God ſlayes him.

3. Whatſoever is from ſound grace may be diſcerned eaſily: For firſt, it muſt riſe out of immortall ſeed, and be done by warrant of the Word.

Secondly, the love of God muſt conſtraine it.

Thirdly, Faith in Chriſt muſt attend it.

Fourthly, the end muſt be purely to pleaſe and ſerve God, not to ſerve thy ſelf or pleaſe other men.

The third point, that this dreadfull execution proceeded from deſperation; we learn, That the horror of an evil conſcience, and the paines and pangs of an unquiet heart is more dreadfull and tedious then death it ſelfe; *Judas* found ſomething in it more horrible then death; ſomething which it would exchange with death; ſomething which he thought to avoyd by death it ſelfe. Horror of conſcience more terrible then death it ſelfe.

An evil and accuſing conſcience is ſuch a torment, as feares no ſhame, nor ſtartles at any other torment, nor ſhuns any kind of death whatſoever.

A lamentable ſickneſſe muſt that be where ſelfe-murder is the beſt cure; here is a maine Sea of ſorrows, an Hell upon Earth, onely over-matched with Hell hereafter.

Now the Reaſons why Soules ſickneſſe is ſuch a torment, are theſe:

Reaſ. 1.

Reaſ. 1. A Bodily ſickneſſe, ſo long as the heart is whole may be lightly and chearfully borne; but here the heart and ſpirit is wounded, and a wounded ſpirit who can beare, *Prov.* 18. 14. here is a Caſtle battered without and the moſt furious Aſſaylants within, no help externall can relieve it, and within is moſt hopeleſſe.

In all other miſeries one part of our nature ſuffers in the body and outward man, but here the ſoule the whole man is perplexed.

Reaſ. 2. In all the other there is ſome comfort, that ſinne is pardoned and God reconciled, but here the greateſt diſcomfort is from the accuſation of ſin.

In any other miſery a man may find ſome glimpſe of comfort from God; in baniſhment a man may comfort himſelfe that he hath right to the heavenly Country; in loſſe of mans favour, that he is in favour with God contents him; in the ſentence of death among men he may rejoyce that he is acquitted before God.

But now in the wound of conſcience he dare not ſue unto him, who onely can cure him; him that ſhould onely befriend him, he takes for his greateſt Enemy.

Beſides, in all other ſome help he may performe to himſelfe, either by a reſolute mind not to breake patience, or by wiſdome to provide a remedy, but this melts whatſoever ſhould ſupport us.

Reaſ. 3. Other miſeries are but one to grapple with or ſome few at once, and theſe touching the parts where the ſoule commands and ſuſtaines, but this hath the concourſe of all miſeries together, which meet together in the wrath of God, and this is now encountred.

Reaſ. 4. In other extremities without, one might hide himſelfe from the ſtorme, or find ſome favour or pardon, or humane help to enlighten it; but here the party needs no Aparitor to ſummon him in, the Hvre and cry of his owne ſin follows him at heeles; his guilty conſcience attacheth him; his owne heart accuſeth him; his owne thoughts give evidence againſt him, and his owne Soule paſſeth ſentence againſt him, and his owne hands are ready to execute that ſentence, as *Judas*; here is no ſhift, no hope of eaſe, except a man could ſhift himſelfe.

5. All other afflictions are eaſie, becauſe they are corporal, temporall purſuing but unto death; but this ſickneſſe is not cured by death; here is a worm not dying in death but gnaws upon the heart for ever and ever, ſo long as God is God without eaſe or end.

The Soule may flye from the body, but the conſcience flyes not from the Soul; nor ſin from the conſcience, nor death from ſin unpardoned for ever.

Pray for diſtreſſed in conſcience.

Vſe. 1. Pitty and pray for perſons diſtreſſed in conſcience; here is more then humor or fancy, here is a true cauſe of the heavieſt ſorrow that man in this world is capable of; here is more then melancholy, that is an humor abuſing the minde, but this is from the minds true apprehenſion of reall evils.

That is curable by phiſick and Phiſitians; no phiſick in the World can cure this, nor all the Drugs in earth, but onely a confection made of the blood of Jeſus Chriſt, who is both the Phiſitian and phiſick too.

Beware of ſin which wounds the conſcience

Vſe 2. Beware of every ſin which is a crazedneſſe in conſcience; every wiſe man will be carefull to preſerve his health, and a ſound Chriſtian is more carefull for a ſound ſoule then a ſound Body; but as in bodily ſo in ſoule-ſickneſſe, ſome are in a higher degree of poyſon and danger, and make greater gaſhes in conſcience; and as of ſickneſſes all are painfull, but ſome more painfull; ſo reſolve, that every ſin muſt have ſmart, but greater ſins more, as ſins againſt knowledge, of wilfull apoſtacy, of malice, againſt Chriſt, againſt his Miniſters and Profeſſors; theſe were *Judas* his ſins, all ſprouting from covetouſneſſe the roote of all, which with the other hanged him betweene Heaven and Earth, working alſo the like effect in all Worldlings who at length both loſe Earth and fall ſhort of Heaven, and have neither of both no more then he.

Vſe. 3.

Vſe. 3. In the firſt grudging of thy conſcience for ſin take notice of it, and goe ſtraight to the Phyſitian, and thinke not thou canſt laugh thy ſins out of countenance, or make merry company thy Phyſitian to make thee forget the diſeaſe; for little is the eaſe in forgetting the paine when the humor is ſtill rageing within. Take notice of firſt grudgings of conſcience.

Nero may change his Chamber, but not his Chamber-fellow, neither thinke to carry clear away ſin ſecretly contrived; a lurking ſickneſſe will bewray it ſelfe, though it be ſecret in the body or bowels.

Nothing in Heaven or or Earth can cure this ſickneſſe but the expiatory Sacrifice of Jeſus Chriſt that Lamb without ſpot, which becauſe *Judas* ſought not, he never had eaſe, but dyed eternally on his ſickneſſe; nothing in the World could cure the Serpents ſting but looking on the brazen Serpent; looke to Chriſt, and this brazen Serpent will looke to thee.

Vſe 4. Beware of going over the ſame ſins remorſleſly be they never ſo ſmall; repeating of ſins is like relapſes into ſickeneſſe which are moſt dangerous and prove often deadly; *Judas* was thought a reaſonable honeſt man, and the Diſciples could not accuſe him, but he nouriſhed a multitude of ſecret ſinnes which oppreſſed his conſcience, and overwhelmed him with ſorrow, and ſo dyes he in deſperation. Goe not over the ſame ſinne remorſleſly.

Vſe 5. Above all things labour to keepe thy conſcience pure: For, Labor to keep thy conſcience pure.

1. Sin will bring ſorrow firſt or laſt, great ſins great ſorrows; many ſins many ſorrows; multiplication of ſin, multiplication of ſorrow, as in *Judas*.

2. Even the Saints dear to God neglecting good conſcience have fallen into groſſe ſins, and have wrapped themſelves into great ſorrows; *Job* poſſeſſed the ſins of his Youth, *Job* 13.26. the Lord writ bitter things againſt him, and *David* deſired the Lord to heale his broken bones, *Pſal.* 51. 8. and his life was waſted with heavineſſe, and his yeares with mourning, *Pſal.* 1. 31. 10.

This care will make a man chearefull at all times even in ſad dayes, *Prov.* 15.15. and is called a breaſt-plate for defending the heart in the evill day. 2 *Cor.* 1.12. *this is our rejoycing, the teſtimony of a good conſcience*; have care of a good conſcience, this will be comfortable in affliction, in the hour of death, and in the day of judgement, no griefe can conquer it, no changes can quell it.

From the Temporal we come to the eternal wages of *Judas*, which was, that as he caſt away himſelf, ſo he was a Caſtaway and Reprobate, whoſe full wages were yet behind; appearing 1. In that he deſperately hanged himſelfe, and dyed upon his owne hand in the fearfull ſin of deſpaire, without Repentance. *Judas* his eternall puniſhment.

2. His deſtruction was prophecied, and his Perſon prayed againſt, and his doome predicted long before; *David* in the Perſon of Chriſt, and by the ſpirit of Prophecy prayed againſt him, *Pſal.* 109. which all the Fathers expound as a Prophecy of Chriſt himſelfe againſt *Judas* in ſpecial; and ſome of them reckon up thirty Curſes, according to thirty pieces he took; two of theſe curſes are ſpecially applyed to *Judas*, *Act.* 1.19. and however theſe imprecations in the *Pſalme* cannot agree to any but a Reprobate, When he is judged, let him go out, and let his Prayer be turned into ſin. Adde unto this, that Chriſt curſed him to his face, *Mat.* 26.24. *Woe be to that man by whom the Sonne of man is betrayed, it had beene good he had never been born.* Note this

3. Chriſt cals him a *Sonne of perdition*, and gives him loſt, *Iohn* 17.12. and a Divell. *Iohn.* 6.70. being ſo 1. In malice and affection: 2. In Apoſtacy, and 3. In damnation and condition, ſo far from believing after his ſin, that he ſtill hated Chriſt.

4. *Judas* depoſed from his Apoſtleſhip *went to his place*, *Act.* 1. 26. 1. (ſaith *Theophilus*) *quem prodito Jeſu ſibi ædificaverat*, the place of an impenitent Sinner is the place of the damned.

Note. The wicked mens eſtate is worſt at laſt, *Iudas* was ever nought, but never in ſo wofull caſe as now. 2 *Tim.* 3.13. *Evill men wax worſe and worſe*: and ſo doing Wicked mens eſtate is worſt at laſt.

muſt

muſt needs be worſt at laſt; and as they are, ſo is their eſtate; *Judas* found it ſo, he was arreſted with feare upon his ſin, terror of ſoule apprehends him, Hell ſhews it ſelfe unto him; one would thinke him now at the worſt, but the worſt is behind; helliſh ſorrow never leaves him till it put him in full poſſeſſion of Hell.

Reaſ. 1. Sin is the Souls ſickneſſe, which refuſing cure muſt needs be deadlyeſt at laſt; ſin is as poyſon in the bowels, it may be ſweet in the mouth and going downe, but the worſt is at laſt, it ends in deadly torments; the pleaſure of ſin is like the Feaſt of *Belſhazzar*, the laſt diſh mars all; ſo long as he is attended with his Princes, fed with delicates, and drinks his Wine in the ſacred Veſſels, with all pomp and riot, he takes full content, but in the concluſion the hand writing appeares on the Wall, and daſheth all his jollity.

2. Sin being a work of the fleſh hath a due wages, *Rom.*6.22. *The wages of ſin is death*; a wages and hire more miſerable then the worke, but ſure to be paid becauſe the Lord hath ſo contracted, and this ſowr ſawce is appointed for the ſweet meates of ſin, and the reckoning after the full meale of iniquity muſt be payd.

3. It muſt needs be worſt with a man when his ſinne is ripeſt; for then Gods patience can hold no longer; the ſin of the *Amorites* is long ere it come to be full, but laſt the Lord comes and reckons for all; *Haman* runs on a great while, but at laſt is hanged on the Gallowes himſelfe had ſet up for *Mordecai*; *Saul* was nought from the firſt, and the Lord endures him perſecuting *David*, ſlaying the Prieſts, ſparing *Agag* and the fat, conſulting with the Witch, but at laſt the Lord gives him quite off, to fall upon his owne Sword.

Herod ſlew *James* with the Sword, intended the like ruine to *Peter*, at the laſt the Lords hand was againſt him that he was eaten with lice.

How can he chuſe but be worſt at laſt whoſe whole life is but a *multiplying* of ſin and ſorrowes, *Pſal.* 16.4. and a treaſuring up of wrath and fewell againſt the day of wrath? *Rom.* 24.

A treaſure by dayly addition to it comes in a full meaſure, and the ſtore which is laid up ſhall come to uſe in convenient time.

4. They muſt needs be worſt at laſt, when every thing makes worſe; but every thing, even the beſt makes the wicked worſe, *Pſal.*5. *But thou thinkeſt me in like thy ſelfe*; all Gods ordinances make him worſe; the word hardens him, the Sacraments poyſon him, Chriſts owne company and Doctrine betters not *Judas*; the preſence of faithfulll Miniſters makes them worſe, the example of godly men maks them more malitious; no bleſſing in it ſelf is attended with bleſſing to them; but all the ſweeteſt things of God are ſowr and leavened by their ſin.

5. He muſt needs be worſt at laſt, for whom Tophet is prepared at laſt, *Iſa.* 30.*ult.* which is the full Sea of endleſſe, eaſeleſſe, and hopeleſſe ſorrow; He muſt needs be worſt at laſt to whoſe miſery nothing can be added; but ſuch is the laſt eſtate of every impenitent ſinner, whoſe Sun is ſet, whoſe doore is ſhut, whoſe hope of mercy is quite cut off, and periſhed with himſelfe, a ſtate hopeleſſe to heare any voyce of mercy any more, nor never any voyce but that, *Rev.* 18.6. *give him torments according to his ſins.*

True it is, that many wicked men are in woe caſe here below; one could not conceive how miſerable *Pharaoh* was under every one of the ten plagues, eſpecially in the laſt, when in the height of his fury againſt God and his People, he was drowned in the Sea.

But yet of all theſe deadly ſorrows of ſuch wicked men may be ſaid, *Theſe are but the beginning of ſorrows*, and no end of them; all the plagues the wicked endure in this life, are but as the Cloud which the Prophets man ſaw, as big as a mans hand, compared to it ſelfe when it covered the whole Heavens.

Vſe. *Oh that men were wiſe to conſider their latter end!* *Deut.*32.29.

It is Gods wiſh for us, why ſhould we not wiſh it for ourſelves? The Husband-

man

man in his ſowing hath an eye to the Harveſt; we ſhould be ſuch good Husbands for our ſoules, to conſider what Harveſt our ſeed will bring us in; if we ſow to the fleſh, we muſt reape corruption; if we ſow ſin, we muſt reap ſorrow in the Harveſt; great would be the uſe of this wiſe conſideration through the whole life. Conſider thy latter end to doe wiſely.

I. For the rectifying of our judgement both concerning mens { Courſes. / Perſons. } In matter of judgement.

1. To look upon the Sinner at his laſt, would not ſuffer us to eſteem of piety or impiety by the preſent apparel, reſpect or remuneration of it; for now fools are on Horſeback, & wiſe men on foot; godlineſſe is diſguiſed, & the more prophane the more proſperous, but looke on both beyond the preſent, at the end of both theſe courſes, and the wickedſt of mens teeth ſhall water at the dainties of theſe Saints; and the godly would not change eſtates with the moſt proſperous wicked man one hour for a whole year.

2. Concerning mens Perſons, if we behold them at laſt, it would never allow us to count the proud bleſſed; nor envy their jollity when we ſee them that work wickedneſſe ſet up, nor thoſe that tempt God, delivered, *Mal.* 3.15.

For, ſtay but a while, conſider the end of theſe men, for whom the Lord hath prepared changes and Armyes of ſorrows; all his flouriſhes are unhappy, all his laughter ends in teares and ſorrows, his Sun fals at noone-day, the Sword of the Almighty peirceth his gall; tell me now whether thou wilt admire or pitty him; weigh his preſent eſtate with his future, *goe to the Sanctuary*, ſee the end of them, and ſtay thy ſelfe, as *David*, *Pſal.* 73.17,18, &c.

II. It will be uſefull for reforming our practice ſundry wayes. In matter of practiſe.

1. It would be a notable bridle and prevention of ſin, to behold it not in the beginning but the latter end of it; for what *Solomon* ſaith of one ſin is true of all, *Prov.* 5.3. The lips of it are as honey in the mouth, ſoft as Oyle, but the end is bitter as wormewood; ſaw we death in ſin, we would cry (*death is in the Pot*) and would not taſte of the broth which prophane *Eſaus* will buy deare, if we conceived but one grane of poyſon in the Cup we would not dare to drinke; the indocible Fiſh if it ſpye never ſo little of the hooke, no Bait can allure it.

If Fornicators, Adulterers, Drunkards, Swearers, Uſurers, Worldlings as *Judas*, would conſider the end of their ſin to be the loſſe of Heaven, of Gods favour, the curſe of the Law, the torment of conſcience and Hell hereafter, durſt they adventure? wiſe men thinke Fellons and Thieves mad men, that ſeeing every Aſſizes ſo many hanged for thieving and robbing, will yet ſteale and rob becauſe they conſider not the end in others; but greater madneſſe is it, conſidering the unavoydable danger of Gods Law, the ſeverity and eye of the Judg upon him, the irrrevocable ſentence of death, and the ſhamefull execution of it, not to depart out of the way of ſuch danger; the Lord that wiſheth this wiſdom for us, teacheth us what we ought to wiſh for our ſelves. *Deut.* 32.29. *Oh that they were wiſe, then would they conſider their latter end.*

Object. *Who knows not that the wages of ſin is death?*

Anſw. But to believe and know in groſſe, an Heaven, an Hell, a judgement, an account, is fruitleſſe, unleſſe thou digeſt it by meditation and application; no more then phyſick put in the pocket doth the body good, no more doth this the Soul; as Phyſick lockt in the Cupboard, is knowledg lockt in the Brain and breſt conduceth to no cure; all light of knowledge in the Braine is like fire in the flint, ſenſleſſe and fruitleſſe if it be not beaten out by conſideration.

The uſefull knowledge is that of *David*, who kept the wayes of God becauſe his judgements were before him.

This conſideration would be of ſpeciall uſe in the life to prevent rods of judgment; for it cannot but prevent judgement that prevents ſin; the *Ninevites* conſidering the threatning of deſtruction, prevented the deſtruction threatned; and if men did ſeriouſly conſider of the after burthen of ſinne; what paine, ſhame,

losse, sorrow comes after, they would not meddle with so heavy dangerous and sharp tooles.

3. It would be of use through the whole life to move us to seeke blessings in the pardon of sin, by which alone we escape such after-claps; onely sin turnes us naked into Gods wrath, makes him destroy his creature, and in conclusion covers it with shame and confusion.

Only Pardon of sin removeth all sin, and all the misery and burthen of it; such are all the curses of God, guiltinesse of conscience, horror of Soule, and expectation of vengeance which is Hell before Hell.

Onely pardon of sin brings into Gods favour, of an enemy to become friendly, so as now they can walke together; God looking on man with a sweet countenance, and man looking up with sweet comfort to his God.

Never did any feel the smart of Sin in his Soule, and Gods wrath due to it, but he could say his onely happinesse was to be eased; now is the Soule returned to his rest.

How unhappy are they that place their happinesse in the committing of sinne, in puting themselves into the captivity of sin and Satan, and hold them the greatest enemies that would help to pull them out of the snares of the Divell?

I would know first, what other happinesse the Divell hath then incessantly to sin against God, and draws as many as he can into his own damnation, which expresse character he hath stamped on many marked to destruction.

2. Whether they never consider what will be the issue of this course; will it not be woe in the latter end? if they doe not, they are more blinded then the Divell himselfe, who in thoughts of God trembles at his owne damnation.

Godly men chuse the good part.

Use 1. Observe the difference betweene the godly and wicked, and be a meanes to bring godlinesse into request; the wicked are besotted with outward happinesse, and walke in a faire way, but as a Thiefe to the Gallowes, and exalted above others, but to breake his necke down.

But the godly man suppose him miserable all the way. *Psal.* 37. 37. *his end is peace*; the more grace grows, he grows in favour with God, richer in piety, every day nearer his glory; and when he is at best, God comes and finds him well doing and crownes him, and he finds God best at last, and so much the sweeter to him as he is nearer him, and hath in his immediate presence fulnesse of joy, and for his sorrowfull seed-time a full and rich Harvest of surpassing riches.

5 SE 54

FINIS.

A

MIRROUR

OF

Ingratitude.

Under three

EMBLEMES.

I. *The* Bat *or* Owle *of the* GOSPEL.
II. *The* Stranger *at home.*
III. *The green and dry* Tree.

With two other Diſcourſes.

I. A PATERN of PEACE.
II. A CAVEAT againſt OFFENCES.

LONDON,
Printed by *T. R.* and *E. M.* for *John Bartlet*, at the ſigne of the *Guilt Cup* near *Pauls* ſtump.

In the year 1796. an Ambassador was sent to France in order for to make peace with that Power. and at the return of a Gentleman from him to our Government. The first Question with every one, is now the Question ~~with~~ of Joram, Is it peace Jehu? And the answer is likely to be the same, to the end of the chapter. "What peace, so long as the whoredoms of the Republic, and her witchcrafts are so many?" The intention of France is to puff the credit of this country to the utmost extremity and blow it up till it burst; but it is probable the five Kings like their brethren the Amorites may all be suspended, before they witness the explosion. // Samuel Pattison. Read 2 Kings 9 Chapter throughout. dated Dec. 4th 1796 //

Flavius Claudius the 32d Emperor of Rome who slew of the Goths 320,000. //

Florence, a City of Tuscany, so beautiful, that the Archduke Charles said, It was fit only to be seen on Holy-days; it was built by Lucius Sylla the Dictator, in the Year of the World 3860. //

BRITISH MUSEUM

A MIRROUR OF Ingratitude.

The First Part.

JOHN 3. 19.

This is the condemnation, that Light is come into the world, and Men loved darkneſſe rather then Light, becauſe their deeds were evil.

THis is the Concluſion of our Saviours conference with *Nicodemus*, whom he had inſtructed in the doctrine of ſalvation, and free righteouſneſſe by faith in Chriſt, whom *God out of his infinite love ſent into the world, to the end that the World ſhould be ſaved.* Where preſently it will be asked, *How comes it to paſſe then that ſo many are condemned?* Whereto the anſwer is; This is not the ſcope of God in ſending his Sonne, but comes by accident, namely by mens infidelity: though Chriſt is come to be a Saviour, yet *he that believeth not ſhall be condemned.* And in the words read is ſhewed the cauſe of damnation, though *Chriſt be a rock of offence* to many, and appointed *for the fall*, as well as *the riſing* of many in *Iſrael*; yet the proper cauſe of damnation is in themſelves, namely unbelief and contempt of the light. *The ſcope of the words.* Luke 2. 34.

In the Words are three things, 1. The approach of the light, *Light is come into the world.* 2. Mens entertainment, *They loved darkneſſe rather then light*; together with a reaſon why, *Becauſe their deeds were evil.* 3. The ſentence of wrath upon the former ſin, *This is the condemnation.* Parts.

In the firſt, we muſt conſider { What is meant by the *Light*. / What the *coming* of it is, and / Whither it is come; *into the world.*

By the light is meant Chriſt himſelf, *John* 8. 12. *I am the light of the world*, which was his own teſtimony, but true, becauſe it was the teſtimony of him that was God as well as man, and was confirmed by his Fathers teſtimony at his baptiſme and tranſfiguration, *Mat.* 3. 17. and 17. 5. and by *Johns* teſtimony, who was not *that light*, but a witneſſe of it, *John* 1. 8. As alſo by Prophecies and Types, *Eſa.* 9. 2. He is *a great light* to them in darkneſſe: with the accompliſhment, *Mat.* 4. 16. and in *Zacharies* Song, *Luke* 1. 78, 79. and *Simeons*, *ch.* 2. 32. *A light to lighten the Gentiles.* This *light* was alſo typified in thoſe *lights*, *Chriſt is light two wayes.*

and the golden Candleſtick of the Tabernacle and Temple.

As God. Queſt. *How is Chriſt a light?*

Anſw. Two wayes, { As God. / As Mediatour.

As God he is *a light.* 1. Originally: all *light* is from him: he createth all *light*; both of *nature*, the Sunne to inlighten the earth; and of *grace*, in the ſoules and mindes of men. 2. Eſſentially: he is *light* in his Eſſence, even the *light* inacceſſible: as God, a *light* of himſelf; as the Sonne begotten of the Father, he is *Light of light.* 3. Perfectly and infinitely: he is *all light, and in him is no darkneſſe at all.*

As Mediatour in four reſpects. In this ſenſe he is yet here called the *light*, as in himſelf, but as *light* coming into the world, and as Mediatour: and thus foure wayes.

1. In reſpect of his Incarnation: for as the *light* which was created the firſt day, was all reduced into the body of the Sunne, and the fourth day was ſet in the Heavens to inlighten all the world: ſo the ſecond Perſon, (the Word of the Father,) being the *light* before all beginnings, was, as in the fourth day, or age, or millenary of the world, incarnate, and manifeſted the Sunne of righteouſneſſe to all the world.

2. In reſpect of the purity of his nature. *Light* is a creature pure and unmix't; and though it look into all filthineſſe, yet it contracteth none: ſo Chriſt, although he lived and converſed among ſinners, and came of ſinners, yet was polluted with none, but remained ſtill pure and free as the Sunne.

3. As *light* bodies have not only *light* in themſelves, but tranſmit the ſame upon other objects, ſo Chriſt alone is the fountain of all true *light*; as by the *light* of one Sunne all the world is inlightened: and as by the *light* of one Sunne we diſcern all objects aright, ſo by Chriſt alone we diſcern moſt happy objects; the face of God the Father appeaſed: *for he hath revealed him unto us.* We apprehend a righteouſneſſe which ſhall ſtand before divine juſtice: we ſee Heaven opened, and the Angels our Attendants. In Chriſt we ſee the way and Well of life, and many other heavenly and ſpiritual objects.

4. As Mediatour, he is not only the *light*, but by way of eminency and excellency *that light*, in oppoſition to all thoſe *lights* which were but ſhadowes, *John* 1. 9. *He is that true light*, even the truth of them all: that *light* propheſied, that *light* prefigured, and that great *light* the Sunne of righteouſneſſe, ſevenfold bigger then ever before.

How Chriſt comes. *But how is the light come?* *Anſw.* As the *light* of the Sunne cometh, both in his body, and in his beames; ſo this *light* comes, 1. In his body, in the appearance of Chriſt himſelf: to us *the Sunne of righteouſneſſe is riſen*, Mal. 4. 2. This was the principal and moſt bright coming, by his own moſt bleſſed Incarnation. 2. In his beames: three wayes.

1. In the ſhining beame of his moſt holy doctrine, which was a *light* from Heaven: for never man ſpake as he did. Thus *light* cometh in the Word, which is called *light*, *Prov.* 6. 23. *The Law is a light.* But the Goſpel is called *a great light*, Mat. 4. 16. namely in reſpect of the Law: becauſe that darkly and obſcurely revealed the Meſſiah in Types, but this in truth and ſubſtance: and that ſhewes a man but halfe his eſtate, namely his miſery, but this ſhewes him how to get out of it.

And to this radiant beam of holy doctrine, adde the confirmation by miracles, done by the finger of God: by which alſo he would clear himſelf to be that clear *light*, as himſelf ſaith, *Beleeve me for the works ſake.*

2. The light cometh in the Miniſters of Chriſt, who are called *the light of the world*, Mat. 5. 14. *John* was *a burning and ſhining light*, John 5. 35. *Paul* was ſent *a light of the Gentiles*, Acts 26. 18. But with difference; They are *receivers* of their *light*, which they have not in or of themſelves, as he, but by participation, and by ſtanding near that *great light.* They are *witneſſes* of the *light*, and not

not that *light* witneſſed. Finally, they are bearers of the *light*, and rather Candleſticks then the *light* it ſelf.

3. The *light* cometh in the Spirit of Chriſt, who worketh effectually in the Word, and openeth blinde eyes to behold it. Hence is he compared to fire, which hath two inſeparable Adjuncts, *heat* and *light*. The Spirit makes the two diſciples hearts to burne within them, *Luke* 24. He comes on the Apoſtles in the likeneſſe of fiery tongues. He baptizeth with fire.

In theſe meanes is the *light* come.

But whither is it come? *Into the world.*

World, *How taken in Scripture.*

The world is taken uſually in Scripture two wayes. 1. For infidels and unbelievers: *I have choſen you out of the world*: *I pray not for the world, &c.* 2. For the whole ſtate of men, ſtanding of Jewes and Gentiles: *He is the Propitiation*, not for our ſinnes only, but of the *whole world*, 1 John 2. 2. So here: *Light is come into the* whole *world*: not only inlightening the Jewes, but the whole world, ſtanding of Jewes and Gentiles. The Goſpel is preached to every creature: the ſound is gone out into all lands. God by the Revelation of Chriſt, hath ſet up an horne of ſalvation to all People: ſo as herein the equity of his righteous judgement ſhall ſhine out, not only in that he gives no cauſe of perdition to them that periſh, but offers the grace of ſalvation, by which they may lay hold on life.

Obſerv. 1. *Miſery of the world without Chriſt.*

1. *Note.* The eſtate of the world without Chriſt, is as the eſtate of the world without the Sunne: all things and perſons lying *in darkneſſe, and in the ſhadow of death*: As in *Egypts* darkneſſe, every man ſate in the place where he was, and could not ſtirre; ſo in this ſpiritual darkneſſe, every man ſits in the place and ſtate wherein his natural corruption ſet him, and gropes as blinde men after a wall. Yea, every man by nature, before Chriſt by the torch-*light* of the Word cometh into his heart, lyeth as in a dungeon of darkneſſe, bound faſt hand and foot in the chaines of darkneſſe, unto the black darkneſſe of hell. And this miſery is amplified,

Amplified.

1. From the generality; As where the Sunne is not riſen, all is in darkneſſe; ſo where this Sunne of grace is not riſen, all the world is in darkneſſe internal and eternal. And this is not the eſtate only of the ſimpler and vulgar perſons yet in their naturals, but of the ſharpeſt and wiſeſt natural men, that have the ſtrength and perfection of nature not renewed, and profeſſe the greateſt and ſharpeſt ſight: even theſe are *darkneſſe* it ſelf.

Eph. 5. 8.

2. From the uncomfortableneſſe of this eſtate: As it was at firſt in that confuſed *Chaos*, when darkneſſe was upon the face of the whole earth. Never was more black darkneſſe, then that which every one without Chriſt liveth in. Not only his ſenſes are bound up, as in the ſleep of ſinne, but it is as the darkneſſe of a blinde man bereft of eyes, which is more miſerable; Yea more, as the darkneſſe of a dead man, ſpoiled of all comfort by the death of ſinne. And as he that is in the dark can do nothing aright, but falls out of one errour into another, and miſtakes every thing: ſo doth this man, in all his conceits of God, of himſelf, and of all Gods works concerning him. And being in a dangerous way, he cannot but be full of terrour, and feare of falling into pits, or ponds, or precipitious places: ſtill *affrighted with the terrours of his night*: His conſcience, if awake, cannot but terrifie him: afflictions amaze him: death is the moſt dreadful of all things. He ſeeth no ſpark of *light* or comfort in any adverſe accident. His comfort is farre to ſeek or finde.

3. Although men lie in this darkneſſe of ſinne, and Gods curſe, yet they deſire not the *light*, and are well contented without it: therefore the text ſaith not, that men came to the *light*, but *the light came* to them: men ſought not the *light*, but the *light* ſought them: the *light* came, and offered it ſelf, when the world expected it not, deſired it not, nor wiſhed it. Nay,

4. This above all amplifies the miſery, that men being ſo miſerable, were ſo

farre from ſeeking after the *light*, or obtaining it by paines, prayers, or otherwiſe; that when it ſhined upon them they would not accept nor acknowledge it; *for the light ſhined in darkneſſe, but the darkneſſe comprehended it not.* Nay, yet worſe, they rejected the *light*, and loved darkneſſe, and preferred darkneſſe, and did ſtrive againſt the *light* to maintain their ſtate of darkneſſe.

Obſerv. 2. *Church happy in Chriſt the light.* Rev. 21. 23.

2. *Note.* See the happy eſtate of the Church, in that Chriſt is to the Church as the Sunne to the world: He is the *light* of the world, the Lucifer, the day-ſtarre, the Sunne of righteouſneſſe, the full fountain of all ſpiritual *light* and grace. As in the Triumphant Church, ſo in the Militant: *The Lambe is the light thereof*: The eſtate of the world is as *Egypt*; when all *Egypt* was in palpable darkneſſe, only *Goſhen* where *Iſrael* dwelt, had *light*. A notable type of the Church, who only are inlightened with the *light* of grace, when all the world elſe is left in darkneſſe.

Demonſtrated. But ſee more particularly the bleſſed condition of Saints in *light*, to which they are called, by the coming of *light*.

1. For their darkneſſe of minde they have the *light* of ſaving knowledge, whereby they ſee God in the face of Chriſt, which is life eternal, *Eph.* 5. 8. *Ye were darkneſſe, but now are light in the Lord.*

2. They were covered with darkneſſe of unrighteouſneſſe with the reſt of the world; were bond-ſlaves unto Satan, faſt bound with chaines of wickedneſſe, but now are called to the *light* of holineſſe, of heart and life, *Mat.* 5. 16. *Let your light ſo ſhine before men, &c.*

3. In the night of their black darkneſſe they were laid under diſmal ſorrows, and terrours, and helliſh feares. Now they have the *light* of joy, gladneſſe, and ſound ſpiritual comfort. *Light* is a comfortable creature, and comfort is called *light*, Eſth. 8. 16. *To the Jewes*, by their deliverance from Heaven, *came light and joy, gladneſſe and honour*; And much more glorious is the *light* and comfort which we obtain by Chriſts deliverance.

4. They were formerly wrapped in an helliſh darkneſſe, by nature children of wrath, firebrands of hell, kept out of the heavenly Paradiſe by a ſhaken ſword. But now they are called to the glorious and bleſſed *light* and life of Heaven, even to the bleſſed *inheritance of the Saints in light*, Col. 1. 12. Such *light*, as to it all the *light* of knowledge, and comforts of this world, are but as a candle to the Sunne.

Be thankful for this light. *Uſe* 1. It is a ground of thankfulneſſe, in that *light* is riſen up unto us, *who ſate in the ſhadow of death.* We can be thankful for a temporal benefit. How joyful and thankful would we be to ſee the Sunne riſe, if we had ſeen no Sunne nor ſtarres in many dayes together, as *Paul* and thoſe that were with him in that ſtormy voyage? *Acts* 27. 20. But in ſo dangerous a tempeſt of Gods wrath, as we had for ever been toſſed in, and drowned, to get one glimpſe of the Sunne of righteouſneſſe, is cauſe of infinite more joy and thankfulneſſe. For by the riſing of this Sunne all clouds and ſtormes are driven away for ever, and a faire, and comfortable, and eternal calme is procured. It ſhould be with us as with thoſe poor creatures, to whom Chriſt reſtored ſight; who having been borne, and lived all their life in the dark; ſo ſoon as ever they were able to behold the Sunne, they leaped for joy, praiſed God, and preached Chriſt; they made it known to all men, that they had met with Chriſt.

And the freeneſſe of it's coming. And be thankful (as for the grace it ſelf ſo,) for the freeneſſe of it. Nothing but our miſery moved Gods mercy. The *light* came, the world deſiring none, deſerving none, nay refuſing the *light*, chuſing and loving darkneſſe. And as the *light* came to ſome, and not to others: to you, and not to your neighbours, *who ſit ſtill in darkneſſe and ſhadow of death*: A great mercy, *Pſal.* 147. 20. *He hath not dealt ſo with any Nation: and as for his judgements, they have not known them.*

To

To many there is no open Viſion. And though ye yeeld but little fruit, yet ſtill the Lord continues the light and meanes of grace. Oh for hearts to be enlarged in thankfulneſſe

Depend on Chriſt for light.

Uſe 2. Depend on this Sunne for all light of grace and glory, and for all degrees of light. We muſt not deſpiſe the means and Miniſtery, as we deſpiſe not the Moon and Starres, which have no light but from the Sunne; and all our light is from this Sunne of grace. The Law is a *light*, yet onely when he writes it in the inner parts. The Goſpel is a great *light*, but where he opens the heart, as *Lydias*, to beleeve. The Miniſters are *lights*, yet not we, *but the grace of Chriſt* in us, 1 *Cor.* 13. If we ſpeak graciouſly, it is Chriſt in us. We may teach the eare, the heart is his own ſchool.

And for degrees of *light*, get to this Sunne: this Sunne hath fulneſſe of *light*, and all our darkneſſe, ignorance, emptineſſe, muſt be ſupplied from thence. If we depend upon mens teaching alone, or on the means, there will be alway ſome emptineſſe. The beſt men on earth know but in part, and obſcure the *light* by many *frailties*; as the ſhadow of the earth eclipſeth the Moon, and the ſhadow of the Moone eclipſeth the Sunne, ſo the ſhadow of earthly defects in our ſelves and others hideth the *light* of truth from us. It is Chriſt muſt do all in his own meanes. To pretend Faith and the Spirit, but caſt off the Miniſtery; or to boaſt of the Spirit, but profeſſe they care not whether there be a Bible or no, (as ſome blaſphemous Libertines) is to boaſt of a baſtard faith: for if true Faith be the daughter of hearing, and of the Miniſtery, then is that faith unlawfully begotten, which deſpiſeth hearing. Faith rightly bred cannot but reverence the parent. Rom. 10. 14, 17.

Love and follow the light that Chriſt brings, Mat. 1.

Uſe 3. Seeing the *light* is come, we muſt love the *light*, and follow *the light*; for therefore Chriſt proclaimed himſelf the *light*, that we ſhould follow him. And conſider: 1. All creatures love and follow the *light*, except Bats and Owles, and hateful night-birds: So do all new creatures. The hundred, fourty, and four thouſand (reſembling the whole Church of Beleevers) are ſaid to follow the Lamb whereſoever he went, *Rev.* 14. 4. 2. We are in a dark night, and in a dangerous way: and as a wiſe man in a dark night takes a Lanthorne with him, or elſe he may run into many dangers, and hath no ſecurity from utter ruine; ſo (ſaith our Saviour) *he that is in darkneſſe, knows not whither he goeth*: but as a man having *light* with him, hath boldneſſe and peace; ſo hath he that is ſure he hath Chriſt before him, *John* 8. 12. *He that followes me, hath the light of life.* 3. We are in a race, yea in a fight againſt fierce and fearful enemies: and have we not need to take *light* with us for theſe affairs?

How diſcerned.

Queſt. *How may I know I have Chriſt before me?*

Anſw. If thou haſt the Word, thou haſt Chriſt before thee. Follow the Word, and take the direction of it in every ſpeech and action, and follow his holy example ſo farre as he went before us for imitation, and thou followeſt the *light*. Chriſt went before Iſrael in the Wilderneſſe, in a pillar of cloud and fire, by day and night. The Word is this pillar of direction to us in our wilderneſſe. The wiſe men that would come to Chriſt, followed his ſtarre: the Word is to us, what the ſtarre was to them: follow this ſtar, and it will lead thee unto him. But the feet to follow Chriſt withal, are faith and obedience: thou muſt beleeve the Word, and obey it. There is more required to come to the *light*, then to come to Church: thou muſt come with faith, love, reformation, or in coming to Church thou comeſt not to the *light*. Many came in perſon to the light in the body, and heard Chriſts gracious words, and ſaw his miracles; but coming without faith and love, turned their back on the *light*.

Walk as in the light: How?

Uſe 4. Light being come, we muſt walk as men to whom the *light* hath appeared, *Epheſ.* 5. 8. *Ye were darkneſſe, now ye are light in the Lord, Walk as children of light.* *Queſt.* How? *Anſw.*

1. Warily and uprightly: for the light diſcovers the rubs and perils by which men fall and hurt themſelves: and Chriſtians in the *light* muſt walk free from thoſe

thoſe ſlips and falls which they cannot avoid, that are in the night. In a miſty dark night for a man to ſtumble and fall, is no marvel; but at noone-day, the Sunne ſhining, argues either blindneſſe or heedleſneſſe, or ſome great diſtemper of body or minde. Now this is to walk worthy of the *light*, when the appearing of grace *hath taught us to deny ungodlineſſe and worldly luſts, and to live ſoberly, juſtly, and godly in this preſent world.*

2. Walk watchfully: *light* raiſeth out of ſleep, and keeps men waking, becauſe it diſtinguiſheth between day and night. *They that ſleep, ſleep in the night, and they that are drunk, are drunk in the night:* but we muſt acknowledge our ſelves to be of the day, and not ſlumber away our time in ſecurity, or ſinful courſes, but keep our ſelves watching and in expectation of our Lords coming. *Bleſſed is he that watcheth and keepeth his garments.* The beſt need to be wakened, and are very drowſie notwithſtanding ſo clear a *light:* even the wiſe Virgins ſleep and nod, and *the Spouſe ſlept*, Cant. 5. 2. but the wicked are in a dead ſleep, the godly often in a ſlumber, and need to be often wakened.

3. In the *light* we muſt walk decently and comely, *Rom.* 13. 13. *Let us walk honeſtly as in the day*, and *chap.* 12. 17. *procure things honeſt in the ſight of all men.* In the day-time we muſt do things good and lawful, becauſe we are in the ſight of all men, and all eyes are upon us. We ſee the thief will cover himſelf with darkneſſe; *the adulterer watcheth the twilight; every evil doer ſhunneth the light*, ſaith our Text; even the worſt are aſhamed, and afraid in the day. And ſhall not the day adaunt us, but that in ſo great and manifeſt *light* we deal unjuſtly, uncleanly, unconſcionably? A civil man will be aſhamed of an unſeemly action in the *light*, which if darkneſſe covered, he would not ſo much ſhame at: and ſhall not Chriſtians be aſhamed of their faſhions, pride, injuſtice, &c?

4. In the *light* and day-time, a man not onely riſeth and arayeth himſelf, but betakes himſelf *to work. In the morning man goeth forth to his labour.* And our Sunne being riſen, we muſt ſet our ſelves with diligence about our labour and calling of Chriſtianity. The day and *light* is for labour, not for idleneſſe: which our Saviour expreſſely ſignifies, when he ſaith, *Work while it is day, and while the light is with you*, and becauſe *the night cometh wherein none can work.* Beſides, we have a great work to do in our day: we muſt labour hard for the Word, the food that periſheth not: we muſt be induſtrious to get faith, to get oile in our Lamps, and be much in the exerciſe of repentance. It will call for all diligence, to get hold, and keep hold of Gods favour, and make our own election ſure. We muſt be ſure to procure to our ſelves the wedding garment, and to continue in our Lords work, *that when he cometh, he may finde us ſo doing.*

Pſal. 104. 23.

Thus of the *light* approaching.

II. Now for mens entertainment: *But men loved darkneſſe, &c.*

Darkneſſe what it comprehends.

By *darkneſſe* is not meant natural darkneſſe, cauſed by the abſence of the Sun or lucid bodies: for men love not this; yea, it is horrible and dreadful to nature. And this *darkneſſe* is oppoſed to the former *light*, which was ſpiritual. Indeed it is the whole Kingdome of *darkneſſe*, including all that is contrary to the *light* of grace and glory brought by Chriſt: as for example,

Firſt, as by *light* is meant the principal efficient cauſe, Chriſt himſelf, and the inſtrumental cauſes, the Word, Goſpel and Miniſters: ſo by *darkneſſe* is meant both Satan himſelf, the Prince of *darkneſſe*, blinding the mindes of unbelievers, as alſo his inſtruments and means, Errors, falſe Doctrines, Hereſies, to which God in juſtice gives up them that receive not the truth in love, 2 *Theſ.* 2. 11.

Secondly, as by *light* is meant the knowledge of God in the minde, ſo by *darkneſſe* is meant ignorance of God, and blindneſſe of minde, that inner *darkneſſe* in the ſoul of every one without Chriſt, ſo called, *Eccleſ.* 2. 13. *As is wiſdome to folly, ſo is light to darkneſſe.*

Thirdly, as by *light* is meant the effects of *light*, that is, ſanctity and holineſſe (*Let your light ſo ſhine*) ſo by *darkneſſe* is meant profaneneſſe of life, uncleanneſſe, hypocriſie,

hypocriſie, idolatry, darkneſſe of ſin, and works of darkneſſe, in which men walk before converſion, by which they caſt off works of darkneſſe.

Fourthly, as by *light* is meant the ſubjects of *light*, that is, the godly, profeſſing and walking in the *light*, (*Ye were darkneſſe, but now are light in the Lord.*) ſo by darkneſſe is meant the wicked, who walk in darkneſſe, ſubjects of the Kingdom of darkneſſe, every way living in darkneſſe, of underſtanding, and of converſation, as the Gentiles *without God*. Eph. 2. 4

Fifthly, all that is in the world without Chriſt, or preferred before Chriſt, is all but darkneſſe, earthly profits, honours, friends; yea wiſdom, righteouſneſſe, and gliſtering works of men without or within the Church; Profeſſion, preaching, miracles, all without Chriſt is but dung and darkneſſe it ſelf. 5.

To *love* darkneſſe then is, to be in league with his own ignorance, folly, profaneneſſe, wicked actions, wicked perſons, and with Satan himſelfe, and to preferre all theſe before the *light* of grace, before the Author of grace, or meanes of it; yea love to live in the dark, *without God*, without Chriſt, without the Word, and all the meanes of *light* and ſalvation.

Doct. Natural men prefer others before Chriſt.

Where note the forelorn eſtate of every natural man, who not only liveth in darkneſſe, but loveth darkneſſe, nay, loves it not *as the light*, *but rather then the light*. The *light* comes and offers it ſelf to the Jewes, but their chief Rabbies, Scribes and Phariſees, preferre their traditions, pompe and profit before it; And the People will not have this man to rule over them: And every natural man hath ſomething to preferre before Chriſt. For

Reaſ. 1. 1. It is no new thing for darkneſſe to fight againſt the *light*, and chaſe it away. So this darkneſſe of minde deprives the ſoule of ſaving *light*: It takes away knowledge, and ſo the deſire of better things. *Ignoti nulla cupido.* The natural man cannot diſcern, and much leſſe deſire the things of God,

2. 2. It deprives of ſound judgement; and as in darkneſſe men are eaſily deceived, and forced to take one thing for another, ſo ſpiritual darkneſſe makes them conceive nothing a true enemie unto them, but light: The natural man miſtakes his whole eſtate, and by the juſtice of God the divel farther bindes his eyes to deſtruction, as the Hangman covers the eyes of him that is ready to be turned off.

3. 3. The ſuppoſed ſweetneſſe, liberty and profit of ſin knitteth the love and affections unto it: for theſe are the falſe glaſſe, in which Satan preferres his commodities; he knowes the darkeſt ſhop is fitteſt to barter away his wares, and works of darkneſſe. And every practice of ſin is a ſtronger chaine of darkneſſe, and hardeneth the heart againſt the *light*, and ſets him in faſter reſolutions in his ſinnes; ſo as hard wedges cannot prevaile againſt theſe hard knots of luſts.

4. 4. The *light* diſcovers the malice of their luſts, and ſhewes how filthy they are, which ſinners cannot abide: willingly would they ſinne, but would ſinne without check or ſorrow: they that *do evil*, *hate the light*. So ſoon as *Adam* had ſinned, he could not abide the diſcovery of his nakedneſſe. He that loves his ſin, muſt neceſſarily love darkneſſe; and no marvel if the clear *light* of grace be hated by ſinners, ſeeing the very obſcure light of nature was hated by the Gentiles, *Rom.* 1. 28. that they might more freely enjoy their foule luſts, they detained the truth of God in unrighteouſneſſe; willing to extinguiſh the very *light* of nature. and turn it into darkneſſe. John 3. 20.

Uſe 1. Which leads us to a farther diſcovery of the foulneſſe and vileneſſe of our nature, which not only *wanteth* grace, but *hateth* grace, and not only is in darkneſſe, but loveth and preferreth darkneſſe: and ſo farre as they are in love with darkneſſe, they are haters of the *light*.

Object. *God forbid there ſhou'd be any ſuch: all men by nature love knowledge, and it is a pleaſant thing,* (*ſaith* Solomon,) *to behold the Sunne.* Eccleſ. 11. 7.

Answ. 1. Natural men love natural knowledge, but supernatural and saving knowledge they cannot reach, and till grace have changed the heart, there is no pleasure in beholding the Sunne of grace, though *to the sonne of wisdom her wayes are the wayes of pleasure.*

2. If we make just trial, we shall finde not a few that live in the *light*, to love darknesse.

Notes of men that love darknesse.

1. First, what a man makes special account of, pleaseth himself in, makes his delight, findes sweet content by, that he loveth, and that is dear unto him. But most men account their sinnes sweet morsels which they hold under their tongues, and their darlings which they hug and cherish in their bosomes: they take sweet content in them. How did *Israel* dance about their calfe when *Moses* was gone? *Exod.* 32. How did the *Sodomites* glory in their unnatural and monstrous sinne? Nay, they not only love their sinnes and works of darknesse, but love them above the *light*. Hath Gods Word such love and account among men, that for it they will lay down one sinne? No, not one lust must give place, not one wicked custome be cast off for it. Where the Word works not Reformation, there is a man that *loves darknesse more then light*, the devils temptations more then Gods Precepts.

2. Secondly, what a man will spare no cost, no paines nor travel to attain, that he loves well. But many men for the compassing of their sinnes, will spare no cost, account no travel irksome and grievous to contrive and compasse their lusts. They will break their sleep to invent it on their beds, and up betimes in the morning to practise their invention, and endure much paines and sorrow to commit it. *Baals* Priests will lance themselves with knives, and let out their blood to maintain their idolatry. Romish Priests will whip themselves to uphold their blinde and dark devotion. *Israelites* will part with all their jewels and eare-rings to make a calfe. When would we for the *light* so strip our selves of our money and plate? When would we take such paines for wisdom, as for wealth? When would men resolve to be as liberal, and content to part with their money for the maintenance of the *light*, as of their lusts? No, they would think themselves undone, if they should part with so much in seven yeares for God and his glory, for Christ and his Gospel, as they in few dayes waste in riot and superfluity. Here is a sure note of a man that *loves darknesse better then light.*

3. Thirdly, it is a signe a man loves a thing dearly, when he hates whatsoever or whosoever would deprive him of it. But how do men generally hate wholesom doctrine, truly and plainly delivered? the time foretold is come, *that men will not endure wholesom doctrine*, 2 Tim. 4. 2. conceiving wholsom counsel, and the exhortations of the Word, which would part them from their usury, injustice, loose and Libertine courses, and works of darknesse, the greatest enemies to themselves, and to their good and contented estate. And for the Preachers of Gods Word, they are therefore esteemed enemies, because they speak the truth. *Ahab* hates *Micaiah*, because he never speaks good unto him: he spake truth, and *Ahab* found it: but when will the *light* be good or welcom to a member of the Kingdom of darknesse? *Amos* is complained of, his preaching is the cause of all rebellion, and the land is not able to bear all his words, *chap.* 7. *Elias* is he that troubles all *Israel*. Christ an enemie to *Cesar*. The Apostles drunk with new wine. *Paul* and his fellowes trouble all *Epheſus* with preaching new gods. And what complaints beat our eares, that we are busie, troublesome, peremptory, while only we see the *light* of Gods Word; that it may shine in darknesse? Thus darknesse comprehends it not, but resolveth as of old, We will none of his Word, none of his wayes. Here are men, yea a world of men, that love darknesse more then *light*.

4. Fourthly, what a man loves, he will assoon part with his life as with it: and thus men do with darknesse. *Herod* will not part with his brotl ers wife: he will

part

part *Johns* head from his ſhoulders firſt. *Judas* will not part with his covetouſneſſe for all the warnings of Chriſt; *O* Jeruſalem, *how often would I have gathered thee! but thou wouldeſt not.* No meanes winne them from their ſinnes. *John* comes in auſterity, Chriſt comes freely converſing with ſinners to gaine them; but they are as little children, with whom neither piping nor mourning prevaileth. So we come &beſeech men even for the mercies of God, not to forſake their own mercies: we menace and threaten the ſinner, the ſwearer, drunkard, unclean perſon, the liar, the Sabbath-breaker, ſeeking to ſave ſome with compaſſion, others to pull out of the fire with feare: but how little prevaile we? To ſeek to pull away men from their faſhions and luſts, or to part from their profitable ſinnes, is not only as the cutting off of hands, and plucking out of eyes, but as the pulling of hearts, and lives, and ſoules out of their bodies. A generall note of men loving darkneſſe above *light*, and their ſinnes better then their ſoules.

Uſe 2. Take heed of loving darkneſs.

Now we ſee the neceſſity of diſſwading ſo general, and generally affected ſin. With many who are in love with their darkneſſe, we ſhall but beat the aire. But becauſe the Spirit works in the exhortations of the Word, we will by ſome arguments diſſwade it: ſome God may move, and bring them out of ſo fearful a ſnare of the devil.

Motive 1.

Firſt, therefore conſider, that a man in love with darkneſſe of ignorance, and a courſe in works of darkneſſe, is a monſter in nature. Nature abhorres temporal darkneſſe; all creatures love the *light*, and follow the *light*, except hateful Owles, and Bats, and Moles; the poor flie ſo loves the *light*, that ſhe burnes herſelf for it: ſo the poor Martyrs fetch the *light* through the fire with the loſſe of their lives. Only a wicked man hates, and ſhuns the light, and as a dog barks againſt the Sunne.

2.

Secondly, to be in love with darkneſſe; is an argument of an evil and accuſing conſcience, which cannot abide the *light*: for as truth feares nothing but to be hid, ſo falſhood feares nothing but the *light*; why elſe doth the adulterer watch the twilight? why doth the thief, the robber, the drunkard, caſt themſelves into the night, but becauſe they know their practices will not abide the *light*? Now if the conſcience already condemn, God is greater then the conſcience, and will condemn much more.

3.

Thirdly, to love darkneſſe is a ſure ſigne of a wicked man. The godly hath darkneſſe, and works of darkneſſe; but he loves not darkneſſe, nay, he hates the evil he doth, *Rom.* 7. and quickly undoeth it by repentance. When ſuch men ſin, it is not they, but ſin in them: they would not do it: for in the inner man they delight in the Law of God. But wicked men ſet themſelves on in an evil way, ſit down in their ſinnes, ſet themſelves to work wickedneſſe; they love the darkneſſe and evil they do, affect it, defend it, glory in it, &c.

4.

Fourthly, it is as great a plague, as God can ſtrike a ſinner with in this life, although inſenſible. The temporal darkneſſe was one of the fearfulleſt plagues of *Egypt*: this more dreadful. That was on their bodies and goods, hindering actions of natural life: this on the ſoules, hindering all actions of ſpiritual life. That was attended with natural feare and ſorrow: for, what elſe can be to him that is in darkneſſe? but this darkneſſe in ſinne, and in the night of the world, hath eternal wo and ſorrow, and helliſh terrours attending it; the ſinner wanders, and knowes not whither he goes, but to God he goes not, for he is *light*, and in the *light*, and in him is no darkneſſe.

5.

Fifthly, beware in time thou love not darkneſſe too much: for time ſhall come, when thou ſhalt have darkneſſe enough, and more then thou ſhalt deſire: this inner darkneſſe of ſin, loved and conſtantly affected, is a certain forerunner of the ſorrowes of hell, called *utter darkneſſe* for the ſimilitude and ſeverity.

Next we come to the ſentence of wrath upon the former ſin, of loving and preferring

ferring *darkneſſe* before *light*. *This is the condemnation*: even the great condemnation, or the great condemning ſin, or, that procureth ſore and heavy vengeance.

Queſt. Had it not been condemnation, if the *light* had not come?

Anſw. Yes: but not for preferring *darkneſſe* before *light*: for negative infidelity is no ſinne: and they ſhall not be condemned for infidelity, who never heard of Chriſt; but for their ſinnes againſt the Law they ſhall be condemned. God requires no more then he gives: and man looks not to reap where he ſowes not. Again, they had not been liable to ſo fearful and grievous damnation. If the *light* had not come, men had been condemned: but their condemnation had not been ſo great, ſo certain, ſo ſevere.

Object. John 9. 41. If ye were blinde, ye had no ſinne.

Anſw. The meaning is not, that if they were blind, they were without all ſin: for even blindneſſe it ſelf is a damnable ſinne, *Rom.* 3. 16. *Deſtruction and calamity is in their way, becauſe the way of truth they have not known.* But he ſpeaks *comparatively*: their ſinne ſhould have been leſſe, not ſo hainous, yea none in compariſon of that great ſinne which they now profeſſing the *light* were wrapped in.

A *moſt terrible damnation to have light and yet abide in darkneſſe.*

Doctr. The moſt ſevere and certaine damnation ſhall befall that man, who having the *light*, abideth in *darkneſſe*, 2 *Cor.* 4. 3. *If our Goſpel be now hid, it is hid to them that periſh*: for, as that man is ſickeſt of all, and neareſt death, who being at deaths dore will not be perſwaded but he is ſound enough, and ſo refuſing all the meanes of Phyſick, haſteneth to a preſent and certaine death: ſo is it with him, who hath the *light* offered, but refuſeth and reſiſteth it, and walketh on in *darkneſſe*.

Why?

Reaſ. 1. The dignity of the perſon meriting, procuring, and offering the *light*, amplifieth the ſinne and judgement upon refuſal. Together with the *light*, Chriſt himſelf with all his gracious offers are refuſed, ſcorned, and contemned: the high indignity reacheth his perſon. It is here as with a condemned perſon, not who wants a pardon, but having a pardon offered by the King, ſealed and ſent, inſtead of humble and thankful acceptance he refuſeth it, rents it to pieces, treads it under his feet, ſcornes and contemnes the benignity of his Prince; every man will judge ſuch a Rebel worthy of moſt exquiſite torments, not onely for his fact, but his diſloyalty to ſo gracious a Prince: ſo, ſaith the Apoſtle to the Jewes, Ye thruſt away the pardon, the word of life, and judge your ſelves unworthy of life eternal.

2. The undervaluing and deſpiſing ſo great a price, as by which the *light* is procured, aggravateth both the ſinne and judgement. This was no corruptible thing, ſuch as gold or ſilver, but the blood of Jeſus Chriſt, the immaculate Lamb of God: and ſhall we profane, pollute, or account this blood common? Can we without certaine damnation tread under foot the blood of the Sonne of God? By this argument the Apoſtle up-heapeth the damnation of unbeleevers, *Heb.* 10. 28. *He that deſpiſeth the Law of* Moſes, *dieth without mercy under two or three witneſſes: of how much ſorer puniſhment ſhall he be thought worthy, who treadeth under foot the Sonne of God, and accounteth the blood of the Covenant as an unholy thing?*

1 Pet. 1. 19.

3. The more excellent the meanes are, that are refuſed, the more is the increaſe of infidelity and damnation. *Capernaum* lifted higheſt in meanes, ſhall be loweſt in hell: and heavier is the wo, denounced upon *Chorazin* and *Bethſaida* for not repenting after ſo many meanes uſed by Chriſt himſelf, then of *Tyrus* and *Sidon*. What pity of him if he be loſt, who having a Ship will leap into the Sea?

4. The more excellent the benefits are, which the *light* offereth, the more damnable is the refuſal of them. But what incomparable benefit is ſo great a deliverance from hell, death, damnation, and the offer of ſo great ſalvation, grace, glory,

glory, light and life eternal? *How ſhall we eſcape, if we neglect ſo great ſalvation, preached by the Lord himſelf?* Heb. 2. 3. this muſt bring certaine and ſevere deſtruction.

5. As the ſinne riſeth in degrees, ſo doth the condemnation of the ſinner. Ignorance of Chriſt and his truth is a ſinne, which will excuſe none: but contempt and deſpight of Chriſt and his truth, is next to that ſinne which cannot be pardoned. One thing it is for a man not to know his Maſters will, another when a ſervant will not know it, or will not do it, to him belong more ſtripes: One thing it is to want righteouſneſſe, and the eſtate of that man is woful enough: but to refuſe and perſecute righteouſneſſe, is the higheſt and top of ſinnes in ordinary ſinners. It is a pitiful thing to ſee a man naked for want of garments: but to refuſe garments, to teare them and rent them off him, argues frenzie and madneſſe. A man that cannot ſee, is pitied: but he that will not ſee is juſtly puniſhed. Thus is ſinne and condemnation heightened: to be in *darkneſſe* without *light*, is damnable: but in the *light* to abide in *darkneſſe*, farre more. In the land of righteouſneſſe to do wickedly, is an higher degree of ſinne. To ſinne in the night is hateful: but to ſinne in the light, and in the day as *Zimri* and *Cozbi*, here is impudency joyned to the ſinne: and ſinne, the more bold and impudent, the more damnable. In ſinnes againſt the *light* God is more diſhonoured, the godly more grieved, the wicked more hardened, the profeſſion more ſcandalized. When ſinne hath gotten an whores forehead, that the day adaunts it not, it is in the height.

Now ſee hence, how our Lord Jeſus Chriſt (the ſweeteſt Preacher of the Goſpel that ever was) preacheth the Law and condemnation. And ſo muſt his faithfull Miniſters: for firſt, *Open rebuke is better then ſecret love*, Prov. 27. 5. Secondly, wicked men can flatter themſelves faſt enough, and need not we ſhould ſo do. Thirdly, they are blinde and aſleepe, and need to be wakened: yea, deaf, and need a Trumpet. Fourthly, they can and will repell all, till we come particularly to apply as *Nathan, Thou art the man*; and the Ninivites: and the woman at the well: and the Jewes (*Acts* 2.) till *they were pricked at their heart*. Fifthly, we muſt remove the ſinne and damnation from our ſelves, by warning others.

Uſe.
Law may be preached by Goſpel-preachers.

Object. *We cannot abide this preaching of condemnation: here is nothing but Law and damnation.*

Anſw. 1. We take no pleaſure in it, no more then he that cries, fire, fire: but warning muſt be given. 2. Thou muſt blame Chriſt for preaching damnation, or the Evangeliſt for writing it. 3. No doubt but Chriſts hearers were as loth to hear of damnation, as ours: but his wiſdome knew what was fit for them, and would have them know their eſtate and danger, and what to expect. It was no time to ſooth them that in the middeſt of *light* loved darkneſſe.

Queſt. *But what is all this to us? we embrace the light, are glad of it, come to Church, joyne in prayer, do good works, and are in Jeſus Chriſt, there is therefore* no condemnation *to us*, Rom. 8. 1.

Anſw. Where any have any ſpark of true and ſaving *light*, we wiſh his meaſure increaſed an hundred fold, in the ſound comforts of it. But that men may not be deceived in a matter of ſo great moment, as ſalvation and damnation, we muſt give them full and diſtinct warning.

Many diſcovered not to be well-affected to the light.

1. It is the light and preſence of Chriſt in his ordinances, that accidentally upheapes the damnation of many men: and all that profeſſe the *light*, are not in, nor of the *light*: nay, it is the unhappy lot and condition of many that live in the Church, and undervalue the meanes, to love darkneſſe more then the *light*: And better had it been for them, that Chriſt had never been borne, or that themſelves had never been borne; better for them, that the *light* had never come to them, or that they had never come into the *light*.

2. As the *light* of the Sunne falls into the aire, and enlightens the whole aire, but no ſooner is the body of the Sunne ſet, but darkneſſe occupies the whole aire again: ſo the light of this eternal Sunne, falling by the beames of the Word and Goſpel into the eares of many hearers, they ſeeme to be wholly enlightened and affected for a time, but the ſound is no ſooner gone, but the former darkneſſe returneth. Numbers of hearers ſeeme affected in the Church, but ſoone forget all, let it ſlip and thruſt it out with ſecular affaires.

3. As the light of the Sunne falling on ſolid bodies, as trees and ſtones, only enlightens the outſide, but cannot penetrate the heart, nor get within: even ſo is it in many profeſſing the *light*, with good perſwaſions of their own eſtate, but being hard-hearted hypocrites the *light* ſhines only on the outſide, in ſome outward actions is ſome conformity, but the heart is not changed, inward luſts are not conquered, no nor reſiſted; the minde, will, affections remain in natural darkneſſe and rebellion: and theſe lie under this heavy damnation becauſe of the *light*.

4. Many others profeſſe the *light* but it is as the *light*, of the Sunne in an Eclipſe; the Moon or earth is gotten between the Sun and them: their courſes are earthly and carnal: they minde nothing but earth, ſavour nothing but earthly things, or nothing ſo ſavourly: there is very little *light* left to be ſeen in them. And theſe are under the light for condemnation.

5. Others profeſſe to live in the *light*, but they hold it as in a theeves lanthorn, that none ſhould ſee it, or ſee what they are, or what they do: as if a *light* were to be put under a buſhel, and not ſet up in a Candleſtick to enlighten the houſe. The nature of light is not to be kept cloſe: and the commandment is, *Let your light ſhine before men.* Here then is but a painted *light*, that is, without ſhine. And whereas all *light* hath ſome heat, by which it ſhews it ſelf, here is no heat, no zeal for God, but againſt him.

6. Others profeſſe the *light*, but in their courſes and company mingle *light* and darkneſſe, which admit no communion or agreement. Sometimes at fits they have good moods and motions, and ſome glances: but the *light* is but as the lightening, a flaſh and away; whereas the *light* of the Sunne is conſtant all the day, and of the Sunne of grace much more. So in their ſociety and company they have a light ſide, and a dark. God at the firſt ſevered *light* and darkneſſe: his law condemnes mixtures of contraries: the Goſpel on this ground enjoynes not only to walk as children of *light*, but with children of *light*, *Eph.* 5. 7. *Be not companions with them: For ye were darkneſſe, but now are light in the Lord.* The light chaſeth away works of darkneſſe, and workers of darkneſſe. *David* will not indure a wicked man in his houſe. But many who ſay they are in the *light*, have their houſes ſtuffed with a crew of wicked perſons, ſwearers, drunkards, without the fear of God, yea ſcorners of it; who yet would ſcorne a man ſhould ſay, that though the light be come to them, yet they never came to the *light*; which is yet true enough.

Well, let us beware of this dreadful ſentence, to whom the *light* is clearlier manifeſt, then in former ages. Our Sunne is riſen and mounted higher, and we ſee more then many of our Fathers: and poreblinde eyes can ſee at high noone. Shall we without danger ſee leſſe then they in the dawning of the day? &c.

A MIRROUR OF Ingratitude.

The Second Part.

JOHN 1. 26. *The Stranger at home*

There is one among you, whom ye know not.

THE Jewes ſent Prieſts and Levites to *Jeruſalem*, to enquire of *John who he was*, verſ. 19. not his name, or progenie: for they knew him to be the ſon of *Zecharie* the Prieſt, and that his name was *John*: but, what was his office, function, the quality and condi-on of his perſon, becauſe he departed from the Temple and wor-ſhip, and inſtituted a new Miniſtery of Doctrine and Baptiſme, and took no calling or authority from them. Whereto *John* confeſſed what he was not, namely he was *not the Chriſt*, whom he might eaſily have been believed to be if he would; and denied not what he was, namely his forerunner, *the voice of a Cryer* as was before propheſied.

Connexion of the words.

Verſ. 20. Non erat ei opus ſeminare arrorem, ſed confirmare. *Aug.* in natal. *Joh.* 23. *Bapt.*

Art thou not *Chriſt?* what then, art thou *Elias*, promiſed, *Mal.* 4? for thy habit, diet, and manner of living is not unlike. A groſſe queſtion: Knew they not him to be *Zecharies* ſon, and *Elias* to be tranſlated many ages before? But they held *Pythagoras* opinion, that generation might be iterated, and a man dead, borne again into the world, or returned into life: Whence *Herod* ſuppoſed *John* whom he beheaded, to be returned to life again, and now called himſelf Jeſus: and ſome vulgar people ſuppoſed *Chriſt* to be *Elias*, ſome *Jeremias*, or ſome of the old *Prophets*.

Matth. 14. 2. 16. 14.

But *John* anſwers, No; he is not *Elias*; namely not in perſon, but he was *in ſpirit and power*, and called by *Chriſt Elias*, *Matth.* 11.

Luke 1. 17.

What then? art thou a Prophet? *John* ſaith, No, anſwering to their ſenſe: Either none of the ancient Prophets, or not *that Prophet* promiſed and expected, of whom *Deut.* 18. or not in proper ſenſe a Prophet, to foretell Chriſt: for he was to point him with the finger: though according to *Zecharie* his fathers teſti-mony, he was *the Prophet of the Lord*; and according to *Chriſts* teſtimony, he was a Prophet, and *greater* then any Prophet in pointing at him with the finger.

John Baptiſt, *how no Prophet.* Chryſoſt. in Joh. homil. 15. Verſ. 76. Matth. 11. 9.

What then art thou? why baptizeſt thou, and inſtituteſt a new rite in the Church, which is proper to the *Meſſiah*, or ſome ancient Prophet? To which *John* modeſtly anſwereth: My Baptiſme is like my ſelf, weak and imperfect, who can only baptize with water: but *there is one among you, whom ye know not*: whoſe

whose Person as it is of absolute perfection, so is his Baptisme: he baptizeth with the Holy Ghost and fire: he comes after me indeed, but is so farre before me as I am not worthy to loose his shoes; and my Baptisme before his, but as a servant preparing the way to his Master.

Note. *A true Christian is all for Christ his Master.* John 3. 30.

Note here: *John* being questioned for his Ministery and Baptisme, as taking too much upon him, he passeth by the defence of his own Ministery, and leadeth him to Christ. *A faithful servant speaks every word for his Master.* He hath more care of his Masters honour, then of his own credit. He must *increase*, though himself *decrease*. Unlike the generation of faithlesse men, who preach themselves, and for themselves; and rather then their credit must be touched, down must Christ go, and his Gospel. down with Preachers, Preaching, Professors and all. So these chief Masters, who sent these messengers to *John*: if *John* obscure them, they will take a course with him; if Christ come after him, and stand in their light, and discover their pride, idlenesse, hypocrisie, and lusts, down will they with him too. And much lesse can his faithful servants look to stand before them.

Parts of the Text.

For the parts and meaning of those words:

1 Here is Christs presence, offering himself to the Jewes: *One is among you.*

2. The Jewes ignorance of so great a good, *Whom ye know not.*

One is among you: born and bred up among you, one that walketh and converseth among you: Perhaps one in this company and presence.

Whom ye know not: that is, whom ye acknowledge not, in his worth and excellencie: and, offering himself unto you, ye receive not: and, whose person ye reject as base and despicable, whose Doctrine ye judge as heretical and factious.

Christ not known to the Jews, Why.

But why knew they him not? *Answ.* 1. Because of Christs humility and low estate: his poor condition of life made him obscure, unknown, unacknowledged to be the *Messiah* and Redeemer. 2. Their perverse judgement, and carnal conceits, who judged according to the outward appearance expecting such a *Messiah* as they framed to themselves; some great external Potentate, to subdue the world unto them; no Galilean, no Carpenter, no such simple creature as our Lord seemed to be. The ordinary causes of rejecting Christ in his servants.

Note. 1. *The noble humility of Christ.* Phil. 2. 5. John 1. 14. ἐκένωσε. ἐσκήνωσε.

Note hence the admirable humility of our Lord Jesus Christ, the Lord of glory, who thinking it no robbery to be equal with God; yet so noughted and *emptied* himself, as to come and *dwell* among us, in our nature and flesh; and in our place, as then in *Judea*; and would stand among them, that would not know him, though he first came to seek and save them.

Look upon the whole life of Christ, from his Incarnation to his death on the Crosse, and say whether in that assumed forme of a servant, he did not evacuate and emptie himself of his divine Glory, Majesty, Omnipotence, Omnipresence, Omniscience? Not ceasing to be what he was, the mighty God, and Lord, of all; but because in this forme of a servant, he was made of God man; of a Lord, a servant; of most rich, most poor; of omnipotent, weak; of omniscient, ignorant; of immortal, mortall; of infinite, finite; of incomprehensible, circumscribed in certain places, of one equall to his Father farre lesse then his Father; nay according to this assumed nature, became a servant, a sinner for those that were slaves to sin and Satan, vassalls and vessells of wrath a man despised for those that despised him, a man unknown for those that did not, that would not know him.

Præmisit exemplum, ut facilius commendaret imperium. *Aug.*

Use. *Be humble as Christ was.* Phil. 2. 5. Heb. 11. 25, 26.

The use which the Apostle maketh of it, is, to *let the same minde be in us, that was in him*; for our own and others good to lay aside our reputation, as *Moses* chused to *suffer with Gods people*, rather then to be called the son of *Pharaohs* daughter. Shall our Lord lay aside dignitie, hide Deity, suspend heavenly glory, to live a temporal life among sinners, to suffer, and die, and lie in the grave with and for sinners, he being no sinner: and shall we refuse to suffer in our names, estates;

eſtates; yea, and our lives themſelves for him? Shall he ſo ſtoope to help us being fallen, and ſhall not we ſtoope to honour him, being raiſed, and now advanced again into his higheſt glory? Where is holy *Pauls* affection, that wiſhed to be *Anathema* for Chriſt? and that good Biſhop, who cared not to *die, ſo that the Church might flouriſh?* We muſt *increaſe*, and like well to grow fat and rich with Chriſt, but theſe ebbes and *decreaſes* we ſtartle at: We muſt not be leſſe, to make Chriſt never ſo great. Rom. 9. 3. Modò me moriente floreat Eccleſia.

Again, *John* here noteth the great ſinne of the Jewes, who knew not Chriſt, being now among them. Chriſt offers himſelf, and they make no more reckoning of him, then a blinde man doth of the Sunne. Now *this is the condemnation, that light is come into the world, and men love darkneſſe rather then light*, Joh. 3. 19. Men came not to the light, but the light came to them. Chriſt came and ſtood amongſt us; offered himſelf, and the riches of grace; he was not ſought, not deſired, not expected: nay, when he comes, men reject him, and ſhut their eyes againſt the light. This is the great *condemnation*, both in the cauſe, and effect. *Note.* 2. *A great ſin, not to know and acknowledge Chriſt among us.*

And the ſinne is the greater, becauſe it was not ſimple ignorance, but wilfull and affected. For, who be they, that knew not Chriſt among them? *John* ſpeaks to the Prieſts and Levites, men of knowledge and underſtanding. Did not they read the Scriptures, and preach the *Meſſiah?* did not they know the time, the place, the progenie, and all circumſtances of his birth, life, and manner of coming? How could they then be ignorant? *Anſw.* None is ſo blinde, as he that will not ſee. Chriſt ſtands in the midſt of them: offers himſelf to be ſeen and embraced: as the Sunne ſhines in the midſt of heaven: Now what doth it argue, but a miſerable blindneſſe, or wilfulneſſe, not to ſee ſo bright a light? ſo here: *The ſinfulneſſe of this ſin.*

1. They blinde themſelves: their infidelity blindes them: they know the Scriptures, and Prophecies, and remember them; in the mean time they are ignorant of the true ſenſe of them, and only ſeek carnall things in the *Meſſiah*, according to their carnal mindes. A blear eye turnes from the Sunne. Again, their malice and envie blinded them: For, let Chriſt ſtand before a man that goeth out in malice againſt him, he is ſtruck with blindneſſe, and never ſeeth his grace and favour. *Judas* knew Chriſt well enough, and he ſtood in the midſt of them that came to apprehend him: yet he and they were ſtruck with blindneſſe, and could not ſee him; but ſtill ask himſelf for himſelf. So Antichriſt and his Clergy, ſtanding with *Judas*, are blinded (like thoſe that came to apprehend *Elizeus*, 2 *Kings* 6.) and can put no difference between the Sunne and darkneſſe it ſelf. *Reaſons of this blindneſſe.* John 18. 5, 7.

2. *The god of the world blindes the mindes* of theſe Infidels, ſo willing to be blinded, 2 *Cor.* 4. 4. The Devil holds them in blindneſſe.

3. The God of Heaven in his righteous judgement blinded them: not by infuſing darkneſſe or malice, but by withholding his grace, and delivering them to the Devil as an Executioner, to be blinded: As at this day, the more many wicked men gaze upon this Sunne: and the nearer Chriſt is unto them, the more are they blinded; and as the clay, hardened. A ſwine cares as much for a Pearle, as they for Chriſt.

4. Adde hereunto, that the myſtery of Chriſt is an hidden ſecrecie: and *it is the Spirit, and inſpiration of the Almighty, that giveth underſtanding*, Job 32. 8. But they want the Spirit of Chriſt, that are not his. Thence this blindneſſe.

So of all men, graceleſſe Miniſters leſt know Chriſt. For theſe were men of learning and knowledge, to whom *John* ſpeaketh: Hypocrites, that could preach eloquently concerning the *Meſſias*, but as blinde as moles, and cannot ſee him ſtanding among them. *Uſe.* 1. *Bad Miniſters of all other leaſt know Chriſt.*

For they muſt do their taske of ſervice and Miniſtery: but for the faith, and ſound honour of the *Meſſiah*, that is not the thing they are for. It appeares by

theſe Prieſts and Levites. *John* tells them Chriſt is among them. One would have thought they would have farther enquired who he was, where he was, how he appeared, how he knew him to be the *Meſſias*; and ſo they would, if they had cared to have known the true *Meſſias*. But after *John* tells them this, they go away without any more queſtions: that was no part of their errand.

What goes to the right knowing of him.

And there goeth more to know Chriſt, then hearing of Chriſt, reading of him, or preaching of him: even humble ſubjection to Chriſt in his ſimplicity: without which all the other feedeth hypocriſie, and armeth malice againſt him. If Chriſt come in pompe and ſtate, theſe pompous Prieſts would acquaint themſelves with him: But if he come in ſimplicity, humility, ſincerity, and power againſt their pride, luſts, hypocriſie, falſe gloſſes, and Libertine doctrines, they know him not; but to poure out all their ſpight and contempt againſt him.

Uſe. 2. *True Chriſtians not known in the evil world.*

It is alſo the lot of the members of Chriſt, to ſtand among wicked men, Paſtors and People, and not be known of them, but be rejected and reproached as Chriſt their Lord and Head was: 1 *John* 3. 1. *The world knowes you not; for it knowes not the Father.* And to know the expectation of a ſonne, a man muſt know the ſtate and wealth of the father. Thus ſpeaketh our LORD of *John Baptiſt*, *Mat.* 17. 12. Elias *is come, and they knew him not, and did to him whatſoever they would: Likewiſe ſhall alſo the Sonne of man ſuffer of them.* Even becauſe they know him not. And ſo ſhall all the ſons of God, becauſe unknown, be rejected. A Prince in a farre countrey, unknown, muſt expect and put up quietly all homely entertainment. *Had they known Chriſt* the Lord of glory, would they have accuſed him of ſedition, treaſon, faction, rebellion, and condemned him as they did? Did they know his members, would they object the ſame things to them? Had the Jewes known Chriſt, ſhould the proud, ambitious, hypocriticall Phariſees have been in more credit then Chriſt? Did carnal men know Chriſt ſtanding before them in his gracious and faithful ſervants, ſhould every vaine, idle, fooliſh, carnal pratler be preferred before them?

1 Cor. 2. 8.

Uſe. 3. *Trial whether we know Chriſt or no.*

It ſerves alſo for examination. Seeing many learned men, expert in the Scriptures, know not Chriſt who ſtands before them, how may I know that I know him? *Anſw.*

1. *Chriſt, where he is preſent.* Matth. 18. 20. Cant. 1. 8.

Firſt, to know him, is required a diſcerning of his preſence. There muſt be a preſence of Chriſt: he muſt be amongſt us: Chriſt comes now amongſt us in the preaching of the Goſpel, and Miniſtery of his ſervants: there muſt thou expect his preſence: even where two or three are *gathered in his name*, in the *tents of ſhepherds*, in the true Church, which is a *Lilie* for beauty and glory, and *of the vallies* for the humility, which makes them docible and fruitful. Proud men, whether teachers or hearers, come not where Chriſt is. And next, there muſt be a diſcerniug of his preſence: to which are required two things.

2. 1. *And how his preſence may be diſcerned.*

1. An inward faculty: a clear and ſanctified eye of minde, anointed with eye-ſalve. Never any ſaw Chriſt aright, but by the eye of Faith. A man cannot ſee outward objects, without an eye: nor Chriſt, without Faith.

2. External light, from without. Never man ſaw Chriſt aright, but by the light of the Goſpel. *Fleſh and blood reveales him not.* The Sun is ſeen only by his own light.

Theſe two muſt concurre, as the light of the eye muſt come to the light of the Sun, before we can ſee Objects. The beames of this Sun muſt ſhine into thy ſoul, or elſe thou ſeeſt nothing.

What is to be done thereunto.

Deſireſt thou to ſee Chriſt? 1. Depend upon the Miniſtery: aske his ſervants for him: *John* 20. 12. When *Mary* was enquiring of the Angels after Chriſt, Chriſt himſelf ſpeaks to her, and calls her by name.

2. Labour to get Faith. None knows him, but the Beleever, *Joh. 6. 69. We beleeve and know*, (ſaith *Peter*) *that thou art the Chriſt, the Son of God.* Thou muſt not underſtand to beleeve, but beleeve to underſtand. Reaſon and ſenſe in divine

things

things must follow Faith, which is the root of saving Knowledge.

3. Be much and often in prayer for the Spirits illumination: for *none knowes the Son, but the Father, and he to whom the Father revealeth him.* Pray for the opening of thine eyes, and for the Spirit of Revelation: seeing all hearing, and reading, and preaching of Christ revealeth him not, no not to the Preacher himself. To all these must be added the two means, whereby *John* came to know him: One, the voice of the Father from Heaven, shewing both who, and what a one, and how great he was: Another, the Spirits descending by inward inspirations and heavenly motions.

4. Listen to his own voice: the godly sometime see him afar off, when he speaks afar off, and as a stranger, as to *Mary*, *Joh.* 20. 14, 15. *Woman, why weepest thou? whom seekest thou?* and she *supposed him to be the Gardener:* but presently Christ speaks home and familiarly to her, and she acknowledgeth him. Desire Christ to speak home, plainly and roundly to thy heart: else shalt thou never know him, but mistake him while he is before thee.

This of the first note.

Secondly, true knowledge of Christ is full of holy *love and desire* after him. They that know thee, will love thee. And therefore knowledge in Scripture is put for the *affectionate acknowledging of him:* Eph. 1. 17. *That God would give you the Spirit of revelation through the acknowledging of him.* No man knows Christ, but he esteems him the *chief of ten thousand*, prizeth him as the only pearle, and thirsteth after him as after life: *John* 4. 10. *If thou hadst known, thou wouldest have asked of him water of life.* No affecting of the sweetnesse of Christ, argues no knowledge of him. If thou hadst all knowledge, and wantedst love, thou were nothing.

2. *True knowledge joyned with love.* γνῶσις. ἐπίγνωσις. Cant. 5. 10.

Thirdly, true knowledge of Christ is more then to know the truth of Christ: It goes alwayes with *application*, both of what Christ was, and what he did: that he *was* a Propher, by *his word to teach us*; a Priest, to apply his sacrifice to us as well as to any other; a King, to give lawes to us, to protect us, to preserve us, &c. And *what he did:* being not only humbled in himself, but obedient to the death for us: overcame death, was raised, and ascended, to free us from the bondage of sin, death, and the devil: Finally, liveth ever, and sitteth at his Fathers right hand to make intercession for us, and roome, as for his members. Thus Paul, *Who loved me, and gave himself for me*: and Thomas, *My Lord, and my God.*

3. *True knowledge ever joyned with application.* Gal. 2. 20. John 20. 28.

Fourthly, true knowledge of Christ is *experimental*: not what Christ is *in himself*, but what he is *in us*; A *feeling* knowledge, by which we feele him in our selves, as the Word describeth him unto us: Such a knowledge, not as the Samaritans had of Christ by relation, *John* 4. 39. but when *themselves* had heard him, *vers.* 42. Not such as the Priests and Levites had of the *Messiah*, by reading; not out of books or relations, as the Physician knowes the vertue of drugs by reading: but by *experience* of himself. When therefore the Gospel tells us he was borne, dead, crucified, buried, raised, highly exalted, we must finde the *vertue* of his death in our selves, the burial of our sinnes, our resurrection from the grave of sin, our ascension after him in affection, and conversation. Here is knowledge worth having: not got by reading or hearing, but by his comfortable presence in our hearts: whereby we feele in our selves the fruits of his sufferings, the comforts of his promises, the riches of his mercies, pardon of sinnes, the inhabitation and testimony of his Spirit, the joyes and peace of conscience, and healing by his stripes: When we feele our hearts leap within us, in sense of his love & favourable presence: Now may we say as the Queen of *Saba*, I have now seen with mine eyes, and heard with mine eares, the wisdome and worth of *Solomon*; *halfe* whereof could never be reported unto me. Here is a knowledge wherein thou canst never (in this life) be far enough. *Paul*, (*Phil.* 3. 8, 10) had known Christ and preached him truely many years: yet still he desires to *know* him, as if he were still to learn, because it was to know still the *vertue of his death and resurrection.*

4. *It is joyned with sweet experience.* Phil. 3. 10. 1 Kings 10. 7.

rection. All is dung to this knowledge.

5. *With humble and ſpiritual worſhip.* Heb. 1 6.

Fifthly, the true knowledge of Chriſt hath alwayes true humble and ſpirituall worſhip annexed. *All the Angels of God*, becauſe they know him, *worſhip him.* And whoſoever know his tranſcendent preferment, being advanced into the higheſt glory of Heaven, and there ſitting at the right hand of Majeſty, cannot but adore him, being Lord of glory, and God bleſſed for ever.

6. *It takes knowledge of Chriſts Friends.*

Sixthly, true knowledge of Chriſt takes knowledge of his Friends. *Mary* and *Martha* entertaine his Diſciples, as well as himſelf. He that knows the Head, will take knowledge of the Members for the Heads ſake. No man can contemplate the intereſt of the Saints in Chriſt, and their union with Chriſt, and caſt them out of requeſt. He that knows not godly men, but to ſcorne and hate them, would not know Chriſt were he on earth, but to do ſo alſo. A wicked man hates godlineſſe every where, but the light moſt, as a ſore eye where it ſhineth brighteſt.

Uſe. 4. *Miſery of many Chriſtians.*

Laſtly, it notes the miſery of many of our people, who have Chriſt among them in the Word, Sacraments, and Miniſtery, Preaching, Dying, Crucified, Dead, Buried, Raiſed, all which they know; yet know not him.

1. Firſt, they never felt the power and vertue of Chriſt in themſelves, nor the work of his Spirit: but are haters of Gods grace and Spirit.

2. Secondly, they never taſted the ſweetneſſe of Chriſt and his grace, and therefore cannot affect him; and not affecting him, cannot enjoy him.

3. Thirdly, they unthankfully reject his gracious and free offers of life and ſalvation: the powerful preaching of the Word being their greateſt burden.

4. Fourthly, they know not his Miniſters, but to contemne them; nor his ſervants, but to revile them.

All ſuch perſons and people lie now deadly ſick, without a Phyſician, and ſhall never be known of him in the day of his glorious returne, who will not know him in the day of grace.

A MIRROUR OF Ingratitude.

The Third Part.

Luke 23. 31. *The Green & dry Tree.*

If they have done theſe things to the green tree, what ſhall be done to the dry?

WHen our Lord was led out to his execution, as a Lambe to the ſlaughter, many godly women followed him, weeping and ſorrowing in his miſery. Chriſt, full of compaſſion to true mourners, wiſheth them not to weep for him, as a man who was to be oppreſſed with any miſery, but for themſelves and their own miſery: for grievous plagues did abide them for this blood-ſhed and murder of the Sonne of God, whoſe blood was immediately before called on themſelves and their children. *Connexion.*

Chriſt implieth it was their miſery made him ſo miſerable: and that the true ground of our lamentation muſt not be ſo much his miſery, which he could conquer well enough, but our own miſery by our own ſinnes.

Then he confirmeth their miſery three wayes. 1. By the overflowing of puniſhment, *The day cometh*, namely of judgement, againſt the Citie and World. 2. By the want of help, *they ſhall ſay to the hills, Cover us.* 3. By a compariſon of perſons, or argument from the greater to the leſſe; *If they have done theſe things to the green tree, what ſhall be done to the dry?*

Where we have { 1. The Agents, *If they.* 2. The Actions, *have done theſe things.* 3. The Patients, propounded in a compariſon, &c. *Parts.*

First, of the Agents: *they*: that is, the high Prieſts, Phariſees, Scribes, Sadduces, profane Souldiers, and multitudes miſ-led by theſe blinde guides. And this was the ordinary combination againſt Chriſt, the chief corner-ſtone; who was never more publickly and wilfully rejected, then by thoſe who profeſſed themſelves the Maſter-builders: For they ſaid, *We will not have this man to rule over us.* Never had Chriſt ſuch enemies, as Prieſts and Phariſees; men profeſſing the Key of Knowledge, Teachers of the ignorant, and eyes of the blinde. Never was the Church more wounded or ſpoiled, then by the *Watch-men of the Citie,* who I. *Chief enemies of Chriſt and his Church.* Luke 19 14. Cant. 5. 7.

who took her vaile from her. Never were the true Apoſtles more vexed, then by falſe Apoſtles, and falſe Brethren.

Obiect. But theſe were men of Knowledge and Wiſdome, Teachers, and Paſtors.

Anſw. The greater their ſin, that they *did theſe things.* They ſinned againſt their conſciences: many of them perſecuted the known truth: ſome of them ſinned againſt *the Holy Ghoſt*, Matth. 12. 31.

Whence, and for what by-ends. Queſt. *How could they go on ſo farre againſt their knowledge?*

Anſw. God in juſtice gave them up, not to walk by the rule in their hand, but by the private luſts of their own hearts; every one following his own private ends and aimes, while all aimed againſt Chriſt. *Judas* the maine and neereſt enemy betrayes his Maſter for money: *What will ye give me?* as the wicked Prieſts in the Law would tranſgreſſe for a morſel of bread, or a cup of wine. So a few pence, a little wages of unrighteouſneſſe, will turne away a wicked mans heart, againſt all bands of nature and grace, to betray the truth, and overthrow the Goſpel, ſo that he may have his morſel. The Scribes, Phariſees and Prieſts delivered Chriſt for envy, *Mat.* 27.18. Pilate *knew, that for envy they delivered him*, John 11.47. *What ſhall we do? for all men believe this man:* and why ſhould Chriſts credit obſcure theirs? therefore they plot to ſilence him, and deliver him to the Rulers. *Pilate for fear* of loſing his place, and *Ceſar's* favour, *John* 19. 12, 13. *If thou let him go, thou art not Ceſar's friend: When* Pilate *heard this, he brought out Chriſt to them, to do to him as they would.*

Mark what guideth wicked guides, enemies of Chriſt, who are given up to follow covetouſneſſe; envy, flattery, favour of men, and the like. As for the rule, they hold it for others, not for themſelves. Where ſuch are, there is no roome for Chriſt: I muſt expect they will do *theſe things.*

II. Next of the Actions: *theſe things.*

What things they do, even to this day. Queſt. *What things?* Anſw.

1. Firſt, wanting matter againſt Chriſt, they waite for matter, *Matt.*26. 59. they *ſought falſe witneſſe againſt Jeſus, to put him to death, but found none*: yea, *though many falſe witneſſes came, yet found they none.* Here was only a forme and ſhew of judicial proceeding.

2. Secondly, when they cannot accuſe him of true things, they can accuſe him of falſe, and overbear an innocent with lies and falſhood. They accuſed him of *blaſpemy*; that he made himſelf the Sonne of God. A wicked lie too: for he declared himſelfe, and profeſſed himſelf ſo to be: but that he made himſelf ſo, was a ſenſleſſe untruth. Of *ſedition*; as one that perſwaded to pay no tribute to *Ceſar:* but a lie, for himſelfe paid tribute for avoiding offence. Of *high treaſon*; for that he was not *Ceſar's* friend; yea, and called himſelf a King: but a manifeſt untruth, for he profeſſed with the ſame breath that his Kingdome was not of this world, and therefore not injurious to *Ceſar.* But no matter what he ſaid: he muſt ſpeak what they will have him, neither muſt he be his own interpreter.

3. Thirdly, when they cannot convince him, they can condemne him, they can clamour againſt him, no voice but *Away with him, away with him*; they can mock him, whip him, ſpit upon him, revile him, ſtrip him out of his own garments, put on him a ſcornful robe, crown him with thornes, unjuſtly condemne him to death, and are now leading him to execution. They be the men that do *theſe things*, ſo unworthy, ſo many, ſo grievous, ſo tormentful, ſo injurious. Well were it if all their ſucceſſors had died with them, who at this day have had an hand in doing *theſe things*, ſo foule and ſpitefull, againſt Chriſt in his neareſt members.

III. Next the Patients, who are compared, 1. In themſelves. 2. In their meaſure of ſuffering.

The perſons compared together. *The green tree*, that is, Chriſt himſelf who ſtands in the garden of the Church, as the tree of life in Paradiſe; flouriſhing and proſperous as a green bay-tree, *Pſal.* 37. 35. fruitful, full of grace, both the juyce and moiſture of grace, and fruits

Theoſilact. of

of saving doctrine, and good and holy conversation: innocent and not guilty, no guile found in his lips: beautiful: our shadow and refreshing against the Sunne and storme, *Esa.* 4. 6. and the stock into which we are ingraffed, *Rom.* 11. 17.

Object. *Esa.* 53. 2. *Christ is a dry stock, or tree: therefore not a green tree.* *Christ a dry, and yet green tree: how.*

Answ. Christ seemed dry and despicable in respect of his humble and low original, of a decayed stock; and of his low and abject condition, in the forme of a servant: and became a dry for us, for whom he was guilty, and cast into the fire. But still in himself he was a green tree, fresh, sappy, fruitful, and innocent.

The *dry tree* are Jewish people and State. 1. Destitute of the juyce of grace: an ungracious people, both wanting and resisting grace offered. 2. Barren and unfruitful: not any fruits of godlinesse on them. 3. Sinful, guilty, nocent, and noisome Persecutors, even of the green tree. 4. As dry trees fit, and expoied as dry fewel to the fire of Gods wrath to consume them. The unprofitablenesse, drynesse, fruitlesnesse, and danger of this people was typified a few dayes before, by the curse of the barren figtree, on which Christ expected fruits, but found none. And even so are all the godly in themselves, dry trees, unfruitful, and guilty. fit for nothing but confusion, and to be cast into the fire: but in Christ they are green and fruitful. *Jews a dry tree, though seemingly green.* Mat. 21 19. Beda.

Here is also a secret comparison of afflictions to fire, which unto the green wood is fire to *try and purge* them; but to the dry wood, or wicked, is to consume and destroy, even in this world, and hereafter is fire unquenchable. Ignis probationis & purgationis.

Now for the comparison in the measure of suffering: it is this. If God my Father give the Jews leave, thus to deal with me an innocent and green tree, what grievous plagues will befall themselves, dry trees, guilty of murder, and shedding the blood of the Sonne of God? If an husbandman cut up a green tree to burn, much more a dry and dotard. If God so grievously afflict his own Son, so holy a man, the holiest of men, and the Holy One of God, much more the impious Jews, his persecutors and murderers. Josephus.

Note hence the vile disposition of wicked enemies against grace. *Observ.* 1.

First, they will do all *these things*, belie, scorn, falsly accuse, condemne, yea murder the godly if it be in their power. They stick not at any shameful fact, till they be at the highest pitch of violence they can reach. Grace hinders them not: for they have none but Gods restraint. Shame hinders them not: for they glory in their shame. Learning hinders them not, but armes them to their violence. Conscience hinders them not: that is seared, and on a dead sleep. Nature, civility, humanity hinders not: no band holds them, but that whereby their corrupt will is tied to the devils, to be ruled at his will. *Disposition of the enemies of grace* 1.

Marvel not at the outrage of wicked men against the godly: unlesse you forget the enmity put between the seed of the serpent, and the seed of the woman. Marvel not that children resemble their father: the devil was a *manslayer from the beginning*. Marvel not that *Cain* riseth up against his natural and well-deserving brother *Abel*. Marvel not that the serpentine seed were so full of poison and fiery fierceneſſe, and did all *these things* against the Martyrs and Witnesses of Christ, whereof our own stories are full. *Use* John 8. 44.

Secondly, they will do all these things against *the green tree*, that is, against grace and godlinesse, even for their *greennesse* sake. All these things they did against the greenest tree that ever was. His wisdome could not hinder them: though he was the wisdome of his Father: that did but anger them the more, as serving their envie. His innocency could not fence him, but pulled their wrath more on him. His power and profitableneſſe did but more kindle their wrath: for, *All men follow him, all men beleeve him.* They pretended many things to cover their malice: 2.

lice: he was ſeditious, factious, a Blaſphemer, a preacher of falſe doctrine, an enemy to the State, a rebel, a traytor. But there was indeed no evil in him, which they could hate: theſe were ſconces and vizards, under which they masked their hatred of light and goodneſſe. It was his holineſſe, innocency, doctrine, miracles, and faithfulneſſe which they hated and oppreſſed: for this was contrary to them: darkneſſe hates not darkneſſe, but light.

Uſe Let it teach us wiſdome, to put off and look under the vizards which enemies of Chriſt (dry and dotard wood) put upon their fierceneſſe: and we ſhall ſee in the ſervants of Chriſt no other thing reviled, reſiſted, rejected, but innocency, faithfulneſſe, grace and holineſſe, as in their Maſter, who was not deceived when he told his Diſciples, *All theſe things will they do to you for my names ſake:* What things? convent you before Councils, revile, ſcourge, excommunicate, and think they do God good ſervice in killing you. Nor the Apoſtle *Peter*, who gives the reaſon of the wickeds fury againſt the godly, *becauſe ye run not with them to the ſame exceſſe of riot.* Nor the Apoſtle *John*, Wherefore did *Cain* the wicked ſeed kill his brother, but *becauſe his works were good, and his* own *evill?* And the Apoſtle *Jude* cries wo upon them that walk in this way of *Cain.*

John 16.2,3.

1 Pet. 4.4.

1 John. 3 12.

Jude 11.

3. Thirdly, they would do all theſe things againſt Chriſt in perſon aſſoon (or ſooner) as againſt his members. For, the more light, the more fight with darkneſſe. If Chriſts innocency and holineſſe were no leſſe, their malice and hatred would be no leſſe: for, contrariety is the ſame.

Object. *Oh they honour Chriſt, and ſtand for his Goſpel, the peace and unity of his Church, and wiſh all happineſſe.*

Anſw. So the Jewes one day cried *Hoſanna*, the next *Crucifie, Crucifie.* So Chriſt tells them how they honoured the Prophets, killed their perſons, and built their Sepulchres: So theſe in ſome ceremonial and Sepulchre-matter ſeeme very friendly, but in the body and power of godlineſſe Chriſt hath no greater enemies. Beſides, if their own occaſions concurre, they will for a fit ſtand and ſpeak for a good man, and in the cauſe of the truth; as the Phariſees for *Paul* againſt the Sadduces, (*Acts* 23.) *becauſe he held the Reſurrection:* So if profit, credit, and other circumſtances offer themſelves, they can ſpeak and plead for goodneſſe: but let the winde turne aſide their own occaſions, they fall foul with Chriſt and all that are neareſt him.

Obſerv. 2. This of the firſt Note.

Endure patiently the worſt things. Here is alſo a ground of patience. Chriſtians muſt learn meekly to carry and endure *all theſe things*; the vileſt contumelies and repulſes of wicked men for Chriſt and his Goſpel. For if the green tree endured ſuch contradiction of ſinners, who was no ſinner, much more may the dry trees. Was the green tree accuſed to be a deſtroyer of the Temple, an enemy to government, &c? why ſhould not the dry trees carry the like falſe accuſations, as enemies to State, government, Church, and what they will? Was he accuſed of blaſphemie, in making himſelf the Sonne of God? let it not ſeeme ſtrange, that dry trees are accuſed of making themſelves ſonnes and Saints, and of excluding all but themſelves. Was the green tree accuſed of ſedition, rebellion, treaſon? why ſhould it be ſtrange for dry trees to be accuſed of faction, rebellion, and as enemies to State and Lawes? for, we are rebels againſt God, not he. Was he accuſed to be the bane of the Nation, and cauſe of ruine and publike calamity, the invaſion of the Romanes, if he were ſuffered? no marvel if blaſphemous mouths lay the cauſe of plagues and judgements on godly Chriſtians, as their Predeceſſors, the old Perſecutors, did upon the Primitive Chriſtians. If they caſt lots upon his graments, no marvel if theſe caſt lots, who ſhould rob and ſpoyle us of our garments and rights, before we put them off.

Was the green tree pierced in his hands and feet? let us carry the wounds and prints of his ſufferings patiently, as *Gal.* 6. 17. *I bear in my body the marks of the Lord Jeſus.*

Doth

Doth the Lord ſuffer ſuch a fire to faſten upon the green wood, which was fenced with all moiſture of grace to reſiſt and conquer it? let ut dry trees be contented, if the fire of affliction ſcorch us: it is like the fire on the buſh, which burned, but conſumed not: *this fire warmeth, not waſteth; purgeth, not deſtroyeth; perfecteth, not conſumeth.* *John Hus* and *Jerome* of *Prague* patiently wore the paper-crown painted with three ugly Devils: for (ſay they) the Lord Jeſus Chriſt wore a ſharper crown, and as ignominious: and ſmiled at the great chain, faſtning their necks to the ſtake, becauſe Chriſt was bound with a farre more grievous chain for them.

Calefacit, non comburit: purgat, non perdit: conſummat, non conſumit.

This of the ſecond note.

Laſtly, this is an admonition to beware of all ſinne.

Obſerv. 3.
Odiouſneſſe and hainouſneſſe of ſin.

And firſt, let the dry trees conſider what a fearful revenge abides them for ſin, when the Father layes ſuch direful diſpleaſure upon his Sonne, his dear and onely Sonne, for the ſinnes of the Elect. Let dry wood conſider, that that is more proper for the fire then green, and is nearer the fire, and more ſuddenly inflamed and conſumed. Again, if the Saints be ſo grievouſly afflicted in this life, what ſhall be the lot and portion of the wicked? *If judgement begin at the houſe of God, what ſhall become of them that obey not the Goſpel? And if the righteous ſcarcely be ſaved, where ſhall the ungodly appear?* 1 Pet. 4.17.

1.

Quid paſſuri quos reprobat, ſi tanta paſſi quos amat? *Greg.*

Secondly, let the godly look on ſinne in this glaſſe: in that the green tree on the tree ſuffered all theſe things. The ugliеſt face of ſinne is, to ſee Chriſt for it on the Croſſe, and to ſee the Sonne of God pierced, which is more then to ſee a thouſand worlds damned for it. Theſe are all ſinful ſonnes of men: he the ſinleſſe Sonne of God. Be not bold with ſinne, pretending thou art dear to God. A father having corrected his ſonne, ſticks up the rod, to afray the other children. Our heavenly Father hath ſtuck up this rod, by which he ſcourged the Sonne of his love, in the Word and Sacraments, that being ever in our eye, we ſhould be afraid of offending him, who not ſparing the green tree, will much leſſe the dry.

2.

The present inclemency of the weather, and the very great diſtreſſes of the poor, are claims upon the humanity this Chriſtmas (1796) which the benevolent mind ſhould attend to. Thouſands are pining in indigence, while thouſands are enjoying all that luxury can afford.

Hhh

Samuel Pattiſon

A PATERN OF Peace.

Heb. 12. 14.

Follow Peace with all men, and Holineſſe.

THE firſt of theſe precepts of ſanctification, which are many following, is the following of *Peace* with all men: where are three things to be conſidered? What is this *Peace?* What to follow it? And with whom?

I. *Threefold peace.*

For the firſt of theſe: *Peace* is threefold. 1. *Above us*: namely reconciliation with God. 2. *Within us*: namely an inward conformity of ſanctified faculties, of minde, will, and affections. 3. *Without us*: with the creatures: eſpecially with man: which our Text ſpeaketh of, *Follow peace with all men.* And this external *Peace* of man with man is nothing elſe but an holy agreement and conſent of mindes, ſpeeches, and carriage in all good things.

II. *Peace to be followed.* διωξατε καὶ ζητησατε. *Metaphor, in four things.* 1. 2. 3. 4.

For the next: every Chriſtian muſt *follow* it: διώκετε. proſecute and purſue it: as 1 *Pet* 3 11. *ſeek peace and enſue it*; the latter word ſhews us the true manner of following *Peace*; being taken from Hunters that purſue the Hare flying from forme to forme: So Chriſtians muſt follow flying *Peace*. 1. Seek it out, and beat it out, as dogs at a loſſe: if we cannot finde the track in one place, ſeek it in another. 2 Follow it with earneſtneſſe as Hunters follow their game earneſtly: with ſtrong intention: not as on a cold ſcent 3. With deſire to take it: for ſo do they. 4 With pleaſure and delight in taking it: Our ſoules muſt delight in the purchaſe of *Peace* Thus *Abraham* hunted after *Peace* with *Lot* and obtained it.

III. *With whom we muſt be at peace* Pax eſt concordantium in bono animorum ordinata tranquillitas. *Caſſiod.*

But with whom muſt we follow *Peace? With all men.* With Chriſtians and infidels: with friends and enemies: with neighbours and ſtrangers in the fleſh, or in the faith. *Rom.* 12. 10. The Apoſtle preſcribes *brotherly love*, that is, that inward concord of the members of the Church among themſelves being all brethren. But in verſe 18. he commendeth the ſtudy of *Peace* among ſtrangers, among whom they muſt alſo converſe daily. To embrace *Peace* with good men, is not hard for a good man: for they will hardly be put out of the way, and are ſoon led in again: But to hold *Peace* with evil men, is praiſe-worthy.

Obj. But with ſome men we muſt not have *Peace*: and with many men we cannot have *Peace*. or the former: *Iſrael* muſt never ſeek the *peace of Moabites* and *Ammonites Deut.* 23 6 and the ſame of the *Canaanites*, *Ezra* 9. 11. *Thou ſhalt not ſeek their wealth and peace for ever.*

Anſw.

Answ. Here is no way given to private revenge, or personal enmity: neither are they barred to seek their eternal good and salvation. But first, the Hebrews referre it to the matter in hand: when they go to warre against this people, they must not offer them terms of *Peace*, nor conditions, nor treaties of *Peace*, as they must do to other Nations by the law, *Deut.* 20. 10. from which they hold this an exception. Secondly, a Christian in two cases must refuse to be at *Peace* with other men: One, when warre is proclaimed by publick authority: The other, if it be so by special and extraordinary revelation; which is no rule for the common course. Thus both by the publick authority of God, and by a special divine revelation, *Israel* must be at perpetual warre with these peoples and countreys.

With whom, none at all. Maimonides.

But (which is the latter part of the Objection) peace cannot be had with all men: some will not be at *Peace*: wicked men will have no *Peace* with godly men: *Speak to them of Peace, they prepare to battel*: Assoon shall you reconcile darkness to light, fire and water, heaven and hell, as *Cain* and *Abel*, *Isaac* and *Ishmael*, *Jewes* and *Samaritanes*.

Psal. 120. 7.

Answ. 1. Though we cannot *have* it with all men, we must *follow* it with all men. If thou seekest it, though thou canst not finde it, it is enough for thee.

How, where it is not to be had.

2. Here is a difference between the pursuing of *Peace*, and holiness: Thou must absolutely get holiness, but *Peace* is required, not absolutely, but with conditions and limitations.

First, *So farre as is possible*, *Rom.* 12. 18. If it be not possible to recover *Peace* but upon bad conditions, let it go; we must preferre many things before *Peace*, as

I.

Things to be preferred before outward peace.

1. We must preferre *Peace* with God, before *Peace* with men. The Apostle gives the garland and chaire of state to *the Peace of God*, *Col.* 3 15. called *Peace of God*, because it is from God, and in God: βραβευέτω, let it sway, govern, command, carry the bell or garland. We must own no *Peace* with men, by which we are at warre with God.

Pax colenda est, ubi Dei jacturam non facimus: rursus bellum gerendum, ubi religio periclitatur. *Puchym. hist. l. 5.*

2. We must preferre piety, and purity of religion before *Peace*: We must not under pretence of *Peace* be silent when truth and faith is oppugned by hereticks, infidels, or Libertines, or when God by impiety or evill life of men is offended: *Jude* 3. *Contend for the faith once given.*

3. We must preferre grace before *Peace*: so the Apostles every where, *Grace and Peace*: so our Saviour, *Have salt*, namely of grace, *in your selves, and Peace one with another*. I must walk in the way of grace, whether I meet with *Peace* or not.

Mark 9. *ult.*

4. We must preferre *Peace* of conscience, before *Peace* with men. If I cannot discharge my duty in my place, in reproving the sinnes of wicked men, but I must draw the wrath of evill men upon me, I must hold a just and lawfull warre better then an unjust and base *Peace*; a godly dissension better then a wicked agreement. *Peace* with men is not simply good but when it is joyned with *Peace* of conscience.

These are the bounds, beyond which we may not follow *Peace*.

Secondly, there is another rule of limitation, *Rom.* 12. 18. *so farre as lieth in us.* For it lieth not in us often to obtain *Peace*. It may be our lot to deal with contentious, envious, proud, quarrelsome persons, that scorn to capitulate with us, and defy *Peace* with us, as they do our persons. Or we may have to deal with devouring men, that will have no *Peace*, unlesse they may swallow our names, and estates, and carry all afore them with horrible lies and suggestions. What can we do, where is so little hope of *Peace*? Only thus. Thou must have *Peace* so farre as is in thee:

II.

Do what lies in thee, to be at peace.

Quest. *Answ.*

In four things.

1. By being peaceably disposed. Be studious of *Peace*; if they reject *Peace*, yet (as *Origen* adviseth) be thou willing for friendship.

2. Bear good will to their persons. Let them fail in their duty: yet do thou what is thy duty to do.

3. Pray for their conversion and amendment. There is no better testimony of an heart free from wrong.

4. Maintain thy right peaceably: clear thy name: rescue thy estate. A Christian

for *Peace* may not *loſe his innocency*, *Job.* 27. 5.

This do, and thou haſt done what *lyeth in thee* to do, thou needeſt do no more.

Uſe 2. *Folly to ſpeak of peace abſolutely.*

See then what an id'le thing it is, to call for a general and unlimited *Peace*: clean contrary to the whole ſtraine of the Scriptures, which never call for an abſolute *Peace*, but conditional; here for *Peace* joyned with *Holineſſe*: and a *Peace in God*, not againſt him: *Zech.*8.19. *Love peace and truth*: for, God having magnified truth above all things, hath magnified it above *Peace*. *John* 14. 27. *My Peace I leave with you*. *Rom.*14. 17. *Righteouſneſſe* and *Peace*: and *Peace* of the Goſpel.

This cries down a great deal of that which men call *Peace*.

As in five ſorts of men.

1. Of Catholick Moderators, who attempt by preaching and printing to reconcile the Popiſh and Proteſtant Religion; which is no more poſſible to be done, then to bring Chriſt and *Belial* together, light and darkneſſe, true worſhip and idolatry; between which what concord and agreement can there be, ſaith the Apoſtle? 2 *Cor.*6. 14, 15, 16.

2. Secure Proteſtants are at *Peace* in their ſinnes: let them alone, ye ſhall not hear of them. But here is not *Peace* with grace. And ſaith *Jehu*, *What peace ſo long*

2 Kings 9. 22. *as the ſins and whoredome of* Jezabel *remain?*

3. Carnal companionſhip is a *Peace* in ſin, in drunkenneſſe, gaming, good fellſhip as they call it. This is *the Devils peace*: and we muſt be ſo farre from calling for it, as we muſt be at defiance with it. Here is a *Peace*, but no *Holineſſe*. If we would run to the ſame exceſſe of riot, we could get carnal *Peace* enough, and friends, and money, by ſelling of ſuch as fear God. A ſimple man may do that he ſeeth done before him. But if we will not, we muſt reſolve to be therefore hated.

4. Politicians are afraid to contend againſt the general evils of men, and *ſew*

Ezek. 13. 18. *pillows* under wicked mens elbowes: for they muſt carry the reputation of peaceable men, and quiet honeſt men. But a graceleſſe *Peace* is this, ſevered from good conſcience, and the diſcharge of duty: A *Peace* diſclaimed by Chriſt, *Luke* 12. 31.

Luke 2. 14. *Doe I come to bring peace?* No, I come to bring a ſword, and make debate among the neareſt kindred. The Angels ſang *glory to God*, and then *Peace with men*. Good *Ieremy* is counted a contender with the whole earth. *Eſay* 59. 4. The Lord wonders to ſee all the earth *ſit ſtill*, and no man that will *contend* with him for the truth.

Sicut optandum eſt, ut boni pacem habeant ad invicem: ita optandum eſt, ut mali ſine diſcordes. *Iſid. de ſum. bon. l.* 3.

5. *Simeon* and *Levi* are brethren in evill. *Herod* and *Pilate* agree themſelves againſt Chriſt. All the falſe Apoſtles agreed againſt *Paul*. All theſe and the like are curſed combinations againſt God, tending to deſtruction. This is not *candid Peace*, but *helliſh*, in the black works of darkneſſe. Chriſt is King of *Peace*: but even *Peace* againſt the King is treaſon, as well as warre againſt him.

Uſe 2. *Rules to follow peace Chriſtianly.*

Only in the right manner let us follow peace.

And hereunto conſider *Rules* and *Motives*.

Rom. 3. 17. 1.

One *Rule* is, to walk in *the way of Peace*. Many prate of *Peace*, but care not for the way, yea, walking in *the way of* Cain, both for the cauſe and meaſure of their wrath. The way is a ſweet and peaceable diſpoſition, framed by the Goſpel of *Peace*, which abateth, yea changeth that proud, rough, and fierce, and envious diſpoſition of nature, and meekeneth it as becomes the Lambes of Chriſts fold. This way of *Peace* moſt *know not*, Rom. 3. 17. That *Peace* which is contracted by the Goſpel is ſweet and laſting. Without this band in grace, no lawes of God nor nature can hold men together. Hunters can never take the game, if they follow not the way of the Hare, foot by foot.

2. *What things outwardly make for peace.*

Another *Rule* is in *Rom.* 14. 18. *Let us follow the things that concern Peace*: Both without us, and within us.

Without us: 1. Authority makes for *Peace*. We are to bleſſe God for Magiſtracy, under which we live *a quiet and peaceable life*: and uſe it, not haſtily, not

1 Tim. 2. 2. for trifles, not extremely, but when we cannot otherwiſe be righted, for Gods

2. glory, defence of our right, the Parties good and reformation. 2. Order, which

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is preſerved by Authority. Members diſlocated are painful, and out of place, out of *Peace*. The Apoſtle obſerved, that thoſe ἀτακτοι, perſons out of rank were the *Peace*-breakers. 3. *Peace* and *Diligence* coupled, 2 *Theſ.* 3. 11, 12. It is a diſordered *Peace* to combine againſt performance of duties of the calling. We muſt diſtinguiſh *Peace* from idleneſſe True *Peace* provokes to diligence, and is no enemy to it in ones ſelfe or others. 4. Juſtice, or righteous dealing. *Peace and righteouſneſſe muſt kiſſe each other. Theſe be two friends, Juſtice and Peace: thou perhaps wilt have one, but not the other: for there is none but would have Peace, but all will not work righteouſneſſe.* *Peace* hath its name of keeping covenants: but when covenant nor tie, no band, promiſe, ſeale can hold men as ſlippery as eeles, how can *Peace* hold?

3. *Walk diſorderly:* 2 Theſ. 3. 6.

4. *Auguſtine in* Pſal. 85. 10. Amicæ duæ, &c. Pax à pactione.

Now in *our ſelves* the very Parents and Nurſes of *Peace* are, humility, courteous behaviour, milde ſpeech, ſoft anſwers, forbearing of revenge, pardoning infirmities, paſſing by offences, charitable interpretations of doubtful things, and the like unto theſe. *And what inwardly.*

Motives to be conſidered thereunto.

1. God is the God of *Peace*. Chriſt is the Prince of *Peace*. The Goſpel is a Goſpel of *Peace*. And Chriſtians are ſons of *Peace*. *Motives thus to follow Peace.*

2. God hath commanded *Peace*. Chriſt hath died to bequeath *Peace*. The Goſpel hath called us to *Peace*. And Chriſtians are diſcerned to be ſo by the badge of *Peace*.

3. *Peace* with holineſſe makes up a full harmony in Heaven and in earth. Holineſſe joynes us with God, *Peace* with men. Take harmony and *Peace* out of the world, it is diſſolved, Heaven and earth muſt fall aſunder. Take harmony and concent out of the body, the members are at warre, and the whole tends to diſſolution. Take *Peace* from men, it is all one as to take the breath from the body, the Sunne out of the world.

4. Heaven is a place of *Peace*, and the bleſſedneſſe of it belongeth only to them that make *Peace*, and keep *Peace*, Mat. 5. 9. *Bleſſed are the Peace-makers, for they ſhall be called the children of God.*

A CAVEAT AGAINST Offences.

MAT. 18. 7.

It muſt needs be, that offences ſhall come: but wo to the man by whom offences come.

IN the former *Verſe* our Lord hath prohibited the offending by word or deed, thoſe little ones beleeving in him, who are ſo both in their own eyes, and little and deſpiſed in the worlds account, and as little ones in ſimple and innocent converſation. (A leſſon which had need be renewed, being almoſt antiquated and baniſhed out of the mindes and practice of moſt men.) From thence Chriſt falls into a Common Place of offences in general: and this verſe hath two things, 1. The neceſſity and inevitableneſſe of them. 2. The danger by them, *Wo to the man, &c.*

I.

Offence, what, Dictum aut factum, minùs rectum, præbens occaſionem ruinæ. Aquin 22æ. q. 43. art. 1.

In the former enquire, 1. What theſe offences be. 2. What is this neceſſity of their being.

A ſcandal or offence properly is a ſtone, or block, or rub in the way whereat a man ſtumbles, and either hinders or hurts himſelf. In borrowed ſenſe it is any offence, cauſe, or occaſion, given or taken, whereby a man hurteth or hindereth himſelf, or others, in matter of Religion and ſalvation, whether by word or deed.

Inward.

There are *inward ſcandals*: namely, when inward corruption and the old man unmortified ſcandalizeth the new man, and concupiſcence hindereth grace, and meanes of it. As it is ſaid, If the eye, hand, or foot offend, &c. ſpeaking of luſts which are accounted as dear and neceſſary as theſe members. But our Saviour in the Text ſpeaks of *outward ſcandals*: and ſo a man gives offence two

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Outward.

wayes { 1. In evill. 2. In good.

In evil, given three wayes.

In reſpect of evill, three wayes.

1. By wicked and falſe doctrine, corrupt and falſe opinions, ſuperſtitious or libertine conceits, counſels, perſwaſions againſt the truth and ſincerity of the ſame. Thus were the Sorcerers a ſtumbling-block to *Pharaoh*: and the falſe Prophets to *Ahab*, he muſt fall by them: ſo muſt Papiſts by the ſeducement of Romiſh deceivers: and many ungrounded Proteſtants fall deſperately by the carnal, Libertine, and looſe doctrines and conceits of looſe and carnal Teachers. Yea, and good men are apt by untried counſels to give offence, as *Peter* to Chriſt, *Matthew* 16. 23.

2. By wicked and bad example of life: as *Elies* ſonnes were ſcandalous by the wickedneſſe of their life, and authors of hurt to ſuch as came to offer. And

1 Sam. 2 24.

thus

thus good men by improvidence may give great offence, as *David* by his foul ſins made the enemies to blaſpheme.

Now this kinde of ſcandal is given, and is very ſinful, becauſe firſt, others are invited to imitate the bad example, nay compelled, *Gal.* 2. 14. Secondly, a ſinne in act is a ſeed of many other ſinnes; in which ſenſe the ſinne of our firſt Parents ſcandalized all their poſterity. Thirdly. it gives occaſion of reproaching and ſcandalizing Chriſt and his Church, and holy Religion.

3. A man gives ſcandal by diſcouraging with threats, reproaches, or oppoſitions, the good way of God: as *Saul* waſted the Church with ſlaughter and threatening. This is alſo the common and general ſcandal of this age.

Next, there is ſcandal in doing good or indifferent things unſeaſonably. To reforme Religion, caſt out ſuperſtitious ceremonies, pull down Idols, is good; but a private man muſt not out-run authority, nor a Magiſtrate without inſtruction out of the Word. *In good.*

Queſt. *But how doth a man take offence?* *Offence taken, three wayes.*

Anſw. When occaſion is not offered by others, but himſelf without juſt cauſe layeth hold of ſomething to let and hinder himſelf in the courſe of grace and Religion. And this he doth three wayes.

1. Sometimes from evill things: as when men provoke themſelves to liberty in ſinne by examples of good men in the Scripture, *Noah*, *David*, *Peter*, others: whereas theſe examples ſhould provoke our watchfulneſſe and fear, not boldneſſe in ſinne: Let thou the ſtone lie, go over it, or by it. Sit caſus majorum, tremor minorum.

2. Sometimes from good things: even the beſt things a man may turne to his own bane, and as a Spider, ſuck poyſon out of the ſweeteſt flowers: Even the Word out of Chriſts own mouth, *Matth.* 15. 12. the Jewes were *offended with his Doctrine*: and the Phariſees, *John* 6. 60. *Doth this offend you?* Nay Chriſt himſelf is a *Rock of offence*, a ſtone to ſtumble at, even his perſon for the baſeneſſe, poverty, and obſcurity, 1 *Pet.* 2. 8. and his holy life, powerful miracles, actions, paſſion; all was an offence and ſcandal to Jewes and Gentiles, 1 *Cor.* 1. 23. Even ſo at this day, that the godly frequent the Church, carry Bibles, will not ſwear, be drunken or profane, vexeth and offendeth not a few. Sicut ubicunq; fuerit triticum neceſſe eſt ut inveniatur illic & zizania: ſic ubicunque fuerit bonum Dei, illi & erit ſcandalum inimici. *Chryſ. in* Mat. *G. hom.* 33.

3. Sometime men take offence ungiven, from the inevitable occurrences of Gods providence, all which he turnes to the good of his Church: as many caſt themſelves back by the hereſies in the Church, by the diſſenſions in opinions, by perſecution and oppreſſion of the godly, by the poverty, ſmall number and contempt of ſuch as cleave unto Chriſt, by the proſperity of wicked men, by the uſe or not uſing Chriſtian Liberty, or the like.

Now all theſe are ſcandals taken up by a mans ſelfe, and not given by others; in which his own corruption is the authour and ſtirrer.

II.

As for the *neceſſity* of the coming of offences, we muſt know; This neceſſity is not of the *cauſe*, but *conſequence*; not abſolute, but upon ſuppoſition. For God could have ſo ordered cauſes in the beginning, as there ſhould never have been any offence, or ſcandal: But now as the world is depraved, and out of faſhion by ſinne, it cannot be avoided but offences muſt abound; and this neceſſity hath theſe grounds. *Neceſſity of offences coming.* Sicut neceſſe eſt ignem calere, & nivem frigere, ità eſt neceſſe ut iniquitas mundi erroribus plena, ſcandala pariat, &c. *Hieron. in loc.*

1. Gods decree not to hinder offences: which decree is unchangeable: *both as a puniſhment of the wicked*, ſcandals being a part of his judgement upon the ſinful world: *Who ſhall deceive Ahab?* and it is neceſſary, that Gods juſtice ſhould be executed. And *as a trial of the ſound*, 1 Cor. 11. 19. *Grounds* 1. *Aquin.* 2. 2. *q.* 43. *art.* 2. *ad* 1. 1 Kings 22. 20

2. Mans free will to evil determineth unto ſcandals, and God not over-ruling it, falleth neceſſarily upon them. *Ahab* left by God ſhall fall by occaſion of his falſe Prophets: and *Pharaoh* by *Jannes* and *Jambres*. *Neceſſarily.*

3. The corrupt judgement of the world, addicted to its own wiſdome, and neither doth nor can *favour the things of God*, 1 Cor. 2. 14. There is alwayes ſuch levity, ambition, curioſity of wits begetting falſe opinions, and anſwerable practices.

4. Diabo-

4. Diabolical incitation: who can ſo handle humane corruption, as to make it out of meaſure ſinful.

5. The condition of the cauſe of truth and Goſpel in the world, the humility of it ſelfe, and contrariety to the world. The ſun ſhining on a dunghill, drawes out the ſtink and lotheſomneſſe of it: ſo here.

Danger that comes by offences.

But wo to the man.] Here is the danger of theſe offences, given or taken.

1. First, in reſpect of the effect: that is, a woful Apoſtaſie or fall: when a man by any occaſion doth either halt, or ſtand ſtill, or fall, or turn back in his profeſſion. Of all falls none is ſo deſperate, as to fall from grace. To turn from God, is to turn from life.

2. Secondly, in reſpect of the woful iſſue, or conſequence. Such a man is laid under the curſe of Chriſt, *Wo be to that man:* And ſo ſevere is the curſe, as it were better a mill-ſtone were hanged about his neck, and he caſt into the ſea: this were a fearful miſchief, but temporary and corporal; but the other a ſpiritual and eternal oppreſſion of the ſinner for ever. The greatneſſe of the ſin is diſcernable in the ſeverity of revenge: ſuch a curſe, as every man muſt ſay *Amen* to, *Deut.* 27. 18.

Doctr. Shun offence, with the danger.

We muſt as carefully ſhunne the giving or taking offence, as we would the curſe of God, *Levit.*19.14. *Thou ſhalt not lay a ſtumbling block before the blinde, but fear the Lord*: which the Apoſtle applieth to every brother, *Rom.*14. 13. *Let no man put an occaſion of falling or ſtumbling, before his brother.* 1 *Cor.* 10. 32. *Give no offence to Jew or Gentile, or the Church of God.* Neither may we take offence, where none is given; which is a ſin of no leſſe dangerous conſequence then the other: a ſin by which Chriſt himſelfe was not onely rejected, but crucified.

Hatefulneſſe of offences.

Now becauſe men are unacquainted with the greatneſſe of this ſin, and runne blindefold upon undiſcerned, but deſperate danger, let us ſee in the glaſſe of the Word the hatefulneſſe of this evil.

1. To give offence, or take it, is againſt the rule of Chriſtian charity in a moſt high kinde. The former wounds thy brother, the latter thy ſelfe. The former not his body, but his ſoul and conſcience; the latter thine owne. Thou art bound from the leaſt hurt of thine owne and others bodies: and wilt thou wound and deſtroy his, or thy own ſoul? What a fearful revenge is due to a murderer of himſelf, or others? We are bound to preſerve, uphold, or help up a beaſt: our brother, much more: but ſcandal throwes him quite downe.

2. Thou ſinneſt *againſt Chriſt*, 1 *Cor.*8. 12. Is it not enough to deſtroy a member, but to reach at the head? Is it not enough to wound a ſubject, but to wound the King? In every brother, or thy ſelfe, hurt or wounded by offence and ſcandal, Chriſt the Head and Lord is wounded. So ſtrait is the union between Chriſt and his members, as what is done to or ſuffered of one, is alſo to and of the other: *Matth.* 25. 45.

Nay it is an high ſin againſt the blood of Chriſt, and vertue of his death. Wilt thou deſtroy him, *for whom Chriſt died? Rom.*14.15. ſhall Chriſt give himſelfe to death, that his may be gathered and united unto him, and wilt thou fruſtrate his death by ſundring and plucking him away, for whom his death hath merited union, at leaſt ſo much as lieth in thee?

3. A ſin it is, that pulls moſt ſevere woes upon the ſinner. The moſt ſevere plagues have been poured upon ſuch, as have been occaſions of ſin to others; far beyond thoſe, who have been great ſinners in themſelves. The Serpent was more puniſhed then *Eve*, *Eve* more then *Adam:* and all the ſtreames of our miſery came and iſſued from this head. The like of *Jezabel* who provoked *Ahab*, and *Jeroboam* who made *Iſrael* to ſin. If God *curſe him that makes the blinde go out of their way, much more theſe who put men out of the way to heaven.*

Deut. 27. 18.

And for the other: what a dreadful curſe is it, to be given up to admit ſtrong deluſions, and be carried away againſt the care of his own ſalvation, by any occaſion whatſoever? A plague inflicted on the limbes of Antichriſt, for *not receiving*

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the truth in the love of it, 2 *Theſſ.* 2. 10, 11, 12. But eſpecially if they gather offence from that which ſhould be the cauſe of their holineſſe and happineſſe, as Chriſt and his Word.

4. What a fearful ſin and curſe is it for men to take occaſions of their own ruine into their hearts, by which the whole power of the Goſpel is fruſtrate to them, their hearts hardened, and themſelves held off the priviledges of Saints, even unto death? Onely they obſerve a pompous and ſuperficial kinde of religiouſneſſe, to make themſelves believe all is well: having a form of godlineſſe, but denying the power. All but themſelves can ſee them held off from mercy, and from the grace and power of the Word, by ſuch rubbes which break the neck of their ſoules, and barre and bolt up the gate of grace and ſalvation from them.

All which may teach us care and conſcience in avoiding all manner of ſcandal, and not to dare to offend juſtly the leaſt of them that believe in Chriſt; which is an high offence of God and Chriſt himſelfe. *Uſe 1. Beware of giving offence.*

But yet in this godly care we muſt obſerve ſome conditions.

1. We muſt not to avoid offence of men, offend God by committing the leaſt ſin againſt his law. *Acts* 5. 29. *It is better to obey God then men. Rom.* 15. 2. *Let every man pleaſe his neighbour in that which is good, for his edification.* *Cautions in this cautelous ſo.*

2. We may not omit doing of good in the way of our calling, to avoyd offence of men: *Mat.*15 12. *Maſter, perceiveſt thou not that the Phariſees are offended by thy ſaying?* but Chriſt anſwered, *Let them alone, blinde leaders of the blinde*; I muſt preach the doctrine of my Father. And he would heale on the Sabbath-day, not caring for the offence of the Jews, becauſe he was in his calling, *John.*9.14. A godly Miniſter muſt preach the Word with power and plainneſſe, though wicked men be offended, and call it rayling, or perſonating; or what they liſt. Si de veritate ſcandalum oritur utilius ſcandalum naſci permittitur, quàm veritas relinquatur. *Greg. in Ezechi*

3. We may not forſake the truth, but ſtick to that, though all the world be offended. *Micaiah* will not ſpeak any thing but truth, though *Ahab* be offended. *Levi* in this caſe muſt *know neither father nor brethren*, *Deut.* 33. 9. Here we muſt hate father or mother, in love to the truth.

4. We muſt uphold the religion and worſhip of God, in profeſſion, in practice, in paſſion and ſuffering, though all the world be offended in publick: *Eliah* upholds Gods pure worſhip againſt *Ahab* and the whole State: and *Daniel* will pray thrice aday, though *Darius* and laws be againſt him, and he ſure to run into danger. And ſo for the private, we muſt uphold the reading of the Word, prayer, ſinging of Pſalms, godly diſcipline, Chriſtian communion, if all the wicked offend themſelves, and ſcorn us, and here not regard, but ſcorn their offence: contemn the contempt: All this muſt be as water caſt by the ſmith on the coales. Joſh. 24. 15.

Queſt. What may I do to avoid offence and juſt ſcandal? *Means not to give offence.*

Anſw. 1. Get good warrant for what thou doeſt: and then the offence is not given, but taken. Get the law written in thine heart, and ſet good lawes before thee: 2 *Sam.*22. 23. *All his lawes were before me, and his ſtatutes, and I did not depart from them.* Prov.4. 12. *They ſhall keep thee, that when thou runneſt, thou ſhalt not fall.* Have the Word on thy ſide, and care not what men carp againſt thee, or thine upright way.

2. Have care not to offend thine own conſcience. A man careleſſe to wound his own conſcience, conſcience bindes not from offending other mens. An unconſcionable man, careleſſe of groſſe ſins, compelleth others by his bad example to do the like. Get then a tender conſcience, to tender other tender conſciences. A *Barbarian* or *Scythian* may make a wound wider, or more deadly: a *Samaritan* will binde it up.

3. Repreſſe inward luſts: ceaſe from beloved ſins, and boſome-evils: reſiſt noiſome luſts, and ſecret lewdneſſe: for elſe they will break out into publick ſcandal, ſuch as hypocriſie, whereby a man had rather ſeem good, then to be ſo: covetouſneſſe, and haſte to be rich, or elſe thou canſt not be innocent: envy, and pride, and malice, for maintaing of which a man cares not whom he ſcandalizeth. The remedy

our Saviour preſcribeth in the next verſe, *If thy right hand or right eye cauſeth thee to offend*, cut it off, pluck it out, and caſt it away.

4. Walk in the *way of good men*, and keep the wayes of the righteous, *Prov.* 2. 20. And this hath two things. One, to make right ſteps to thy feet, leſt that which *is halting, be turned out of the way*, by giving them occaſion to ſin, *Heb.* 12. 15. The other to depart from the crooked wayes and ſociety of evil men: *Prov.* 22. 25. *Depart from a froward man, leſt thou learn his wayes*, and receive a ſcandal to thy ſoul.

5. Love thy brother, tender his good, and then wilt thou hardly give or take offence; things ſhall be well conſtrued, his name tendred, his graces cheriſhed, his infirmities covered. 1 *Ioh.* 2. 10. *He that loves his brother abides in the light, and there is no ſcandal in him.*

6. Ponder thine actions. He that makes haſte, ſtumbles ſoon. Set judgement on work *in this, that no man put an occaſion to fall, or a ſtumbling-block before his brother*, *Rom.* 14. 13. We judge other mens actions, but ſhould rather do *this*, ſaith *Paul*, and ſay to our ſelves, What? ſhall I ſcandalize the Church, the Goſpel, any of Chriſts little ones by this I do? God forbid I ſhould. Even a lawful thing, and indifferent, in caſe of offence, I muſt not do.

7. Pray, as *David*, *Let none be offended becauſe of me*, *Pſal.* 69. 6. Wiſe Chriſtians muſt cut off occaſions, muſt cover the pit, muſt pull a beaſt out of the pit, much more a brother, &c. with all diligence and earneſtneſſe in prayer thereunto.

Uſe 2. *Lamentable eſtate of many, taking offence.*

It ſerves alſo to note the miſerable eſtate of many tranſgreſſors againſt this doctrine. Chriſt in this text mourneth to ſee a *world* of men damned for other mens ſins, occaſioned by their ſcandals. We alſo may deplore the world for offences. As for example:

1. The whole life of falſe Chriſtians, borne and baptized in the profeſſion of Chriſt, is nothing elſe but a ſcandal to all eyes, cauſing the Name of God to be blaſphemed among the enemies and idolatrous Papiſts, by blaſphemy, drunkenneſſe, whoredom, and beaſtly luſts, whereof Heathens would be aſhamed in the dark: What a ſcandal is it to all the enemies of God, that the ſincere profeſſion of godlineſſe is ſcorned generally by our ſelves? that no man can ſooner be ſingled out from common profaneneſſe, but he ſhall be cenſured as ſingular, fantaſtical, worſe? that godly and faithful Miniſters are eſteemed, in ſtead of mirrors of grace, the *Monſters* of the age, as *David*, *Pſal.* 71. 7. the *deriſion* of all men, *Ier.* 20. 7. the *ſpectacles*, and *filth* of the world? 1 *Cor.* 4 13. that every guilty wretch, whoremonger, drunkard upon his Ale-bench, and brutiſh enemy, hath his dart and dry blow, as a firebrand in a mad mans hand, to throw at Gods people without fear of God or men?

Notes of men offended at the Word: foure.

2. How many thouſands take ſcandal by the Word of the croſſe, and mortification, and ſtumble and fall irrecoverably by that which ſhould ſtay and ſupport them? as

Firſt, when mens hearts riſe againſt the Word, and fret, and rage at it, and at ſound Teachers, becauſe it diſcovers themſelves to themſelves, and tells them of their ſin. Thus that which ſhould be a ſavour of life to them, is to them a bitter and deadly ſavour, and full of ſcandal. Thus was *Micaiah* ſtormed at for ſpeaking truth to *Ahab*. Ten thouſand times better were it for ſuch perſons never to have heard of Chriſt, then that he ſhould be laid as *a rock of offence* to the breaking of the neck of their ſoules.

1 Pet. 2. 8.

2. Secondly, when men fall off from hearing the Word, in diſlike of it ſelfe or the bringers, as *Joh.* 6. *This is an hard ſaying:* and thenceforth they came no more. Even as a ſore eye turns from the ſunne and light: ſo doth a feſtred ſoul from Chriſt and his ſervants. They will ſay as the Jews of Chriſt, Oh his ſayings are ſo harſh and hard, and *Maſter, in ſaying this thou putteſt us to rebuke alſo.* But, were the ſayings of Chriſt any other but moſt ſoft and meek, as himſelfe was? Is the light of the ſunne to be blamed, that it blindes the ſight? or the ſweetneſſe of honey, that

Luke 11. 45.

an

an aguiſh taſte apprehends it bitter as gall? Holy *Paul* had another apprehenſion, when the ſharp cenſure of the law took hold on him, *Rom.*7. 14. *The Law is juſt, and holy, and good, but I am carnal, and ſold under ſin.* So ſay thou: The hardneſſe is not in the Word, but in my own heart: were that ſoftned, the Word would be ſoft enough but ſo long as I complain of the hardneſſe of the Word, and not of the hardneſſe of my heart; I am ſure both the Word will be harder, and my heart much more hard then it was; and unſoundneſſe will ſurely end in apoſtaſie.

Thirdly, men mock at the Word: *Luke* 16.14. *All theſe things heard the Phariſees who were covetous, and mocked him.* A fearful ſcandal, when men greedy of ſin, 3.
pervert the Word of grace and reformation, and ſettle themſelves the more in their liberty, and graceleſſe courſe of life. As a man deadly ſick ſcorns the Phyſician, and perides his remedies: he is in the way of certain death: ſo is this man in the way of certain damnation. A thouſand woes on that man, who out of malice againſt goodneſſe ſlanders or belies the ſervant of God, and ſo weakens that Word to many others, to whom it might be a Word of power, life, and direction, were it not for his wickedneſſe.

Fourthly, envy at the ſucceſſe of the Word argues offence by the Word: when 4.
men grieve, that the world goeth after Chriſt, and nothing pines them more then that the Goſpel thrives in another mans hand, and hath power and fruit in ſuch mens miniſtery, as they diſtaſte for the grace of God in them This is a ſin impropriate to the Devil and his members, who cannot afford Chriſt any room by them: for, if Chriſt increaſe, they muſt decreaſe *John* Baptiſt was another manner of friend to the Bridegroom, when he ſaid, *He muſt increaſe, and I decreaſe:* and Joh.3.30.
Paul rejoyced, that Chriſt was *preached even of envy*: which they do not, who Phil.1.18.
envy that Chriſt is preached of good will.

This of the ſecond ſort.

3. All wicked counſellers, ſeducers, discouragers of others in the wayes of God, lie under the *wo* of thoſe, by whom offences come. When *Peter* perſwaded our Lord to favour himſelfe, and not go to *Jeruſalem*, Chriſt ſaid, *Get thee behinde me* Matth.16.23.
Satan, thou art an offence or ſcandal unto me, that is, an impediment in the way: for ſo he was to Chriſt, but no cauſe of halting, or falling, for Chriſt did not ſo. Shewing us, that whoſoever pervert, or ſeduce, or ſeek to draw men from the truth, from the ſincerity of profeſſion, or practice of it, theſe are cauſes of offence, and laid under this *wo* of Jeſus Chriſt. *Elymas* for this was called *the childe of the* Act.13.10.
devil. So of Prieſts, Jeſuits, and practick Papiſts, eſpecially of publike diſcouragement in Magiſtracy, or Miniſtery, where grace and religion ſhould finde protection and encouragement. If ſuch a wo ſhall oppreſſe heavier then a mill-ſtone, him that wounds and offends one of thoſe litle ones, what an infinitely burdenſom wo ſhall grinde him, that as it were from God ſcandalizeth and blaſphemeth them all, and flings dung in the faces of all the godly at once? And rich men that would be great in the places where they live, by their graceleſſe example diſcourage others from upholding and encouraging the Miniſtery. May not an inferiour ſay, what know I whether this preaching be needful? Such and ſuch men think they have no ſoules: for their ſoules have not coſt them one peny for many yeers together: and why ſhould I be at more coſt for my ſoul, then they for theirs? or why may not I as ſafely ſhew my ſelfe an Atheiſt, as they? Wo be to them, by whom ſuch offences come.

4. Parents, Maſters, Governours of families, who in their houſes ſpeak and act wicked things, or omit and fail in performing good duties of Gods private worſhip; not accuſtoming them to edifying ſpeech, or inſtruction, not acquainting them with the Scriptures, not calling them to prayer and praiſing of God but beating their eares with oathes, curſes, lies, filthineſſe, and foul ſpeeches: teaching them to belie godly Paſtors and to miſcall the Prophets: thruſting into all their ſenſes profaneneſſe, and groſſe miſdemeanours: ſometimes commanding and

compelling them to injuſtice in word and deed, Sabbath-breaking, other ſinnes; and training them up in unrighteouſneſſe. Oh how do they nip the very bud of hope in them! what a ſcandal lay they in the way of their children and ſervants, whereby they are ſo bruiſed and broken, as their bones are often neverſet right again! Ah woful parents and governors!

5. Such as would be thought good, but run with companies of looſe and carnal men, nay chuſe profane ſociety, ſo bringing ſcandal on themſelves: for as their company is, ſo are they reputed: nay and laying a rub in their own way, while there ſteals upon them a ſecret and inſenſible liking of their naughty behaviours, and a diſlike of the contrary practices of good men, yea of their perſons whom they hear daily reviled and ſlandered in ſuch company. They ſcandalize others alſo, in bringing them to approve of their wayes, or to diſlike thoſe that are good. In a word, they conſider not, that it is uncomely, unchriſtian, uncomfortable, unconſcionable, to chuſe a familiar converſe with evil men.

Uſe 3. Remove all matter of offence.

But farther, if ſcandals bring ſuch a wo on the world, then muſt godly men to their beſt power and skill remove ſcandals. *Cover a pit*, *Exod.* 21. 33. God cares for the life of cattel: much more of men We muſt prevent occaſions of ſcandal, and not only not lay, but remove ſtumbling-blocks. Here is a difference between Gods lawes, and mens: men forbidding evill, command not the contrary good: but ſo do the lawes of God, as in murder, taking his Name in vain, and the like: Gods commandement being not only a *bridle* to reſtrain from vice, as mans, but a *rule of life*, to work true and poſitive holineſſe.

At this time I will ſeek to remove ſome main and publick ſcandals, which wound and caſt back many, and have been and are great rocks of offence, againſt which let wiſe and godly Chriſtians learn to fence themſelves.

I. Concerning Popiſh Idolaters: we ſee how alluring the Antichriſtian harlot is, how many are daily allured and wonne to her idolatry, how their Maſſes are frequented, and many are of minde it is no great harm to be preſent at their Maſſe, if they can pretend they keep their heart to God. To remove this ſcandal, I plainly affirm: *No Proteſtant ought to be preſent with his body at Popiſh Maſſe, with pretence of keeping his heart to God, nor can without ſcandal.*

Not lawful to be preſent at Maſſe.

1. For the pretence.
2. For the preſence it ſelfe.

The heart not kept to God. Reaſon 1.

For the pretence: No man can give his heart to God at that time he gives his body to an Idol. For firſt, body and ſoul make but one man, and one man can have but one Faith, one Lord and Maſter, one God, one Worſhip. Secondly, God requires not the whole heart only, but the whole man and *ſtrength*: and he that created the body and ſoul, requires them both to be *glorified* in, 1 *Cor* 6. 20. Thirdly, ſhe is no chaſte wife, that gives another man the uſe of her body, with proteſtation ſhe keeps her heart to her husband. Fourthly, God will have no ſuch heart reſerved for him: he will have no part of a divided man: he is a Spirit, and will be worſhipped *in ſpirit and truth*, not in ſpirit and falſhood. And experience ſhewes, how ſuch neutrals, *Samaritans*, cakes halfe baked, have their hearts given up to horrible deluſion, infection, and final defection. Have not they now well kept their hearts to God, think we?

2.

3.

4.

John 4. 24.

Scandalous ſins in the preſence it ſelfe.

1.

For the preſence: A number of ſcandals are infolded. 1. Here is a denial of Chriſt, and of the faith, which were it in the heart, it would be *confeſſed in the mouth*. Here is a daſtardly joyning with the enemy againſt Chriſt: for, he that is not with him, is againſt him. And what union between Chriſt and an idol? 2. A ſcandal in his own conſcience, *allowing himſelfe in that which he condemneth*, *Rom.* 14. 22. His body allows what his heart condemnes. He is a man damned in himſelfe. His body and ſoul are at fight one with another, and both at fight with faith and truth. 3. A ſcandal to all others: an occaſion by ſuch wicked example to draw others into the ſnare, and ſo farre as he can, to *deſtroy ſuch as for whom Chriſt hath died*, *Rom.* 14. 15.

Rom. 10. 10.

2.

3.

Object.

Object. Let none object *Naaman* the *Syrian*, craving leave to *bow in* the Temple of *Rimmon*, and the Prophet bade him *go in peace*, 2 *Kings* 5.18. Naamans act cleared.

Anſw. Among many anſwers, the Text ſhewes, 1. That *Naaman* confeſſed it a ſin: and how then can any hence prove it to be none? 2. That he prayed twice againſt it: and what thou prayeſt, thou muſt do. 3. He profeſſeth he will never worſhip any now, but the true God. 4. He craves the Prophets prayers, that he may never be drawn contrary to his purpoſe: to which part the Prophet ſaith, *Go in peace*: not giving him leave to bow before *Rimmon*, but promiſing his prayers, he bids him farewel. 5. *Naaman* might have pleaded a calling: yet that would not ſerve, nor ſatisfy his conſcience. But theſe plead onely for new-fangledneſſe, and a raſh running out of their way, ſo ſinning without a cauſe. 1. 2. 3. 4. 5.

Object. Nor let any ſay, thoſe were Heathen idols, the Maſſe is not ſo bad, it hath ſome good things in it concerning God and Chriſt.

Anſw. The Maſſe is as groſſe idolatry, as ever the Heathens committed, who never worſhipped a baſer thing then a piece of Bread. And let them tell us a difference between the bodily fornication of Heathens and Chriſtians: and we will conceive the ſame in the ſpiritual whoredome of Pagans and Papiſts. But *Let him that hath an ear, hear what the Spirit ſaith to the Churches: Come out from amongſt them, touch no unclean thing*: But to go to Maſſe, is not to come out from among them. *Romiſh idolatry as bad as Heatheniſh.*

II. Conſider the general ſcandal of Separatiſts, which ſends ſo many beyond Seas to ſeek a ſoyle where wheat growes without chaffe. This I reduce to two heads, and deſire to remove both thoſe rubs, *Offence of Separatiſts.* Propter cavenda ſcandala, quò ibis extra mundum, niſi fugias ad eum qui fecit mundum? *Aug.*

1. From our Miniſters.
2. From our Aſſemblies.

Oh, ſay they, your Miniſters are not truly ordained and called, but receive their Miniſtery from Popiſh Biſhops; therefore no Church.

Anſw. 1. Againſt both them and Papiſts I anſwer, that we have a true ſucceſſion of doctrine and holy truth from Chriſt and his Apoſtles, and the ancient Paſtors, *Eph.* 4. 11. *He gave ſome Apoſtles, and ſome Paſtors.* And becauſe the ſucceſſion of holy doctrine is inſeparably annexed with ſucceſſion of lawful Paſtors, therefore our Paſtors are truly and lawfully ſucceeded, and have their Ordination of Chriſt; though perhaps it were not outward, and viſible to the world. We leave that to the Romaniſts, to plead ſucceſſion to juſtify their faith; and aſſure our ſelves, that our faith and doctrine juſtifies our Ordination, and lawful ſucceſſion. *Of our Miniſters calling and Ordination.* 1.

2. To the commiſſion of Chriſt: our Miniſters have an external miſſion, and ſending from the Church, and come in by the dore: for firſt God gives gifts, directs them by his Spirit, furniſheth with knowledge of the truth, to ſee and ſever it from falſhood. Secondly, they were outward, created Paſtors and Teachers of Divinity in the Church where they lived and preached; ſuppoſe under the Papacy. Thirdly, the Magiſtrate authorized them. Fourthly, the people allowed and obeyed them. And what then is wanting to a lawful calling? Fifthly, we know our Miniſters to be of God, becauſe ſo many are daily begotten to Chriſt: *Joh.* 9. 30. *A wonderful thing you know not whence they be, ſeeing they have opened the eyes of the blinde.* Thou Separatiſt, whence is he that opened thine eyes? 2.

Object. But they were made according to the corruption of *Rome.*

Anſw. In the Church good things and evill were mingled together, Gods Word with mans traditions, Chriſts Sacraments with mans devices, external calling with foul corruptions. Now the firſt Paſtors of the Reformed Churches received and retained that which was from God, and rightly inherited the goods of the Church, the Word, Sacraments, Ordination, and renounced the errors and corruptions, which were a leproſie and diſeaſe, and not the Church. So as, what was left ſolid and good, they had, and left not the Church, but Papacy which was a corruption cleaving unto it. As for viſible rites and ceremonies, and Romiſh conſecration in

giving their orders (which Romaniſts require of us:) as they were but late inventions, ſo they were nothing to the ſubſtance of the Churches Ordination, but corruptions which they and we have rightly ſhaken off.

Object. But your aſſemblies are Antichriſtian, and all corrupt.

Anſw. I anſwer: We muſt not think much, if ſome unſtable perſons ſeparate, ſeeing in the golden and flouriſhing dayes of the Apoſtles ſuch were. *Heb.* 10. 25. But we know all is not Antichriſtian: for firſt, the Word of truth is truly preached in our Aſſemblies, and Chriſt walks in the midſt of our golden Candleſticks, as appeares by the daily converſion of thouſands: *Jam.* 1. 18. Was ever any converted by a word of error, or without the preſence of Chriſt? And if Chriſt do not ſeparate from our Miniſtery, how dare a Separatiſt? Secondly, do we hold any fundamental error, as Romaniſts, reverſing the whole foundation? Thirdly, the Sacraments are truly adminiſtred for ſubſtance. Fourthly, it is true, darnel and chaffe comes up in the Lords field, and perhaps ſome of the hedge is broken down: but it ceaſeth not to be a field: and I wiſh we had the ſtrict execution of ſo much diſcipline, as our Church allowes us.

Our aſſemblies lawful.

1.

2.

3.

4.

All abuſes and mixtures notwithſtanding.

But ſuppoſe there were among us abuſes and corruptions that need reformation, yet our Churches are holy meetings, and if we have loſt our beauty, we have not loſt our face: for

1. Our people being called with an holy calling, and profeſſing an holy faith and life, muſt in the judgement of charity (if we ſee no open reigning ſinne) be judged Saints.

2. As the Lord hath not paſſed a bill of divorce againſt us, ſo none of the Churches of Chriſt have caſt us off, but are all in communion with us, and acknowledge our meetings holy meetings.

3. Congregations are called holy, from the better part, not from the greater: as an heap of wheat, mingled and covered with chaffe, is called an heap of wheat. *Jeruſalem*, when eleven Tribes were apoſtates, teachers were Scribes and Phariſees, corrupters of the Law, haters of Chriſt, hypocrites, the Temple a den of theeves, and an open market of buyers and ſellers, yet for all this, (*Mat.* 4. 5.) is called the *holy City*; when it had more corruptions in it, then the Church of *England* at this day. And Chriſt and his Apoſtles were often in the Temple, preaching and praying, being ſo corrupt as it was.

4. Mixt congregations are called holy, and are ſo in Gods acceptation, though there be many corruptions: for God looks on them, not as they are in themſelves, but in Chriſt: ſo *Iſrael* at the beſt was a ſtiffe-necked people, but becauſe of the Covenant *Balaam* ſaith, God ſaw no iniquity in *Jacob*, *Numb.* 23.

Help againſt this ſcandal. Qui ſcandalizatur, parvulus eſt, majore enim ſcandala non recipiunt. *Hieron. in text.*

A notable means to fortify againſt this ſcandal, is to get with humility, wiſdom and judgement, and charity, which theſe men want; to diſtinguiſh, 1. Between main truths in doctrine, and inferiour truths in diſcipline, ſubſtance and circumſtance. 2. Between a city and a wall. *Jeruſalem* was a city before *Nehemiah* built up the wall. We muſt help up the wall, not fly the city. 3. Between the place and perſon: not condemning the place for a perſon. 4. Between the thing and the abuſe or corruption cleaving to it: not caſting away wheat for chaffe, or gold for the droſſe. 5. Between the office and execution: not condemning a good office or Miniſtery for ſome bad tolerated Miniſters. 6. Between the being of a Church, and the well-being of it. Then ſhould they finde not all Antichriſtian: which if it were, I wonder Antichriſt ſhould be our ſo bitter enemy.

Offence by evill Miniſters.

III. In our own aſſemblies and practice, are ſome ſcandals.

Object. 1. My Miniſter is an evil and malicious man: How can I hear the Word with fruit and profit from ſuch?

Anſw. It is indeed a woful ſcandal for a Miniſter to caſt down more by his example then he can build up by his doctrine: An odious thing to make Gods people loath Gods Ordinances becauſe of him: A deſperate miſchief to preach to others, and be himſelf reprobate. But we muſt arm our ſelves againſt it thus.

1. A

1. A Preacher may preach ſalvation to others, and damnation to himſelfe, as *Judas*, and the builders of *Noahs* Ark. A ſtatue in the way ſtands ſtill, yet points the way truly to others. 2. The light of the Word is as the light of the Sun, which paſſing the fouleſt places is not defiled. 3. It is Gods inſtrument, and hath all his efficiency from the firſt mover, not the ſecond. A knife muſt cut, if the hand move it. 4. It is the food of the ſoul. Hungry *Elias* will eat from a Raven. Manna is ſweet and nouriſhing, if gathered by an ill man, as a good. It is good ſeed, ſee thy ſoyle be good, take the benefit of the Sun and rain, and go to God for ſucceſſe: no matter whether the hand ſowing it be clean or foul. *His preaching good.*

Object. 2. I have no heart to pray with ſuch a man: *God hears not ſinners*: nay, his prayer is abominable. *And his prayer.*

Anſw. 1. Though God hears not a wicked man for himſelfe, yet he may hear him for his people. *Balaam* bleſſing *Iſrael*, though ſpeaking againſt his heart, yet God heard him for the people, *Num.* 23. 2. God looks not on a Miniſter as a man, or as himſelfe, but as ſtanding between him and his people, and perverts not his own Ordinance for his ſin.

Object. 3. I cannot comfortably receive the Sacrament where open ſinners, drunkards, whoremaſters, raylers are tolerated; and I fear I communicate with their ſins. *Of communicating in the Sacrament, with wicked ones.*

Anſw. 1. Chriſt entred into the ſame Temple with wicked perſons, ate the ſame Paſſeover with *Judas*, and neither he nor his diſciples were polluted by him. The Prophets lived in the midſt of a polluted people, and joyned in the exerciſes of publick worſhip without pollution. 2. Bodily ſeparation from the wicked is impoſſible, unleſſe we will *go out of the world*. The Diſciples could not be rid of *Judas*, unleſſe they ſhould depart from Chriſt himſelf. 3. The Apoſtles thought it ſufficient, that every man in the Sacrament try and examin *himſelf*: enjoyning none to examin another: Every man ſhall give *account of himſelfe* to God, not of another. *Rom.* 14. 1 Cor. 11. 28.

Object. 1 Cor. 5. 11. *A little leaven leavens the whole lump*: ſpeaking of a wicked man in the Church.

Anſw. 1. The Apoſtle layes it on Governours that might and ought to keep dogs and ſwine from the Lords Table: and wo ſhall be to them that remove not theſe ſcandals (this *leaven*) it being in their power: They do all they can to infect the whole *lump*. 2. He ſpeaks alſo to private perſons, to make them watch and look better to themſelves, but not refuſe Gods Ordinances, for ſuch lewd partakers.

Againſt all theſe uſe this remedy. Firſt, Avoid in all things *murmurings and reaſonings*, eſpecially hate quarrels and contentions in ſmall things, *Phil.* 2. 14. Secondly, look to harmleſſe ſincerity, and ſound care of the practice of godlineſſe: verſe 15. *ſhining as lights in the World.* *Remedy.*

THE

THE NICOLAITANE Doctrine

Hatefull to CHRIST and his Church.

Revel. 2. 6.

But this thou haſt, that thou hateſt the works of the Nicolaitans, which I alſo hate.

Epheſus, a City in leſſer Aſia.

THis is part of the Epiſtle, which the Spirit by Saint *John* wrote to the Church of Epheſus, a City in leſſer *Aſia:* which Church in the former words was reprehended for falling from her *firſt love*, ver. 4. But here he returneth to her juſt praiſes, as caſting oile into her wounds, to allure and win her to repentance, urged in the former words.

Here are two things. 1. An exception from the former reproof, *But this thou haſt.* 2. A commendation, *that thou hateſt the works of the Nicolaitans.*

SECT. I.

Take notice of all good in any.

In the exception, Note how careful the Spirit of God is, not to paſſe over any good in this Church, without due commendation. He had made a long enumeration of many vertues praiſe-worthy in her, *verſ.* 2,3. and now again he commendeth her. And ſo in the reſt of the Churches: he ſo condemnes the evill in them, as that ſtill he approveth and encourageth the good he findes in them.

Reaſon 1. *He walketh in the middeſt of the ſeven golden Candleſticks*, and exactly diſcerneth their works, and deſcribeth them.

2. *Iniquity is not in him*, to call good evill, or evill good. He will not *call the niggard liberal, nor the churle rich*, Eſa. 32. 5. He juſtifies not the ungodly, nor condemns the innocent.

3. *His pure eyes ſever between the precious and the vile.* He hath a fining pot, which tries gold from the droſſe: and a fanne in his hand, which in the ſame floor ſevereth wheat and chaffe.

Uſe 1. To teach us to imitate this goodneſſe of God, in acknowledging and encouraging good gifts and graces where ever they be. Nature as well as Grace ſaith, *Etiam in hoſte virtus:* Vertue is commendable even in an enemy. This Church had ſo many evils, that in the former verſe ſhe was in danger to be cut off. And in *Pergamus* where Satans throne was, the Lord commends what was praiſe-worthy.

The

The Spirit of God to a Church not yet cut off, never ſaith (*This thou haſt not*) but addeth, *This thou haſt*. This is wiſely to reprove faults, ſo as not to forget that which duly deſerveth praiſe.

2. Thoſe ſinne againſt this example of Chriſt, who (as flies follow feſters) faſten upon the faults of men, and are eloquent in diſgracing their evils; ſome perhaps onely pretended or conceived, but all that is praiſe-worthy they burie and traduce. In the controverſies and contentions in the Church, how have men forgotten this rule of our Saviour againſt their brethren? How ſeldome do we hear this voice of Chriſt (*This thou haſt*) though all eyes not miſted with envie might have ſeen gifts of learning, diligence in labours, honeſty of life ſomething worthy of praiſe in the worſt adverſary? but all is, *This thou haſt not*, and, *I have this and this againſt thee*: but never a word for them. In the ſchiſmes and ſeparations from our Churches, the Separatiſts clamour is againſt our Churches, *This thou haſt not*, and *That thou haſt not*, thou wanteſt a right *conſtitution*, and haſt not right *Ordination*, nor the *diſcipline* of Chriſt, nor the face of a true viſible Church: but never ſpeak in this language of Chriſt (*But this thou haſt*) thou haſt caſt out the bulk of Antichriſt, thou holdeſt the whole foundation of true Religion, thou haſt ſet up the true worſhip of the true God, thou haſt reſtored unto Jeſus Chriſt his natures, offices, and rights long deteined by Antichriſt; thou bringeſt forth dayly many ſonnes and daughters to God, and to his Sonne Jeſus Chriſt, and many the like. This is not the proceeding of Chriſt, who ſeeth and will bear witneſſe to many glorious priviledges of this our Church. If he ſay, *This thou haſt not*, he will adde, *but this thou haſt*. *A ſin, to note evils onely.*

3. The Miniſters (the Angels of the Churches) muſt imitate their Lord in writing to the Angel of this Church, namely, ſo warily to touch upon the faults of Profeſſors, as not to throw down their profeſſion, or oppoſe all that is good in them. For firſt, if Chriſt were earneſt againſt any, it was againſt ſtiffe-hearted and obſtinate ſinners, and not againſt thoſe *bruiſed reeds*, and *ſmoaking flax* that fell of weakneſſe, and deſired to ſee their faults to amend them. Secondly, behold the Lord ſparing here for a little goodneſſe, or rather a little hope of recovery of goodneſſe. Thirdly, a wiſe husbandman will rather ſpare the weeds, then hurt the corne. *Miniſters muſt ſo reprove ſin, as not to diſgrace piety in any.* 1. 2. 3.

4. Encourage good men in purſuing what is good: for, howſoever they may reap reproach among men, yet there is nothing commendable in them which ſhall want his due praiſe before God: if it be a ſmall work of mercy, as a cup of cold water, be it but a good word which is good cheap, it ſhall be rewarded, *Mal.* 3. 16. be it but a good affection, an hatred of evill, as in this Text, it is the Lords own gift, and he ever praiſeth his own gifts; not to pride us, but to encourage us. *Be earneſt and conſtant in good.*

5. To keep us in humility. Sometimes we may be commended for many things, as was this Church, and yet be in great danger, and near curſing and cutting off. Let us therefore take notice of theſe rules of wiſdome. Firſt, let no man content himſelf with ſome good things, unleſſe he ſeparate from all evill, both in affection and actuall endeavour. *Judas* and *Demas* had many good things, but not ſevered from evill, and ſo all came to nothing, and themſelves were caſt off. *One dead fly makes the Apothecaries ointment to ſtink: ſo doth a little folly him that is in reputation for wiſdome and honour.* Secondly, content not thy ſelf with the preſence of ſome good things, unleſſe thou haſt attained the beſt things and graces, which onely ſhall prevent this danger of caſting off: ſuch as are faith, love, repentance, humility, and the fear of God. Theſe are unperiſhing gifts in themſelves, and in their effect. He that drinks of theſe waters ſhall thirſt no more. Thirdly, content not thy ſelf with many acts of goodneſſe, but labour for ſincerity: elſe many ſeemly and good things will prove unſound, and unfruitful in the end. Colours cannot continue. *Rules of wiſdom for Chriſtians.* 1. Eccleſ. 10. 1. 2. 3.

6. Note the lively power of the Word of Chriſt: As his eyes are pure and ſharp

The Word ſearcheth to the quick.

to diſcerne between good and evill, ſo is his Word as piercing, and diſcries in the ſoul and conſcience that good or evill, which other men, yea the own heart it ſelf never takes notice of, *Heb.* 4. 12. *The Word is lively, and ſharper then any two-edged ſword*; that can pierce and gaſh, and divide fleſh and bones, but this the ſoul and ſpirit: the *ſoul* being the natural, animal, vital, and reaſonable part of man; and the *ſpirit* the ſupernatural grace of the Spirit, or the regenerate part, whereby it apprehendeth ſpiritual divine and heavenly things: It ſhewes a difference between the motions of nature and grace, between actions of fleſh and ſpirit. And this is manifeſt in the experience of all good and bad. Sometimes where man can behold nothing but good, becauſe evill is repreſſed by renewing or reſtraining grace, the Word ſaith, *This thou haſt not*, and that thou haſt not; Thou walkeſt not uprightly, thou maintaineſt not Gods worſhip at home, thou readeſt not, prayeſt not, haſt not conquered this ſinne, and that luſt: yea, it tells them all that ever they have done, ſo as they wonder what Intelligencer the Miniſter had of them, even no other then Chriſt himſelf, and his piercing Word. And ſometimes nothing appears but evill to a mans ſelf or others, a prevailing of corruption, a yeelding and purſuing after luſts. Yet, if there be but a little good, like a weak ſpark of fire under an heap of aſhes, the Word of Chriſt notes it, and ſeparates it by way of exception, *Yet this thou haſt*, ſome motions ſometimes, ſome checks of conſcience, ſome purpoſes, ſome deſires, Oh yet follow them, foſter them, *repent, and do thy firſt works, &c.* Now whoſoever findes the thoughts of his heart thus diſcovered, and things opened which he thought no eye had diſcerned, let him *fall down and ſay, Chriſt is here indeed*, the eye and Word of Chriſt is here, which therefore I muſt and will reverence, obey, and ſtoop unto in all things.

1 Cor. 14. 24, 25.

SECT. II.

Of the commendation that followeth.

Thou hateſt the works of the Nicolaitans.

Where are three things.

1. The thing commended, an affection of *hatred.*
2. The object of their hatred, *the works of the Nicolaitans.*
3. The reaſon, *which I alſo hate.*

For the meaning.

1. Who were theſe Nicolaitans?
2. What were their hateful works?
3. What was this hatred?

Nicolaitans. who?

I. Theſe Nicolaitans were a Sect of Hereticks, which ſprung up about fifty yeers after Chriſt. The common ſtreame of Writers ſay they aroſe of *Nicolas*, one of the ſeven Deacons, a Proſelyte of *Antioch*, the firſt of their Hereſie. I dare not ſay ſo: ſeeing the Scripture reports of all thoſe ſeven Deacons, that *they were full of the holy Ghoſt and wiſdome*, that they were μαρτυρούμενοι, of unblameable life, and honeſt report; and that the Apoſtles prayed, and laid their hands on them: and that the Word of God proſpered greatly by their aſſiſtance and Miniſtery. And therefore it is more probable that they aroſe of ſome other, named *Nicolas*: or that the Hereticks, to cloak their wicked doctrine and practice, might under that name vent out their damnable and poiſonful doctrine.

Note.

Their works. What?

II. The works of theſe Nicolaitans were the works of the fleſh (*Gal.* 5. 19) *adultery, fornication, uncleanneſſe, wantonneſſe, idolatry, hereſie, &c.* Theſe Hereticks taught and practiſed ſuch bodily whoredome and beaſtly filthineſſe, as is not to be named inſomuch as ſome left them out of the catalogue of Hereticks, becauſe it was unfit to open their beaſtlineſſe to the world. Saint *Auſtine* is large in expreſſing their ſhameleſſe and brutiſh practices in particular: but I will not trouble you with them. In a word, they held all bodily luſts lawfull, and a promiſcuous uſe of women without diſtinction, and in the ſame community as brute beaſts. And that

that with bodily whoredome they maintained ſpiritual adultery and idolatry, it appears, *ver.* 14, 15. *Thou haſt them which maintaine the doctrine of the Nicolaitans, which I hate*; namely, in *ſacrificing to Idols*, and committing fornication. Theſe two ſinnes are often linked together, the one as a juſt puniſhment of the other, idolatry and adultery. Other hereſies and works of the fleſh Saint *Auſtine* relateth: but we content our ſelves with thoſe which the Scriptures expreſſe.

III. What was this hatred?

What hatred is?

Anſw. Not a diſlike of their ſinnes, but an adverſe oppoſition: not onely a ſeparation from the ſinne, but a contrariety, and an irreconcileable reſiſtance of it: not an anger out of paſſion, but a juſt hatred out of ſound judgement and ſetled reſolution: μισεῖς τὰ ἔργα, thou purſueſt their works with bitter deteſtation.

God very merciful, noting weak affections to good.

Note hence, that this commendation is for a work of the ſoul, for an affection, and that not ſuch an affection as whereby they were carried unto good, but ſuch an affection as whereby they were averted from groſſe evill. The good commended was this affection. Where obſerve the abundant patience and pitie of the Lord, who for a poor affection, and that not unto good, but againſt evill, and that very weak and cold, ſpareth this Church, and removeth not her Candleſtick as ſhe had deſerved. If an obſcure ſhadow of goodneſſe be found in *Epheſus*, it ſhall be acknowledged, and the Candleſtick ſhall not be removed. If the Lord finde but ten righteous in *Sodom*, he will ſpare all the City for ten. If a little goodneſſe be found in *Jeroboams* ſonne, he ſhall for that little go to his grave in peace. Our Lord approveth but ſhews of goodneſſe in the young man, a proud Phariſee.

And this Church is the counterpaine of our Church and times. For, why doth the Lord ſpare us above all the Countreys round about us, and yet holds light in our Candleſtick? Is it becauſe we love him, or love the truth, or love his wayes? Nay, are we not more fearfully fallen then *Epheſus*, from our firſt love? that in ſtead of love of the Word, ſelf-love, and the love of the world poſſeſſeth our hearts. As for the love of God, and zeale for his truth, we may ſay as *Job* ſpeaks of wiſdome; the Gentry for a great part may ſay, *It is not in me*: and the Clergy for a great part may ſay, *It is not in me*: and the common ſort of men may ſay, *It is not in me*. Where is the place of this zealous affection? We may ſay we have heard of ſuch a thing with our eares, and ſuch a thing was in the dayes of old, and in the ages of our fathers: but now it is ſcarce to be found in the land of the living: and therefore is the Lord ready to come againſt us, as he was againſt *Epheſus*.

Job 28. 14.

But why then doth he ſpare us? Surely there is a ſmall exception, that holdeth life and ſoul in us, *But this we have, We hate the works of the Nicolaitans*, though not ſo ſtrongly as we ſhould, nor as the Lord hateth them: yet through the bleſſing of God the body of the Kingdome hateth the doctrine and works of the Romiſh Nicolaitans, and the Lawes of the Kingdome do hate them. And for this weak affection (not ſo much for love of the truth, which were a great happineſſe, but for the hatred of the works of theſe Nicolaitans) the Lord ſpareth us, and hath not removed our Candleſtick.

Now therefore let us do two things.

1. Hate them more, and hate them ſtill. For if ever we affect Popery, and turn from the truth, farwel the Goſpel, farwel the Miniſtery, farwel Chriſt himſelf. As our firſt love is in great part gone, ſo if our hatred of evill were gone too, all is gone. What remaines that God can ſee in us, to ſay, *But this thou haſt*, or for this I will ſpare thee and thy Candleſtick?

2. Let this goodneſſe and patience of God lead us to repentance, and to our firſt love and works: And let us adde to our hatred of falſhood, love of the truth. Let us labour for it, ſuffer for it, die for it. Oh what might we not look for at his hands, if he could eſpie in us, as an hatred of evill, ſo a ſound love of the truth!

SECT. III.

True commendation is from inward affections.

Doctr. 2. The true commendation of a people or person is from true inward disposition and affection, 1 *Cor.* 4. 5. *The Lord will lighten things that are in darknesse, and make the counsels of the heart manifest, and then shall every man have praise of God, Rom.* 2. *ult. He is a Jew, that is one within, whose praise is not of men, but of God.*

Why? 1.

Reas. 1. The just Judge of all the world judgeth by the surest rule of triall, and approveth, or reproveth from that which is within, and that which is hid from mens eyes. He judgeth a tree by the root, we by the fruit. He judgeth by causes going before, from which ariseth the most certaine knowledge, we by consequents and effects following. He by the rule of certainty, infallibly, we by the rule of charity. He judgeth the actions by the person, and looks first on *Abel*, and then on his sacrifice: but we go from the actions to the person. He can be deceived in neither, *because he knows what is in man:* we may be deceived in both, not knowing either from what principle, or in what intention, or to what end a duty materially good is done.

2. The affections and desires are the feet which move the soul, and are most respected of God, as being chiefly and principally commanded in the Law; all the duties of the first Table, and all service and worship of our Creatour being comprised under that one affection of LOVE, *Thou shalt love the Lord thy God with all thy soul, and all thy heart, and minde, and strength.*

Why the Law chiefly calls for love.

Quest. *Why did he not rather call for those external works of his service, and outward worship, which run into every mans eyes, and manifest to others the glory of his great Name: but calls for an inward affection, which none can discerne?*

Answ. 1. Because he would have us to know, that in matters of his worship we have to deale onely with himself, and must so set our selves before him as if none else saw us. 2. He esteemes himself more honoured in the sincerity of the heart, then in all other most splendid and glorious external actions. 3. He knowes that this sincere affection of love which he calls for, will bring with it all external duties, wherein it ought to expresse it self. The heart will bring the hand, and foot, and eye and tongne, and all to God. 4. He knows that external actions are no certaine rule to judge by; because they may be hindered by defects in the person or means, or they may be crossed by force, or raised out of sinister ends, or effected by sinister means. But the inward work of the soul cannot be hindered by defects or infirmities, nor restrained by force, but in despight of all instruments will put forth it self: *Love is stronger then death, no water can quench* this spark.

1. 2. 3. 4.

3. The chief matter of praise or dispraise, both in good and bad men, is the desire and affection: because, first, action without affection is but as a body without a soul, as a painted fire without heat, or the picture of a man without life. Secondly, God accepteth the affection more then the action: as in many Kings of *Israel*, who did such and such good things, but the heart, and soul, and inward affections being wanting, they lost their commendation. Thirdly, for evill men: they are not so bad in action, as in affection and desire: they have more evill in their hearts, then in their hands: as a Serpent hath more poison within, then ever she casteth forth: their wicked desires are carried beyond their understanding, reason, or judgement, often to things impossible, often to unnatural. Fourthly, for good men: their goodnesse is not in perfection, but in affection, and striving to perfection: And they have more goodnesse in their hearts, then in their hands, as there is more water in the fountaine then in the streame, more in the sea then in the rivers. Whence we shall observe men of small understanding and knowlege, by the work of the Spirit, attaine strong and earnest affections to good, great working of the heart, fiery zeale, joy unspeakable and glorious, 1 *Pet.* 1. 8.

fervency

fervency of ſpirit in prayer, grones unſpeakable and unutterable, *Rom.* 8. 26. Theſe are the things, that bring the perſon in requeſt with God, when in reſpect of any outward performances, he is very ſmall in the eyes of men.

4. It is affections and deſires that formally make a man good or bad, and lead him either to a final happy, or unhappy eſtate: For

1. *It* is the image of God, by which a man is formally a good or evil man, a veſſel of honour or diſhonour. But wherein ſtandeth that? the Apoſtle placeth it in *knowledge, righteouſneſſe, and holineſſe*, that is, in the inward frame and conformity of the ſoul and faculties, according to God: not excluding Gods image in the outward man, but to ſhew, that whatſoever powers unto good may be in other faculties, yet the ſeat of good is properly the heart, will, and deſire, and from thence we are denominated good or evil. Eph. 4. 24.

2. Although knowledge be ſweet, and underſtanding precious, yet thence a Chriſtian is not in ſtate of happineſſe, but out of the heart are the iſſu s of life and death.

By all which arguments we have cleared the concluſion, that the true commendation of a people or perſon, is from true inward diſpoſition and affection.

Uſe 1. To diſcover the vain practice of many Profeſſors that engroſſe knowledge, and pleaſe themſelves in ſpeculation, contemplation, and place all their religion in hearing, reading, and adding to their knowledge; but look not to their affections or deſires, to adde or gain any thing unto them; as if Gods image conſiſted alone in knowledge, and not in righteouſnes and holineſſe. Far be it from us to diſcourage any from ſeeking the knowledge of God as for ſilver, and labouring after it as as for pearles: for every Chriſtian muſt be of ſetled underſtanding, and ſound judgement. But to divorce affection, deſires, conſcience, and the power of godlineſſe from their knowledge, and ſwelling underſtanding, is as dangerous in the ſoul, as that diſeaſe in the body whereby all the nouriſhment goes to the ſwelling up of the head monſtrouſly, and in the meane time all the other parts and members are in an Atrophy and conſumption. Wiſdome is not placed in knowledge and ſpeculation: but *the feare of the Lord is wiſdome, and to depart from evil is underſtanding*, Job 28. 28. and *Jeremy* ſaith, *They have forſaken the Word of the Lord, and what wiſdome is in them? with* Deut. 4. 6. *Keep them, and do them: for this is your wiſdome.* *Vain to reſt in knowledge.* Jer. 8. 9.

2. Hence we learn which is the moſt commendable Miniſtery, and moſt approved of God: namely, that which worketh moſt (not upon the underſtanding, but) upon the heart and affections, to warm the heart, and make it burn within a man, as Chriſts ſpeech did the two Diſciples going to *Emmaus*. And therefore Gods Miniſters muſt not content themſelves to get knowledge and abilities to ſpeak good and ſavoury things, which may commend them to men, but if they would be commended of God, they muſt affect the good things they ſpeak of. *what is the beſt Miniſtery.*

For firſt, it's nothing to diſcourſe ſcholaſtically of faith, of love, of zeale, of hatred of evil, and then to ſcorn and hate and diſgrace the ſame things, when, and where they ſee and obſerve them, as many profane ruffians in this calling do. 1.

Secondly, if good affections be ſpecially commendable in Chriſtians, then are they ſpecially required in Miniſters, who ſhould be heated with heavenly affections ſeven times hotter then ordinary men, who muſt be heated with their fire. And as the Eagles carry their young aloft in the aire upon their wings ſo muſt the Miniſter raiſe and carry up his people on the wings of his heavenly motions and affections, which if they be clipt, or loaded, or limed, they and their people fall down together. 2.

Thirdly, the Lord narrowly watcheth, not only what a Miniſter preacheth, but with what affection. When *Peter* was examined for his fitneſſe in his Paſtoral of- 3.

fice, and that by Christ himselfe who best knew what was most requisite, the question was not what knowledge he had in his head, but what love and affection
Joh. 21.15. he had in his heart? *Simon, loveſt thou me?* and this, three times over: as if he could never love enough: plainly teaching, that it is not so much knowledge (which often puffeth up) but *it is love that edifieth:* And if
1 Cor. 8.1. 13.1. *Paul* himselfe had the tongue of men and Angels, and want love, all were nothing.

The best hearers, who. *Vſe* 3. To shew who are the best Hearers in our Assemblies: namely, those that bring best desires and affections unto these sacred Ordinances and exercises of religion: as when men come not to passe their censures upon the Preacher, or sit as Judges on the Word which must judg them, nor in curiosity to feed their judgments, nor to enable their discourses in matters of religion, nor to please their eares with sweet words and cadencies, nor only to hear duties to be done; but with pure intentions to feed their soules, to get their hearts sanctified, their affections bettered, their desires whetted; to get the power of godlinesse and the powers of the life to come within them: All which the Lord seeth, and all may see is the aime and desire but of a few.

A great sin, to nip good affections. *Vſe* 4. If the Lord especially commendeth good affections, how unlike are they to the Lord, that pinch and reproach good affections, and are of that malignant qualitie, that no good desire or affection can peep or appear in any near them, but they nip and blast it! Is it zeal for God? it is but a distemper, and unadvised rashnesse. Is it sorrow for sin? that is melancholy, and a symptome near to madnesse. Is it love of the Word? that is precisenesse, and a nicity more then needs. Is it love of good meen? that is but partiality, and a spice of faction. Is it hatred of *Nicolaitans?* that is beyond a just distance from *Rome*, and transgression of bounds of commoderation. In a word, piety and holinesse and Gods image goes reproached as an heresie, an hateful purity, a dissembled hollownesse and hypocrisie, and all that is naught and unsufferable. But our Lord that commended the shew of goodnesse in the young man, never quenched smoaking flax, but ever kindled and inflamed it.

Make sure of good, holy, sound affections. *Vſe* 5. All Christians must be ambitious to seek this true commendation from the Lord, that he may say of us, *But this thou hast*, a true affection, and sound desire of grace: that though our lives and courses are not so composed and ordered as they ought to to be, nor we be freed from many slips and frailties, and though our best actions come short of duty, yet we may make some amends as it were, and comfort our selves that there is truth and soundnesse in our desires, and endeavours, and purposes; which are, not to offend God, but to please him in all things. If the Lord cannot say, *This thou hast*, an holy affection, to walk before him, thou shalt never hear any thing from him, but, *This thou hast not*, and, *this I have against thee*; and whatsoever thou hast done in all thy life, shall be brought in against thee, all thy labour is lost, thy reward is perished, thy hope vanished, and thy whole expectation is disappointed.

SECT. IV.

In decay of grace a man may hate some foul sins. *Doctr.* 3. In the persons that hate the works of the *Nicolaitans*, Note that a man may live in a deep consumption of grace for a time, and yet retain the hatred of some foul sins. So did this Church hate the foul sins of adultery and idolatry, and yet was in a fearful decay and declination of grace: And though it appeare in the Text, that they could bear with many other sins in themselves, yet these foule sins they detested; not because they were sins, but because one would not stand with the light of nature, which condemns brutish lusts even among the savage Heathens; and the other, because it will not stand with their present profession of the Gospel.

Why? 1. *Reaſon* 1. A man wanting grace may hate some sins: and much more a man in decay of grace. A *Jew* may abhorre a *Samaritane*, and yet have no love to the light and

and truth offering it ſelfe unto him. And hardly can we conceive any ſo wicked, but may hate ſome ſin. A Phariſee may ſay, *I thank God, I am not as ſuch a one*, whom he conceives to be evil; when he is farre from good.

2. Carnal policy and earthly reſpects may ground the hatred of ſome ſin; when neither the love of God, nor hatred of ſin, as ſin, doth ground it. *Pilate* out of the dictate of natural conſcience, ſeeing unjuſt and malicious plots againſt Chriſt, will waſh his hands from innocent blood: and yet was carried into the ſinne. And any *Epheſian* can hate a *Nicolaitane*, if his works will not ſtand with the light of nature, or credit of men, or name of profeſſion.

3. Where the love of goodneſſe is decayed, no marvel if hatred of evil be for ſiniſter reſpects, as in our example: and men may hate what the Lord hateth, though not becauſe the Lord hateth it: for ſo did this Church. And no hatred of evil is good, but that which floweth from the love of good.

Uſe. Here is a rule of trial of our hatred of evil. As is our love of good, ſo is our hatred of evil. Fervent love ſtirres up earneſt hatred: little love of good, little hatred of evil: no love of good, no hatred of evil. Look in what proportion thou loveſt good, in the ſame thou hateſt evil. Many pretend an hatred to Popery, but they ſhew no love to the truth: and therefore this they call hatred, neither roſe out of love of goodneſſe, neither becauſe God hateth the evil. Some are aſhamed of groſſe profaneneſſe, and groſſe evils, as blaſphemy, perjury, drunkenneſſe, adultery: in the mean time have little affection to the power of godlineſſe, nay can hate and ſcorn ſtrict walking with God. This hatred is not out of love of contrary vertues, but onely *a reſtraint* from things that will not ſtand with common honeſty, and much leſſe with Chriſtianity. It is not light in the head, but love in the heart, that makes a man hate evil. And ſmall is the comfort, to be reſtrained and tied up from doing any great evil, unleſs there be a love and cleaving to that which is good. *Try thy hatred of evill.*

SECT. V.

The Works of the Nicolaitanes.

Doctr. We muſt not hate the perſons of men, but their evil works. Not the *Nicolaitanes*, but the works of the *Nicolaitanes*. *Pſal.* 101. 3. I hate the works of them that fall away. 2 *Sam.* 15, 31. *David* prayeth not againſt the perſon, but policy of *Achitophel*. *Hate evil works, not the men.*

Reaſon 1. The Object of our hatred muſt be the works, not the man, becauſe we muſt hate nothing that comes from God by grace or nature: for he is the Authour of nothing but good, and no good is to be hated. God made the man: but the man made himſelfe ſinful. *Ames in illo quod Deus fecit, perſequere in illo quod ipſi ſibi fecit.* Auguſt. *Why?*

2. We muſt hate no man without a cauſe. It was the ſin of *Davids* enemies, whereof he complaines to God, that they hated him without a cauſe. And there is no juſt cauſe of hatred, but ſomething which God hateth, as in our text. Nay the things that God hateth in men, may not allow us to hate their perſons. For, as we muſt not love vices for perſons, ſo neither may we hate perſons for vices; nor the man for his evil manners.

3. All juſt hatred floweth from the love of God: therefore we may not hate the perſon of our brother. *For he that ſaith he loveth God, and hateth his brother, is a liar*, 1 *Joh* 4. 20. Nay, he that is a manſlayer, hateth both God and his brother: *But every one that hateth his brother, is a manſlayer, and hath not eternal life abiding in him.* ch. 3. 15.

4. That is an unwarrantable hatred, which faſtneth on that that God hateth not. This is a hatred of malice, not of zeal which is kindled in heaven. But we know not the ſtate of the perſons of our brethren, whether they belong to God or no: but their works we know are hateful to God: and condemned in his law.

Object.

Object. But if we may hate where God hateth, we may hate persons. He hated *Esau*, before he had any works to hate: and *Psal.* 5. 5. *He hateth all the workers of iniquity.*

Answ. 1. God is an absolute Lord, to love or hate where it pleaseth him. He is under no law: so as his hatred cannot be unjust. If he hate *Cains* person, and then his work, this is his own way: but we must conform to his revealed will, by which he hath put us under the royal law of love.

2. The Lords hatred is no vicious affection, but a denial of love, and a refusal or passing by the creature, not chusing him to eternal life: in which sense it is said, *Esau have I hated*, whereof is no cause out of the good pleasure of God; and *Hath not the Potter power over the clay? &c.* Or else it is an actual displeasure, detestation, aversation, and execution of justice on the creature sinful: And thus the cause of this hatred is not in God, but in the men themselves, and God hates not persons as creatures, but as sinful.

Object. But *David hated them with a perfect hatred, who hated God. Psal.* 139. 21.

Answ. He speaketh *indefinitely:* and so may we pray against the enemies of God. Or if *definitely*, against particular persons, he did it as a Prophet, either discerning their final estate, which if we knew from God, we might also hate those whom God hath expressed that he hateth, or else foretelling the certain ruine of such persons by the spirit of prophecy: so as the Speeches of such men inspired were, *Non tam vota quàm vaticinia*, a foretelling rather then a wishing of their evil.

The world hates godly persons.

Use 1. We must not hate where no hateful work appeareth: And where it doth appeare, we must hate nothing else. But what is the chief Object of the worlds, hatred? and much hatred is in the world, but it is of persons in stead of works and of many works, but not of the *Nicolaitanes.*

Preachers.

For first, who can deny that as the person of Christ himself in his age, so in all ages since the persons of godly and zealous Ministers are the Buts of the worlds hatred, because by their doctrine and life they reprove mens evil works? *Ahab* hates *Elijah:* and, *Hast thou found me, O mine enemy?* 1 *Kings* 21. 20. And *Jeremy* crying out of injury and wrong, every one hates him. And let us speak against usury, cruelty, oppression; against defrauding the Minister of God, or enmity against righteousnesse: we pull upon our selves the immortal hatred of graceless and unreasonable men, who by no perswasion will lay aside their poison, till they lay it up together with their bones in the dust.

But what are we? if we were *Nicolaitanes*, it were no warrant to hate our persons. And what are our works? are they works of the *Nicolaitanes?* is it so, to speak the truth? are we your enemies, because we speak the truth? Cannot we loath your sins, unlesse we despise your persons? Why do not men consider, that if we should love their sins, we should hate their persons? and whosoever hateth not his brothers evil, he neither loveth nor wisheth his good.

Professors of the truth.

Secondly, there is another sort of men generally hated in the world, as the worst of men; deep dissemblers, very hypocrites, censurers of others, and most unsufferable of all men. And why? for they are so precise and strict, that they will not swear, nor be drunk, nor game away their time: very Jewes in keeping the Sabbath: they will hear all the Sermons they come at, and are busie in repeating them when they come home: great enemies to all that smells of Popery, and will have Scripture for every thing, great and lesse: yea and they will take upon them to pray daily in their families: and in their nicities trouble all the world, and none can abide them: the Pulpits, the Presses, the Playes notably discover them: and this sect is every where spoken against. But

1. These that are thus hated, are not *Nicolaitanes:* and the worlds hatred against them is such, as S. *John* was never acquainted withal, whose chiefe glory was in the love of the brethren. There is a zeal inflamed against zeal, which was never kindled with a coal from the Altar, but fired with a flame from hell, and is the very enmity

enmity that from the beginning was put *between the ſeed of the Woman, and the ſeed of the Serpent*: whereof our Saviour, *Joh.*15.19. *Becauſe ye are not of the World, but I have choſen you out of the World, the world hateth you.* That fire that comes from heaven, falls on them whom heaven abhorreth, and the God of heaven condemneth.

2. The works objected are not the works of the *Nicolaitanes*, nor hated of God; but the works of God, and impoſed by God upon all Chriſtians on pain of death; as to hate ſwearing, to be ſtrict in the Sabbath, to hate Popery, which is the very work of the *Nicolaitanes*, which God hateth: to be frequent Hearers in publick: to ſet up the worſhip of God in the family to abſtain from the filthineſſe of the world. And in this way which the world calls hereſy, muſt we worſhip the God of our Fathers.

3. For the common imputation of hypocriſy and diſſembling to men profeſſing religion, it is as fooliſh as uncharitable. Our Lord to this Church and the reſt ſaith firſt, *I know thy works*, and then, I hate thy works: theſe fooliſh men hate their works before they know them. For, how doeſt thou know them to be hypocrites? Thou muſt know it, either from within, or from without. From within thou canſt not: for when waſt thou in their boſomes? or what glaſſe-window haſt thou into their hearts? or who ſet thee in Gods chaire, whoſe priviledge it is to know the hearts, and to try the thoughts and reines? To ſay thou ſeeſt hypocriſy on their outſide, is ſenſeleſſe and falſe: for, ſuppoſe thou ſeeſt frailty and weakneſſe in the beſt, becauſe they are men, and not Angels, and becauſe men clad with imperfection and infirmities cannot but ſometimes ſwerve from the rule; yet how comeſt thou to know the ground of their error to be hypocriſy, which neither men nor Angels can dive into?

Again, the due obſerving of our Rule (which is, not to hate where no hateful thing doth appear) will ſtill this cry againſt many of the ſervants of God, againſt whom can be juſtly excepted nothing, but as againſt *Daniel*, *in the matter of his God.* For God whom they ſerve, carrieth them for their general carriage and outward converſe, ſo as their very Accuſers for moſt part, will clear them, except it be for their ſtrictneſſe. So God led the Chriſtians along in the Primitive Church: *Such and ſuch were otherwiſe a good man, but a Chriſtian.* So the ſame God, for the honour of the ſame truth and profeſſion, opens the mouthes of enemies (convinced by the holineſſe and innocency of his ſervants) to ſpeak in the ſame language, Such a one is a good man, an honeſt man, a profitable man, a religious man, but ſomewhat too preciſe. Tertul Apol.

Uſe 2. Seeing much deceit lieth herein, and we often do miſtake our ſelves, thinking we do well in hating ſins, when indeed our hatred is againſt perſons, we ſhall do well to examine our hatred, whether it be of ſins or perſons. For the trial whereof take theſe Rules. *Try whether thou hateſt ſin, or perſons.*

1. Haſty reproofes iſſue commonly more from the hatred of perſons, then of ſins: when a man is reproved before his offence be proved. 1 *Cor.* 5. 1. *I hear certainly, that there is fornication among you.* If zeal be ſo forward as to outrun knowledge, the reproofe is not ſo juſt upon another, as the Reprover himſelfe. *Notes.*

2. When our own cauſes be primarily intereſſed with Gods cauſe, we may ſuſpect our ſelves carried rather againſt perſons then ſinnes. When a man is as a Lamb, milde and moderate in the cauſe of God, but a Lion in his own cauſe; here is apparant hatred of perſons more then ſins.

3. The hatred of ſin in another, but not of the ſame ſin in our ſelves, is the hatred of the perſon, not of the ſin. For true hatred of ſin hateth it in himſelfe moſt of all. No man can hate that ſin in another, which he loveth in himſelfe.

No ſin is leſſe quit from publick cenſure, then the ſin of ſacriledge, and robbing of the Church and Miniſtery of their due: And the cenſure is juſt, and Miniſters are frequent and earneſt in it. Now it is worth enquiry, whether the hatred be of

the ſinne, or becauſe it touches themſelves and their own private gaine. For a plain man will ſay, If you hate this ſinne ſo much in others, why do ye buy and ſell, and do ſuch things as in others ye call Sacriledge? we may think it rather anger or envy then true hatred, which will firſt carry you againſt the ſinne in your ſelves.

So among all the ſinnes watched by the common people in the Miniſter, there is none more rife in their mouths then that of worldlineſſe, covetouſneſſe, and gathering riches: and ſo narrowly is it watched, that a good and heavenly minde can ſcarce be free from this imputation. Let the Miniſter be a drunkard, he hears nothing of it: or an idle, lazie drone, he goeth for a peaceable man: or an inſufficient, ignorant fellow, fitter for any bodily labour then this Calling, yet he may go for a good Church-man: But if he look for his means, all mouths are open againſt his covetouſneſſe and ſcraping.

I will not ſay but the ſinne is too rife, and juſtly blamed where it is. But the common hatred of it in the Miniſter is not a right hatred: becauſe then they would pluck their own feet firſt out of the mire. They hate not the ſinne in themſelves, and therefore their hatred is an anger and envie of the perſon, but not of the ſin. When an oppreſſor, an uſurer, a carnal wretch and worldling, an unjuſt deteiner of every mans right, ſhall caſt an imputation of covetouſneſſe upon a Miniſter, is this an hatred of the ſinne, which runnes in his own bones as marrow, and as his blood in all his veins?

4. The true hatred of ſinne doth reſtraine from ſinne in the hatred, and caſts out raging, railing, ſcorning, ſwearing, reviling or abuſing of the perſon. For, where any of theſe diſcover themſelves, the hatred is of the perſon, not of the ſin. Satan is not caſt out by Satan.

5. True hatred of ſinne goes ever with love and pitie of the perſon. *Moſes* ſo hates the ſinne of *Iſrael*, that he ſtill prayeth for their perſons. If thy hatred make thee lowre and caſt down thy countenance on thy brother: if it hinder thy prayers, and caſt him out of thy requeſts, it is an hatred of the perſon, not of the ſinne.

6. According to the meaſure of true hatred of thy brothers evill, is thy rejoycing in his good. All that hatred of ſinne in another is deceitful, and carried againſt his perſon, which rejoyceth not in his graces. Doeſt thou diſdaine or oppoſe any grace or goodneſſe in another? make what pretence thou canſt of a juſt hatred, thou hateſt the perſon, and not the ſin.

SECT. VI.

Which I alſo hate.

Here is the reaſon of the commendation: becauſe they hated what God hated.

God likes our afflictions ſhould be conformable to his.

Doctr. God is well pleaſed, when our affections are conformable to his. Whence are thoſe many precepts and exhortations, *Be ye holy as I am holy, Be ye merciful as I am merciful, Walke in love as he hath loved us, Learne of me, for I am meeke?* Mat. 11.29. Luke 6.36. 1 Pet. 1.15.

Why?

Reaſ. 1. His affections flow from his righteous will: he loveth good, becauſe his nature is goodneſſe it ſelf, and his will the rule of all goodneſſe. So he hateth evill, becauſe his nature and will is abſolutely contrary unto it. And therefore, becauſe his will muſt be our will, our affections muſt be framed to his alſo.

2. He is an unfailing paterne, and an unerring example, and we ſhall be ſure never to miſſe in the proper object of our love or hatred, if we love what he loveth, and hate what he hateth.

3. That perfection which we expect in heaven, we muſt begin upon earth. But this is the life of heaven, that our ſouls ſhall ſo perfectly cleave unto him, as we ſhall be like him, and be ſatisfied with his image: We ſhall never love nor hate, but what he loveth and hateth: And, to this life we muſt frame here, in ſincere affection and endeavour.

4. If

4 If one affection of ours reſembling his prevaile ſo much with him, as we ſee in this Text: how much more, if all our affections were framed to his? If the hatred of groſſe evils bring us in requeſt with him, what would the love of all the goodneſſe that he loveth?

Uſe This Doctrine affords us many directions concerning our affections, which are quick, and hardly kept in order, and in which as many ſinnes lie in the dark, as in any other faculty. *Rules for the ordering of our affections.*

I. Concerning the *Matter* of our hatred. Whatſoever we love or hate, we muſt aske our ſelves whether God loveth or hateth it. If God love it, it is worthy of our love. If God expreſſe hatred againſt any thing, we muſt take heed we affect it not. What can they plead, that are in love with ſinne, their own or others? How are their affections framed to Gods, who hate not ſin with an infinite hatred? How is the love of God in them? Whence are they? or whoſe ſuperſcription bear they, but the *Ceſars* of the world that rejoyceth in evill?

II. Concerning the *Rule* of our hatred. That which we may lawfully hate, we muſt enquire whether we hate it becauſe God hateth it. For firſt, an Heathen can hate ſome ſinnes for the inconveniences they briug, who hath no eye to God in them. Secondly, to avoid ſinne becauſe men puniſh it, or humane Lawes condemne it, or becauſe ſhame attends it, is not praiſe-worthy. A Barbarian in theſe regards will not adventure on it: But a Chriſtian, out of conſcience, ſtanding in awe of God, muſt obey and forbear. *Joſeph* hates ſinne, becauſe it will offend God. Ingenuous natures will obey, were there no puniſhment. Thirdly, even ſo it is in embracing good. To love Religion, and embrace the truth, becauſe the Law favours it, and the Kingdome embraceth it, and is now the ſafeſt, is but policie, and an Atheiſt can do it. But a truly religious heart therefore embraceth it, becauſe it is the truth of God, and becauſe God himſelf loveth, honoureth, and promoteth it, and hath commended it to our love and truſt.

III. Concerning the *Meaſure* of our hatred. Our direction is, that whereſoever the Lord expreſſeth the greateſt meaſure of hatred, we muſt alſo there moſt earneſtly hate. For our affection muſt even in the meaſure of it be framed to Gods. Apply it to ſome inſtances.

Firſt, the Lord hath expreſſed earneſt hatred againſt the works of the *Nicolaitanes*, here in this Text: as

1. Their ſhameful beaſtlineſſe of bodily uncleanneſſe, and the filthineſſe of fleſh. The Apoſtle commandeth to *flie fornication*, and uncleanneſſe of fleſh: which implieth hatred: for, what we flie from, we hate, 1 *Cor.* 6. 18. But eſpecially we muſt flie the filthy doctrine of Romiſh *Nicolaitanes*.

Firſt, in reproaching holy marriage, as a carnal and uncleane life in it ſelf, in which a man cannot pleaſe and ſerve God, and that it is a being in the fleſh, and that whileſt a man doth the office of an husband, he doth not the office of a Chriſtian; and a whole cart-load of ſuch invectives againſt this holy inſtitution. The Councel of *Trent* oppoſeth marriage to chaſtity: and *Bellarmine* ſaith, that the marriage of Miniſters is not marriage, but ſacrilege: and that the marriage of the beſt Saints cannot be exerciſed without ſome pollution: Which *Ignatius* long ſince condemned for a doctrine of devils. Romes *bodily filthineſs to be hated.* 1. Seſſ. 8. can. 9. De clericis. l. 1. c. 19. Epiſt. ad Philadelph.

Secondly, in making lawes not to marry, while they have a cuſtome not to live chaſte: and making impoſſible vowes for no other purpoſe, but to break them: in renouncing the remedy, but not luſt. And by this reſtraint of the lawful remedy, not onely teaching, but forcing ſacrilegious incontinency and unnatural beaſtlineſſe: as *Epiphanius* againſt the Origeniſts. And 1 *Tim.* 4. 1. it is a *doctrine of devils to forbid marriage*: not to *condemne*, but forbid. 2. Nuptias rejiciunt, ſed non ceſſat libido.

Thirdly, in allowing Stewes and houſes of filthineſſe which (ſaith *Harding*) are good for a Common-wealth, to avoid greater inconvenience. Yea, their holy Pope allowes Curtiſans in *Rome* and other places, upon a rent: which is plainly to profeſſe and maintaine open whoredome, and works of *Nicolaitanes*. 3.

4. Fourthly, in profeſſing it leſſe tolerable for a Miniſter to have a wife, then an hundred harlots. Which with high boldneſſe contradicteth the Spirit of God. He ſaith, A Biſhop may be the husband of one wife: No (ſay they) he may not be the husband of any wife at all. He ſaith, *Marriage is honourable among all men:* No ſay they) it is idſhonourable in ſome men. He ſaith, *To avoid fornication let every man have his own wife:* No (ſay they) ſome men ſhall have no wives to avoid fornication: Plainly proving themſelves to be Antichriſtian, by the mark of *Dan.* 11.37. that he ſhall *not care for women*, that is, the honeſt and holy ſociety of women: but be given up to abominable filthineſſe, againſt all lawes of God and nature. Whereunto occurreth the obſervation of the time, when this doctrine of devils in reſtraining the marriage of Miniſters was urged in the Church, and that was when Antichriſt was fully revealed to the world, about 1100. years after Chriſt.

5. Fifthly, in prohibiting ſecond marriages, and equalizing them to adultery: contrary to *Rom.*7.3. *She is not an a dultereſſe, if ſhe marry another man:* and 1 *Cor.*7.39. *If the huſband be dead, ſhe is free to marry where ſhe will: onely in the Lord:* and 1 *Tim* 5 14. *I will that the younger widows marry, bear children, &c.*

6. Sixthly, in diſpenſing ordinarily with unlawful and inceſtuous marriages: ſo as King *Philip* late of *Spaine* might have called *Albertus* Archduke of *Auſtria* both brother, coſin, nephew and ſon; being Uncle to himſelf, coſin-german to his father, and father of his wife.

7. Seventhly, I doubt not but theſe Romiſh *Nicolaitanes* have out-ſtripped their predeceſſors in this hateful work of the fleſh. For, ſo farre hath their beaſtly and obſcene filthineſſe diſcovered it ſelf, as they have publiſhed their iniquity as *Sodom*, and that in the ſinne of *Sodom*. In the memory of our fathers, one of their chaſte Arch-biſhops, *Joannes à Caſa*, Arch-biſhop of *Beneventum*, and Deane of his Holineſſe Apoſtolical chamber, did write a book in Italian, under the Popes noſe, in the praiſe of Sodomy, which was printed by *Trojanus Navus*, and the truth of it witneſſed by *Vergerius*, *Sleidan*, and *Bale*, three moſt diligent and induſtrious Hiſtorians; and that book never called in by them, that we reade of.

Were there no other hateful works of the *Nicolaitanes* among them, we ſhould for this utterly deteſt them and their filthy religion; which God hateth no leſſe then the works of the *Nicolaitanes*.

Romes *ſpiritual whoredome.*

2. But for their ſpiritual whoredome and idolatry, they have certainly out-ſtripped the old *Nicolaitanes*; and muſt be therefore extremely hated of us, as they are of God.

1. For as an whore is an Apoſtate from her conjugal faith, and playeth falſe with him whom ſhe profeſſeth her husband: ſo this Whore of *Rome*, once married, is now joyned to another husband, the Pope, who claimes to be Chriſts Vicar and her head. An honeſt religion, whoſe foundation is laid upon an honeſt principle, that an husband muſt have a Vicar. But, if the wife cannot admit a Vicar to her husband, but ſhe muſt be a Whore, what becomes of all their ſo holy a religion?

2. *Inſtances of divine honour given to creatures*

Againe, ſhe hath played the whore with many lovers, and given away divine honour to many creatures, which is *Nazianzens* and our learned *Reynolds* deſcription of idolatry. For,

1. Firſt, to every Image they give all the honour which is due to the Sampler. Witneſſe *Thomas Aquinas*, *Bellarmine* and *Coſterus*. And that to Images, as Images, a proper religious worſhip is due.

2. Secondly, they invocate all the hoſt of heaven, as Patrons and Advocates: yea, as co-workers and co-helpers of mans ſalvation. Whereas Chriſt trode *the wine-preſſe alone*, and *there is no Name elſe given under heaven, by which we can be ſaved:* Act. 4. 12. and, *Sanctos honorandos dicimus, ſed charitate, non ſervitute*, Auguſt

3. Thirdly, they command all the Angels to be invocated and worſhipped, in every neceſſity, in life and death: Eſpecially every man muſt pray daily, according to their forme, to his ſpecial Angel: which is the general practice of the Romiſh Church,

Church according to the Romiſh Catechiſme, contrary to *Rev.* 19.10. *I am thy fellow-ſervant, ſee thou do it not.*

Fourthly, they commit an hundred kindes of Idolatry to the Virgin *Mary*, in invocating, adoring worſhipping, offerings, dedications titles and profeſſe it was ſhe that brake the Serpents head: whereas the Scripture ſaith, the Sonne of God *appeared to diſſolve the works of the devill*, 1 John 3. 5. and *Epiphanius* ſaith, Μαρίαν θεὸν μηδεὶς προσκυνείτω, *Let none worſhip the Virgin* Mary. 4. Hæreſ 79.

Fifthly, they commit horrible and daily idolatry to their breaden god, in invocating, adoring elevating their conſecrated Hoaſt; and command and compel every man to fall down on his knees, and adore their Hoaſt in their Proceſſions: which being an external religious worſhip concludes them impious idolaters. 5.

Now as this ſpiritual fornication and adultery is a ſinne which the Lord moſt deteſteth, as moſt contrary to his honour (Deut. 16. 22. *Thou ſhalt ſet up no pillar, nor Image: for that the Lord hateth*) ſo let us *flee idolatry*, and for ever moſt earneſtly deteſt this Hereſie of the Romiſh *Nicolaitanes*: let us not look back to any of their abominable things: let us deteſt their erection and worſhip of Images of the inviſible God, becauſe the Lord hateth them to the third and fourth generation: let us hate their prayers, and adoration of ſtocks and ſtones: yea, hate their breaden god, and all their conſecrated creatures, ſet into the place of the Creatour. Here muſt be no commoderation, no pacification, or patching up a new piece to an old garment. We muſt for ever deteſt Popery, becauſe of theſe works of *Nicolaitanes* which God deteſteth. 1 Cor. 10. 14.

3. The Lord hateth with great indignation a people unfaithful in the Covenant; as a jealous husband hateth the wife of his boſome, when ſhe turneth to *other lovers*, Jer. 12. 7, 8. the Lord forſakes *the dearly beloved of his ſoul, when ſhe turnes away from him.* Let us hate this ſinne in our ſelves: our unfaithfulneſſe in the Covenant, our ſlipping from our firſt love, our ſlighting of meanes of grace, and unfruitfulneſſe after ſo long marrying. The Lord cannot but extremely hate the contempt and abuſe of this grace, and ſo muſt we.

4. The Lord hath expreſſed great hatred againſt oppreſſion, fraud, unmercifulneſſe: *Zech* 8.16 17. *Let none imagine evil in his heart againſt his neighbour: and love no falſe oath: for theſe are things which I hate, ſaith the Lord.* 1 Theſſ. 4. 6. *Let no man oppreſſe or defraud his brother by any meanes: for the Lord is the avenger of all ſuch things.* Let us hate this ſin in our ſelves: for if God be juſt, he will not ſuffer our injuſtice to eſcape unpuniſhed. Which were neceſſary to be conſidered in theſe times, wherein fraud and over-reaching prevailes in this witty world, to deceive their father, brother, and their own ſoules.

5. The Lord hateth ſuch as pervert his workmanſhip: for whereas he hath given us parts and members to be inſtruments of his glory, how can it be but hateful unto him to turn them againſt himſelf; and uſe them as weapons of unrighteouſneſſe, and ſervants of ſin? *Prov.* 6.16. *Six things the Lord hateth, and his ſoule abhorreth ſeven: the haughty eyes: the lying tongue: hands that ſhed innocent blood: an heart imagining evill: and feet ſwift in running to miſchiefe.* Let our ſoules abhorre to abuſe our members to Gods diſhonour, as the Lords ſoule doth.

SECT. VII.

The manner of our hatred.

IV. The fourth rule concerneth the *manner* of our hatred: which muſt alſo be framed unto the manner of Gods hatred. And for this we have ſundry directions: as *Five things in the manner of our hatred.*

1. We muſt try the intention and vehemency of our affections. The Lord doth not lightly hate ſin, or barely miſlike it, but purſues it with an hoſtile hatred, and abhors it as the moſt hateful thing in the world: Even ſo we muſt not only ſimply refuſe ſin, or forbear it; but bear a fervent indignation againſt it, eſteeming it *It muſt be vehement.*

the moſt hateful and hurtful thing in the world, *Pſal.* 119. 163. *I hate falſhood, and abhorre it.*

Why? For firſt, we muſt ſtrive to be moſt contrary to that, which is moſt contrary to the Lord, in his holy Eſſence, Word, and Glory. Secondly, a ſlight and cold hatred of ſin in time turneth to a liking of it: for, as cold love of goodneſſe commonly endeth in Apoſtaſy, ſo cold hatred of evil comes at laſt to acquaintance and familiarity with it: He that takes it not for an enemy, will eaſily become a friend: And he is too friendly, that accounts it in any reſpect tolerable.

Vniverſal. 2. The Lord hateth ſin *generally and univerſally*: not one, or two, or more ſcandalous ſins, but all ſin every where; both all kindes, and all acts of ſin: So we muſt try our hatred by the generality, whether we hate all the wayes of falſehood. It is not enough to hate this or that ſin, but the heart muſt be ſet againſt all that is called ſin.

Why? For firſt, hatred is of kindes, not individuals. The Lamb hateth not this or that particular Wolfe, but all Wolves, excepting none. And we hate not one or two Serpents, but all Serpents: So we muſt by an holy inward Antipathie, hate all that we know to be ſin. Secondly, the law bound the Jew to hate all uncleanneſſe, and to touch no unclean thing: which was to put them in minde, and teach us to hate all that uncleanneſſe which defiles the minde and conſcience, the moſt precious thing that God hath given to man. Thirdly, he that hateth one ſin aright, that is, becauſe it is a ſin, hateth all that he knoweth to be ſin. A man indeed for ſiniſter reſpects may ſhew hatred againſt ſome one ſin, when he hates none at all: ſo did *Jehu*. As a man may love ſome good man in appearance, when he loves no good man, nor him as a good man: ſo *Nebuchadnezzar* ſhewed reſpect to *Jeremy*, becauſe he told him of a victory: and *Jehoram* an idolater lamented the death of *Eliſha*, becauſe of the help and ſupport of his kingdome, 2 *King.* 13. 14.

But he that hateth ſin as ſin, hateth all he knowes ſo to be. And he that hateth one Popiſh error or ſuperſtition, or hurtful tradition, becauſe it is ſo, will hate them all. In ſin may be no picking and chuſing. The eye muſt ſpare none. And hence will follow, that if ſin were no way againſt us, nay if it were for us, our hatred muſt be ſincerely ſet againſt it, becauſe it is againſt God. Thus did *David* kindle his wrath to the death of that meſſenger, who ſaid he had ſlain *Saul*, though it made much for *David*; becauſe he knew it was againſt the Lord and his Anointed, 2 Sam. 1. 14.

Only againſt ſin. 3. The Lord hateth ſin *onely and innocently*, ſo hateth evil, that he hateth not the good near it, or with it: no, nor will not hate the good for it. He will be ſure his wrath ſhall faſten on *the works* of *Nicolaitans*: but rejects no good for evil, no wheat for chaffe, no gold for droſſe. So we may not hate good with evil, or for evil.

Why? For firſt, true hatred is ſo carried againſt the real preſence of evil, that it will embrace the leaſt outward appearance of good: And therefore a man hates evil, becauſe it cleaves unto good: *Pſal.* 119. 128. *I eſteem all thy precepts concerning all things to be right, and I hate every falſe way.* Secondly, where God gives the Spirit of diſcerning, and of a ſound minde, there is an ability to put difference between things that differ. A blinde man cannot diſtinguiſh between colours: but a ſeeing man can: So wiſdome, the eye of the ſoule, cannot but diſtinguiſh between ſuch contraries as light and darkneſſe, good and and evil.

They are unlike unto God, that are ſo carried againſt hypocriſy, as that they rather diſgrace the outward ſhew of holineſſe, then skilfully refuſe the rottenneſſe and hollowneſſe within: As though they were rather grieved, that the inſide of their cup is clean, then that the outſide is foule: Whereas wiſdome wiſheth the inſide like the outſide, and careth chiefly for the power of godlineſſe, but ſo, as it deſpiſeth not the form and face without.

Implacable. 4. The Lord hateth *ſin implacably*: he can never be reconciled unto it, but goes on to the abolition and deſtruction of it. So muſt we try our affection againſt ſin: whether

whether it be a short fit of anger, or an extreme just hatred. And the rule of trial of just hatred is, that of the Jews toward their wives, *If thou hatest her, put her away*, divorce thy sin from thy selfe: allow it no room, or harbour. One thing it is for a Jew to be angry at his wife, another to hate her to divorce: And so are many sometimes angry at some sinnes in extremity, and will curbe and moderate them, and keep them in some compasse: but they put them not away altogether, because they hate them not.

Again, true hatred is not pacified by divorce, but by death. It will go on to the abolition and killing of sin. True hatred deales with sin, as we do with Serpents and poisonful things which we hate: we kill them, and that with such distaste and abhorring, as we give them twenty blows more then needs, because we would make them sure: and we cannot expresse hatred enough. Many are offended and troubled at their grosse evils, and wish sometimes it were otherwise: But when they have been a little angry at themselves, they are soon appeased again: they will not follow their enemies to the death, nor cry to God for a crucifying power against them: whereas perfect hatred will not hear of any favouring of sin.

Again, true hatred is set against not only *kindes* of sin, but also *degrees*, and agreeth not with lesser and lower degrees of sin. It hates *mental* adultery, as well as actual: sin in the *Embrio* or rise, as well as sin in the growth and perfection: filthinesse in speech, as well as filthinesse in life: wantonnesse in the looks, as well as in other members: the adulterous eye, as well as the adulterous act. It abhorres the whole sin, as we do an whole Serpent, and every part of it.

Some there are, that approve not the excesse of sin, and sin in the highest staires would make them odious: as, to be beastly drunk, to swear monstrous oathes, to be debaucht whoremasters, profest usurers; to hunt after too many livings, and the like. But why fear they not every oath, every idle word, every degree of drunkennesse, every touch of uncleannesse, every spark of wrath, every steame of evil concupiscence? but because they deadly hate not any sin, but would keep life in some members of it.

5. The Lord hates all sin *perpetually and constantly*. His wrath is so kindled against it, that it can never be quenched, but burneth to the bottome of hell: So if our hatred of sin be true, it will be lasting and increasing. *Constant.*

For first, this is a difference between anger and hatred. Anger is a short passion, wasted with a little time, so as the Sunne often sets not upon it: but hatred is out of judgement, and setleth on just causes, the continuance whereof feedeth it still; as in sin, all the just causes of hatred abide still, and it is as hateful at last as at first. And as in the old rule of the law, that which in lesser causes was done in anger, was accounted as not done, unlesse by continuance it appeared to be done by judgement (as, if a mans wife departed from him, and returned quickly again, it was counted no departure, but an angry fit: but if she stayed away longer, it was judged a departure out of hatred, and attributed not to passion, but to judgement:) so in sin, we must not content our selves to be angry and passionate for a time, but out of setled judgement and resolution constantly to hate it, and utterly abhorre it. *Why?*

Secondly, as in good it is not enough to have now and then a liking of it, by fits and in good moods, unlesse there be a constant love and setled affection to it out of sound judgement: so in evil it is not enough to be offended now and then, unlesse the hatred be as constant as eager. And there is no time of remisnes, or relaxation of our affection, because there is no time wherein we may withdraw our hearts from the Lord, the chief good.

This may come home with griefe to many a man, who can say of himselfe, There was a time when I felt my heart fired and earnestly set against all sin, I detested the society of evil men, I could not endure my own slacknes in goodnes. I could not brook the appearance of evil in my selfe, I was afraid of a wanton look, of an idle word, of a vain oath. But now how have I declined into the path of evil men? how have I fashioned to the times, and courses of the world, and the sins of my trade? *Applic.*

trade? how do I allow my ſelfe in unlawful liberties, and faſhions, and negligence in Gods ſervice? how hath the world, and wife, and children, and diſtractions drawn me after them? Now I ſee my hatred of evil was never ſound: had it been ſo, it would have laſted: and true hatred of evil would never have ſuffered me to decline ſo farre from good.

Concluſ.

We ſee therefore, what an advantage it is, to hold our affections in conformity unto the Lords: And a piece of his own image, who being perfectly good cannot but hate that which is perfectly evil: And the more we grow to his perfection in good, the more perfectly muſt we hate all that is evil. Again, not to grow in theſe well-ordered affections, is to be unanſwerable to the means continued and upheld to this end: for, why doth God afford the Miniſtery, and ſacred Ordinances, but that by them we ſhould receive ſtill a farther meaſure of the Spirit? and for what end doth he enlarge his Spirit upon the Saints, but to maintain in them a perpetual combate, and irreconcileable hatred againſt all that is evil and fleſhly? Neither can any groundedly comfort themſelves in the growth in any ſound grace, that groweth not in the hatred of that which is contrary to that grace.

MODE-

MODERATION

In things of this

Life.

1 Cor. 7. 29, 30, 31.

But this I ſay, Brethren, the time is ſhort; it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they poſſeſſed not; and they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away.

THE Apoſtle here perſwadeth to a moderate and ſober uſe of all earthly comforts; to uſe them for neceſſity, and ſuch ſober and Chriſtian delight, that the ſoul be not entangled in them, or by them; but be kept in a readineſs to cleave unto God in all things, and following his beck in enjoying or forgoing them. *Expoſition:*

This moderation he perſwades in five paſſages of Life, wherein experience ſheweth it is eaſie for men to loſe themſelves: As,

1. *Thoſe that have wives*: Containing all the comforts of marriage, wives children, and all contents in the family; not forbidding either marriage, or any comfort of it, but not to rejoyce too much, or enjoy too much either wife or children, or cleave to them above delight in God.

2. *They that weep*: By weeping implying all adverſe occaſions. He would not have Chriſtians Stoickes and ſenſleſſe under Gods hand, but ſo moderately be affected with ſorrows, as not to ſink under them: In loſſes of wife, children, goods, ſtill to look to Gods will, and the happy iſſue of patient bearing the hand of God.

3. *They that rejoyce*: We are prone to poure out our hearts to pleaſure, as not knowing that ſorrow is next to joy. And therefore, as we muſt rejoyce in acknowledging God the Author, with much thankfulneſſe; ſo we muſt uſe our joy moderately, in the midſt of it ready to weep if occaſion offer it ſelf: never overjoying in any thing.

4. *They that buy*: That is, all manner of commerce and trading, by which men get wealth and poſſeſſions. He forbiddeth not trading or any lawful gaines, but worldly-mindedneſſe; when men are addicted ſo to gaine, as they poſſeſſe it

not, but are poſſeſſed by it: when their goods are not in their hands, but in their hearts; not maſters of them, but maſtered by them; not commanding them as ſervants, but commanded by them as Maſters.

5. *They that uſe the world*: By the *world* he means any part of the world, whether men or means for the comfort of our humane life, which God hath allowed to uſe, but weanedly and Chriſtianly: not to uſe any thing whatſoever to ſecurity, luſt, neglect of God, injury of our neighbour; but all as thoſe that are haſtening away to another world.

Now all theſe the Apoſtle inforceth by one reaſon in the Text, *Becauſe the time is ſhort*; that is, from the condition and fluxibility of all humane things.

1. The comforts of marriage, wife, children, are but for a ſhort time, muſt or may ſoon be left, no laſting delight can be expected there; to day thou haſt wife and children, and joy in them, to morrow ſickneſſe and death hath them, and thy ſorrow is as much as thy joy.

2. Thou haſt great ſorrow, ready to overwhelm; but remember, If it be ſharp, it is ſhort: time is not long, and grief cannot be long.

3. Thou rejoyceſt in this or that: but grief lieth in ambuſh, the ſhortneſſe of time affords thee no long or laſting joy in any thing, therefore joy moderately.

4. Thou buyeſt and ſelleſt, and gaineſt, and riſeſt: a little ſhort ſpan or inch of time, and thou canſt trade no more; thou muſt be a loſer again, and fall faſter then thou riſedſt; therefore be moderate, and ready to leave all for Chriſt.

5. Thou uſeſt the world: but the next words ſay, *The figure of the world paſſeth away*, and thou with it, and who can hold that which will away? Nay, if it did ſtay, thou canſt not ſtay with it: And, if it and thou could ſtay together, the world and things in it are but σχημα, a faſhion, ſhape, and vizard of things, as a fable, or ſcene, or play ſoon ended, and while it laſteth, is not the thing that is acted, but a repreſentation.

Larvata bona, non ſolida.

Our ſhort life in all affaires ſhould ever be thought on.

Doctr. The Apoſtle would have us in every paſſage of our lives intermingle the conſideration of the ſhortneſſe of our lives and time here, as the ſweet ſeaſoner of all our lives in all eſtates and occaſions. Nature, ſenſe, experience teacheth us our time is ſhort, and that it hath long wings to fly ſwiftly from us: And it were expence of time, to prove that the time is ſhort. But it muſt be Gods teaching, *to number our dayes* ſo as to make our ſelves gainers by this conſideration, and to ſeaſon our lives with it, to carry our ſelves in Chriſtian moderation; neither nature, ſenſe, nor experience teacheth any ſuch thing. Let us now therefore learn from God, thus to apply this obſervation.

Idleneſs taxed.

Uſe. 1. To reprove idleneſſe in all men, whoſe time is ſo ſhort. Gods Word teacheth, that *he who ſleepeth in harveſt, is the ſon of confuſion*, Prov. 10.5. and that harveſt laſteth not all the year; neither will God hold out his grace alwayes. The unreaſonable creatures which have no reaſon to perſwade, none to call on them, yet know their times and ſeaſons; the ſilly Ant knows and labours in her Summer; and we are ſent to her, *Prov. 6. 6.* Our own experience hath heard many cry out of themſelves in the end of their dayes, becauſe they knew not their time, and never expreſſe comfort, becauſe God had often cryed, and they would not hear. Nay, well it were if at length we, who would never learn this leſſon from God or his Word, or his works and creatures, would learn it of the Devil, to be buſie in our proper work as he is in his; *becauſe his time is ſhort*, Rev. 12. 12. But of all men, old men, who muſt now work or never, and if now they ſpare not at the bottome of their veſſel of time, are for ever hopeleſs and deſperate.

Diligence perſwaded.

Uſe. 2. To provoke our diligence in well-doing while this ſhort day laſteth; which if it be ſhut in and expired, thou art taken away, and canſt returne no more unto any work. Let the ſhortneſſe of our time make us induſtrious in grace, and ſupply the ſhortneſſe of it with diligence in diſpatching our principal buſineſſe: *Eccleſ. 9.20. Whatſoever thine hand ſhall do, do it with all thy ſtrength.*

1. The Miniſter who is ſent about an excellent work, and hath but a ſhort time

to

to do it, ſhould follow it cloſe, and the ſhorter his time is, the more earneſt he ſhould be in preaching, writing, counſelling and comforting his people: Not as many who reſolve in age to take their eaſe; but true grace is then moſt active: the conſideration of the approach of death ſpurred *Peter* to double diligence in his Miniſtery, 2 *Pet.* 1. 13.

2. The private Chriſtian hath an excellent work in hand, namely to work out his own ſalvation, and further others in works of piety and mercy, both ſpiritual and corporal, and to help himſelf and others in heaven and earth. Haſt thou a ſhort time for ſo great a work, and canſt thou ſlack thy pace and diligence in promoting thy own and others ſalvation?

Motives. 1. It is a ſigne of a good man, to be beſt and buſieſt at laſt, *Pſal.* 92. 12. *The juſt ſhall flouriſh more in age, and bring forth fruit.* Rev. 2. *The works of* Thyatira *were more at laſt then at firſt.* For, though no part of Chriſtian life can be fruitleſs, yet the Autumn of his life yieldeth moſt, *and to him that hath, more is ſtill given*; ſo, more is his employment, and the more receipts, the more is his return. *Motives.* 1.

2. Chriſtian wiſdome teacheth, that the ſhort time is allotted to work the greateſt work in the world; namely, to make his own Election ſure in encreaſe of grace, fruits of faith, and abundance of good works which call for the greateſt diligence. and for a wiſe husbanding and improving that ſhort time; and ſo much the more, as the time haſteneth from us, or we from it; as in Harveſt, the fairer day, and nearer night, the more buſie are the careful husband-men and work-men. 2.

3. It argues an heart zealous for God and his glory, to do all the good he may, while he may, and is only grieved that he hath done ſo little good, and can do no more. A good heart ſtill complaines of the unprofitableneſſe of it: *To will, is preſent with it*, it loveth obedience, and purpoſes of obedience ſhall not periſh when performances often faile. 3.

4. It brings comfort to the heart, when the conſcience witneſſeth to a man, that he hath not ſlipped his opportunity, but done the buſineſſe that was committed unto him. Our Lord thus comforted himſelf toward his death, *John* 17. 4. *While I was with them in the world, I kept them in thy Name; and I have done the work thou commandeſt me to do.* And the Apoſtle *Paul* near his death rejoyced, that *he had fought a good fight, and finiſhed his courſe*, 2 Tim. 4. 6. 4.

5. We have from our Lord a ſtrait commandment, *John* 12. 35. *to walke and worke while the light laſteth: the night haſteneth, wherein none can worke.* And we have his own practice, *Chap.* 9. 1. *I muſt work while it is day:* The ſame did his Apoſtle, 2 *Peter* 1. 13. *Knowing I muſt ſhortly lay down this Tabernacle, &c.* 5.

But how may I thus improve my time? *Anſw.* 1. Know the uſe of time; that it is a ſeed-time, wherein thou muſt go forth and ſowe, though in teares and ſhowers. An husband-man will not loſe his ſeed-time, whatever weather it prove. True: our life is a moment, but on which Eternity dependeth. And it is a time of traffique till the Maſter come: and is the Maſters abſence for eating, drinking, or ſmiting the fellow-ſervants? 2. Know the worth of time, before the want of time. It is a very folly, to be niggards of wealth, and prodigal of time. It is the great ſin of ſome, that they caſt away their ſhort time in doing evil, or doing nought to the purpoſe: as little children who ſpend their candle in play, and are glad to go to bed by dark, and never perceive their childiſh folly till it be too late. But Chriſtian wiſdome is, to ſet ſuch a price on time, as not to let it ſlip without making our ſelves gainers of ſomething better then it ſelf. *How to improve time well.* 1. 2.

Uſe. 3. Let wicked men who are bold, and glorie in their ſin, beware in time: for their time is not long: their meaſure fills apace: See in *Judas*, how induſtrious he is near his end: and a man in the high formes in ſin, eaſily and ſuddenly loſeth his life in one ſervice of ſin or other; God uſually taking them in their height and top. How many judgements of God witneſſeth this truth upon drunkards, ſwearers, rioters, quarrellers, who come to untimely deaths, and ſeldome live out half their dayes? Sin ſhortens the ſinners time, and cuts him off ſuddenly. *A cooler for wicked men.*

Comfort to the godly.

Vſe. 4. This is a comfort of the Saints in midſt of publick confuſions. See we the fury of Antichriſt, how with drawn ſwords they make havock of the Saints of the moſt High? See we famous Churches waſted, Gods worſhip caſt out, Idolatry brought in into *Bohemia*, *Germany*, *Palatinate*? Let us comfort our ſelves, in that Antichriſts time is ſhort; and, the ſharper the aſſault, the ſhorter: Beſide, our time is ſhort, and we ſhall not long behold ſuch doleful ſpectacles.

Or have we cauſe to weep in our particular occaſions, loſſes of children, wives, friends, godly acquaintance? We muſt weep as not weeping: for the time is ſhort; their time was ſhort, our time is ſhort; if our dayes be mournful and evil as *Jacobs*, they be but few.

Means to moderate our grief.

To moderate our grief, our Text affords means as well as arguments. Firſt, *Wouldeſt thou weep as not weeping?* then marry as not marrying; hold all priviledges and comforts of marriage, as preſently to leave them; intend more the ſpiritual contract with Chriſt, which is indiſſoluble; lay not too faſt hold on any of

1. 2. thoſe comforts. Secondly, *Rejoyce as not rejoycing*, and thou ſhalt *weep as not weeping*. The joy in them is not ſolid joy, but fluid and tranſient; therefore rejoyce in them as things temporal, knowing a Chriſtian muſt deſire and enjoy bet-

3. ter things then earthly and fading. Thirldly, *The time is ſhort and contracted*, wherein we are to enjoy them: συνεσταλμένος, a Metaphor from ſailes of a ſhip, which when a ſhip drawes to ſhoare, uſe to be contracted and drawn down, or narrow. This makes us exceſſive in ſorrow, when we ſet our ſelves a perpetuitie or ſetledneſſe for long time, of things which ſhort time ſnatcheth from us. Is there no conſtancy or durance in earthly contentments? Let us uſe them moderately, loſe them moderately, and inſtead of them, gain thoſe which are laſting,

4. unwithering, and unperiſhing. Laſtly, we are drawing to ſhoare; men uſe not to mourn, being come near the Haven: and thoſe whom we mourne for, are come to the ſhoare, and arrived ſafely; ſhall we grieve at this?

A PRESIDENT FOR Preachers.

Luke 4. 43.

And he ſaid unto them, Surely I muſt alſo preach the Kingdome of God to other Cities; for therefore am I ſent.

THeſe words containe the anſwer of our Saviour Chriſt to the people of *Capernaum*, among whom he had preached, and wrought many Miracles by which he was much affected among them, in ſuch ſort as they deſired to make monopoly of him, and envied that others ſhould enjoy him beſides themſelves. But this was a ſudden affection of men delighted with novelties, their affection being *as a morning dew*, ſoone dried up, as appeareth, *Iohn 6.* by their murmuring againſt Chriſt preaching of eating his fleſh, and drinking his blood; and in *Mat.* 11. where Chriſt proclaimes a wo againſt *Capernaum* for not being won by his great works, which had been ſufficient to have converted *Tyrus* and *Sidon.* Note hence, the inconſtancy of the vulgar ſort of people, to day approving of him, whom to morrow they diſlike; now admiring that which preſently they abhorre; now Chriſt ſhall be honoured as a King, and by and by they will cry, *Crucifie him*

Scinditur incertum ſtudia incontraria vulgus.

2. This may inſtruct Clergy-men not to reſt upon the favour of people or multitudes, nor to make that a ſtaffe to leane upon, to hinder their conſcience or zeal in their Callings; for he that relieth on mens favour, muſt ſometime applaud that which is evill, and contemne that which is good, he muſt ſometime wink where he ſhould ſee; and therefore we muſt ſet our eyes towards the Lord, and judge that fit to be done which is acceptable in his ſight, and then if men ſpurne at us, we may in integrity of conſcience ſay with *Paul, I care not to be judged of any man, he that judgeth me is the Lord.* Thus muſt a Miniſter content himſelf. If his praiſe be not amongſt men, that his praiſe is with God. 1 Cor. 4. 3, 4.

Chriſt thus admired and deſired to ſtay in *Capernaum*, would not ſo do, as having an eye to his eaſe, or conveniency there, but muſt be at the paines to preach elſewhere. Teaching us that we muſt not meaſure our ſervices from our ſelves or conveniences, nor in them ſeek our own eaſe or acceptance among men; but ſo carry them as may be moſt for Gods glory and our own ſound comfort.

Our Saviour Chriſt admitted not their motion, but made them this anſwer in

the words of the Text, *Surely I muſt alſo preach.*

Parts of the text at eſſue.

Wherein conſider 5 points. 1. The work which Chriſt muſt do, he muſt *Preach.* 2. The neceſſity of it, *I muſt.* 3. The matter what he muſt preach, *the Kingdom of God.* 4. The object or people to whom, *to other Cities alſo.* 5. The bond of this neceſſity: *For therefore I am ſent.*

Preaching, what it is.

1. The work is preaching, which we underſtand according to common uſe; then a man preaches properly, when (as our Saviour did in the 17. verſe of this Chapter) he taketh the book of the Scriptures, and readeth a portion, and entreateth of it, according to the matter of it: Or, when with *Nehemiah* he readeth out of the book of God diſtinctly, giveth the ſenſe, and maketh men to underſtand the reading.

Nehem. 8.

Yet I will not determine all preaching to be the expounding of a Text: and a man may preach of common places of Divinity without a Text, or ſome other ſet matter by homilies or otherwiſe, handling doctrines according to the ſenſe of Scripture.

Col. 4. 3. Eph. 6. 19. Rom. 16. 25.

Thus preaching is called the ſetting out of the myſtery of Chriſt, and a publiſhing of the myſtery of the Goſpel, and the revealing of a myſtery hid ſince the world began.

A great and worthy work.

Hence obſerve the greatneſſe of the work of Preaching, and the great eſtimation of it, for which end the Sonne of God himſelfe came from heaven. What an honour is it for us that are Miniſters, whom God hath taken ſo near unto him, and ſet us in the ſtead and room of our Lord Jeſus, who came to wooe us, and that by preaching, but not onely in his own perſon: but in the perſons of his Prophets, Apoſtles, Paſtors, and Teachers, appointed by him as his Ambaſſadors to beſeech you to be reconciled unto God: as 2 *Cor.* 5. 20.

Eph. 4. 11. Nihil adeò eſt quod obduret mentes, &c.

The great work of God conſidered in the meanes ſeems vile and baſe, and nothing more ſtunneth the mindes of carnal men, then the baſeneſſe of the meanes, compared with the magnificence of the effects.

Tertullian. de Baptiſm. l. 2.

In the Sacrament of Baptiſme, what is water but a common and inferiour Element? In the Lords Supper, what is the bread and wine but ordinary and baſe creatures? but the heavenly and ſpiritual grace accompanying them makes them excellent meanes, to ſeal up remiſſion of ſins, and confirm the whole Covenant of life everlaſting.

It might ſeem ridiculous to the men of *Jericho*, that the blaſt of Rams-hornes, and ſound of Trumpets ſhould batter down ſtone-walls, and no marvel but that they ſmiled at ſuch unlikely means; but yet it was ſo: So this work of preaching in the eye of a carnal man, is but fooliſhneſſe, as 1 *Cor.* 1. 21. but yet *to them that are called, it is the power of God to ſalvation*: Our weapons are not carnal nor weak, but mighty through God to caſt down ſtrong and high holds. What experience hath the world had, how this little grain of Muſtard-ſeed hath riſen up in power, and hath proved as a ſtrong Cannon-ſhot to overthrow all oppoſitions to Chriſt and his Goſpel? When the world was oppreſſed with Gentiliſme and Heatheniſme, how did twelve poor men drive out all that blindneſſe, and made them burn the gods which they worſhipped, and the books which they eſteemed, and brought them in humility to kiſſe the feet of Jeſus Chriſt?

Rom. 1. 16. 2 Cor. 10. 4.

* 2 Cor. 4. 7. Ubi me terret quod vobis ſum, ibi me conſolatur quod vobiſcum ſum. Vobis enim ſum Epiſcopus, vobiſcum ſum Chriſtianus. *Aug. de Ordinat. ſua.*

Here behold weakneſſe encountering and overmaſtering ſtrength, ſimplicity over-reaching policy, and Gods power prevailing in his own weak meanes: The comfort whereof we this day enjoy, that God may have the glory of his own work: forevery man muſt ſay: This is *Digitus Dei*, the finger of God.

* *We have* (ſaith the Apoſtle) *this treaſure in earthly veſſels*: but it is an honour to an earthen veſſel to be employed in a Kings ſervice to the King of glory.

Our care therefore muſt be not to diſgrace this high ſervice and profeſſion: neither him who hath ſo honoured us: but rather conſidering the greatneſſe of our place in the Church provoke our diligence; and ſtirre up our care to be every way anſewerable thereunto; as that Father whoſe words are theſe: We ſtand high above you, while we teach you; but in care, and fear, and trembling lie under you all.

all. Should a Miniſter conſpurk ſo honourable a calling by lewd behaviour, ſhould he lay a ſtumbling-block before others, and not rather *ornare Spartam ſuam*? ſhould he caſt by his ill life aſperſions upon his brethren? for the ſhame of one Miniſter is the reproach of all. It is wound enough to hinder a mans ſelf, and lie in his own way; but much to be a ſtumbling-block to others: And let a mans perſon by a wicked life be once deſpiſed, his preaching ſhall never be regarded.

Crimine ab uno diſce omnes.

Chriſt is *Pontifex*, an High Prieſt, *Pontem ſe faciens*, (ſaith one) *inter Deum & hominem*. The Miniſter alſo in his place is a bridge by his doctrine, godly example and converſation between Chriſt and his people: but wo to him that makes himſelfe a bridge between his people and hell.

Note

The ſecond part of the Text, is the neceſſity of preaching, *I muſt preach*. It depends not upon his will, or left to his diſcretion: but he muſt do it.

2. *Neceſsity of preaching.*

Now, much more neceſſity lieth on us his Miniſters, *Incumbit mihi neceſſitas*, (ſaith *Paul*) And wo to me if I preach not the Goſpel. Great is the danger of a watchman that warneth not a people of the danger. Many are the admirations, and charges laid upon us, as that of *Paul* to *Timothy*, I charge thee before God and Jeſus Chriſt which ſhall judge the quick and the dead, preach the word, be inſtant in ſeaſon, and out of ſeaſon, improve, rebuke, exhort, &c.

1 Cor. 9. 16.

2 Tim. 4, 1.

How can we count this buſineſſe an indifferent thing? when as all other things ought to yeeld to this neceſſity. They were too light excuſes, *I have bought a Farm, and I muſt go ſee it, and a yoke of Oxen, and I muſt go try them.* A Miniſter of other things ought not to ſay I muſt, with the like neceſſity, but account this as the *unum neceſſarium*, after the example of Jeſus Chriſt, who muſt preach.

Luke 10. 42.

When *Joſeph* amd *Mary* had loſt their ſonne, and found him in the Temple, and asked him, why he ſo ſerved them, as if he had neglected his duty to them? his anſwer was, *Know ye not, that I muſt go about my Fathers buſineſſe*: that muſt be done, the cure muſt be obſerved, although Father, friends, and all be neglected. Theſe indeed in their place muſt be regarded: but not to omit Gods buſineſſe.

When Chriſt in the time of his Paſſion was aſſaulted, *Peter* draweshis ſword in his defence: but Chriſt wiſhed him to put up his ſword, *Could not I pray to my Father, and he would give me twelve legions of Angels*? but how then ſhould that Scripture be fulfilled which ſaith, it muſt be ſo? His own peril and defence muſt give place to this neceſſity. All this is to teach us to tread in our Lords ſteps, that if the Scriptures ſay, we muſt do this or that; no fears nor dread of danger muſt hinder us For as Chriſt, when he denounced a wo on them that tithed *Mint, Anniſe, Commin*, but neglected the greater things of the law, with the reaſon given; theſe things ought to have been done, and the other not neglected: ſo other inferiour things muſt be done in their time, order and ſeaſon, but not to hinder this *Oportet*.

Luke 19. Oporter Chriſtum pati.

Applic. 1.

Now if we be bound to preach, ye are bound to hear; if we be bound to deliver the word, ye are bound to receive the Word, not as the Word of man: but as it is indeed the Word of God, with all reverence, duty and piety. It is not in vain that we muſt preach, but for your good and ſalvation. Obey them therefore that have the overſight of you, hearken unto them, that they may not ſay, *We have indeed preached, but they would not hear; we have offered them the glad tidings of peace, but they have refuſed us*: nay rather, by your obedience become the crown and joy of your Preachers, *that they may give up your account with joy, and not with griefe, which were unprofitable for you.*

2. Mihi proderit ſi facienda dicam, vobis ſi faciatis audita. *Aug.*

Heb. 13. 17.

1 Theſ. 1. *Laſt.*

The third point is the Matter of this preaching the Kingdom of God. The Kingdom of God is twofold. 1. Of grace. 2. Of glory. In the former God reigneth in us. In the latter we reign with God. The former is in this life, the latter in the life to come. The one iſſuing into the other, and both of them becoming one: for we read not of Gods Kingdoms in the plural; but of his Kingdome which is but one. This is that Tabernacle of God, which is with men. Gods Tabernacle is properly Chriſt, in whom he dwelleth: for in him dwelleth the fulneſſe of the God-head

3. *The matter of preaching, Kingdome of grace, and glory.*

Rev. 21. 3.

Col. 2. 9.

God-head bodily, he being our true *Emmanuel. God was in Chriſt reconciling the World to himſelfe:* and thus he becomes the King of glory, and the King of the whole earth, not by power only, but by favour, grace, and love; by which he ſaveth and protecteth, and *bleſſeth us with all bleſſings in heavenly things.* For *Gods Kingdome ſtands not in meat and drink*, and externall things: but *the Kingdom of God is within you.* The ſoyle of it is Gods Church. The foundation of it is Faith. The walls of this City are the Sacraments, and Diſcipline, and Ceremonies. The furniture of it is peace, joy, grace, &c. The Root is Charity, Love joyning us to God the Father, Sonne and Holy Ghoſt in eternity and immortality; for love never faileth, but paſſeth from the Kingdom of grace, to the Kingdom of glory, there to abide for ever.

Applic. To this Kingdom God calleth us by preaching, and here it muſt be begun by righteouſneſſe, repentance, mortification, and ſhall have fulneſſe hereafter. Our care muſt be that our proceedings be ſuitable to the end: for here diſagreement is intolerable.

Quàm pauci poſſte, Domine Jeſu. All men deſire to partake in the Kingdom of Chriſt and Glory, but few will be ſubject to his Father in the Kingdom of grace. Many would live with Chriſt, but few would live unto him: fain would men have the bleſſing, but few would ſeek it. All would come to God, but few by following Chriſts example. All would *conregnare*, but not *commori*. *Balaam* would die the death of the righteous, but cares not for the life of the righteous. So the happineſſe of moſt is only to ſee it afarre off, and hereafter: but not near them in this preſent life: But whoſoever would have the portion of the juſt, muſt ſubmit himſelfe to the life of the juſt, and ſtoop to the Scepter of the Word, which is the way unto it.

What an uncouth and ſtrange thing is it, to perſwade a carnal man to mortification, repentance, and godly ſorrow, yet this man will profeſſe he would fain have the Kingdom, though he be loath to buy it ſo dear.

We to whom God hath committed the preaching of his Word, muſt have care to further this Kingdom and bring in many to be ſubjects of it, expecting that glori-

Dan. 12. 3. ous recompence of ſhining as the ſtarres in the firmament for ever and ever. Happy ſhall that ſervant be whom his Maſter taketh preaching ſalvation: for that which he abundantly preacheth to others, he ſhall highly partake of himſelfe.

4. The fourth point. The perſons to whom Chriſt muſt preach, *to other Cities.* As the Sun compaſſeth the world and ſtayeth in no one part, ſo Chriſt the Sunne of righteouſneſſe never ſetleth in any one place, but ſeeketh to diſperſe every where

Chryſoſt. his bleſſed light. It had been in Chriſts power himſelfe to have kept one place alwayes, and have ſent his Diſciples to all other, but he would not: that we ſhould by his example learn not to ſhun labour, but employ our paines and diligence in building the Kingdom of God, and in ſeeking and ſaving that which is loſt. Thus was Chriſt as a compaſſionate Phyſician, who not being ſent for, offereth his care and paines, as willing to ſave ſuch as are in danger.

We are properly tied to our flock depending upon us, but yet muſt we be like Candles which give the light not only within their own lanthorns, but even to direct all round about them by our good example.

Phil. 2. 21. Which reproves ſuch Miniſters as ſeek only or chiefly their own things, and not the things of Jeſus Chriſt, as if Miniſters were appointed for their own eaſe, wealth, voluptuouſneſſe, or as if theſe were the things chiefly to be done. I wiſh with *Bernard* they were as watchful alwayes *ad Cathedram* in this cure, as haſty to the place; and that they did not waſte the goods of the Lord, who do not the ſervice of the Lord. Oh what a danger is it for ſuch Miniſters to ſeek the blood of Jeſus Chriſt to be ſhed in vain? for what is our office elſe, but by our beſt means to give effect to the blood of Chriſt; and how will thy failing herein be anſwered at the laſt day?

5. *The Bond of this duty.* The fifth and laſt part is the bond of this neceſſity, *for therefore am I ſent.* He ſhould betray the end of his coming if he ſhould not preach.

That

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The point we muſt here learn, is that every man muſt ſerve the end and uſe that he is called unto, and carefully diſcharge the truſt committed unto him, *Rom.* 12.7,8. *He that hath an office, let him wait upon his office.*

The Heathen held it as ſhameful and dangerous to fail in matter of truſt, as if the party had committed theft. Why takeſt thou a charge perfidiouſly to fly from it, and not diſcharge it? Quid recipis mandatum?

Apply this to ſeveral eſtates of men.

1. In the common calling of a Chriſtian; why art thou a Chriſtian but to follow Chriſt in his holy doctrine? for elſe what benefit, if thou beeſt (as *Arnobius* ſpeaketh) *ſine Chriſto Chriſtianus?* If thou wilt be a Chriſtian, do the work of thy Lord, and follow him in godly converſation. *Applic.*

2. Why art thou a Magiſtrate? for what art thou ſent, but to uphold the right, and drive away ſinners, this if thou doeſt not, thou art not better then a Grave, in which the name of a Magiſtrate only lieth buried.

3. Why a Judge, but to judge juſtly between man and man? This if thou intendeſt not, thou art no better then a *whited wall.* Acts 22.

4. Why a Miniſter, but ſent to do miniſterial ſervice? that is the buſineſſe thou muſt intend. *Propter quod venis, hoc age. Tertul.* Conſider what thou promiſedſt and vowedſt before God and his Church in the day of thy Ordination, both for diligent reading of the Scriptures, faithful inſtructing Gods people, and for godly example, and ſtirring thy ſelfe by often conſidering what thou undertookeſt when thou waſt ordained.

5. You that are ſworne men, conſider why you come here, why you were ſent for, to inform of abuſes and vices, that we may uſe meanes to reform them. Remember your oath, be not perfidious to God and his Church. Complaints are every where that things are out of order, and lie unreformed: grant that many things be ſo: yet were it not for theſe viſitations, whither would the world runne. One thing we may ſay, that howſoever ſo much good is not done as might be, yet much evil (if informed) is by them hindred, and the want of theſe things would be, if true feeling of them.

6. Let every one upon all occaſions bethink himſelfe, and ſay to himſelfe, What? am I now in ſomething I have at this time to do in this place? Chriſt my Maſter hath commanded me ſome buſineſſe, ſome employment; no calling nor degree is exempted. If I be an Husband-man, an Artificer, a Maſter, a Servant, a Parent, a Childe. If I be of high place, or of never ſo low condition: my Maſter hath given me ſome Commandement, allotted me ſome ſervice, for which I muſt give accompt. And ſeeing God will require a Reckoning of every thing, let us have care that we may joyfully make up our account to Chriſt, when he ſhall come to judge the quick and the dead. Mark 13.

5 SE 54

THE EXCUSE OF A Good Christian IN CASE OF FAILINGS.

Provoking to

HOLY WAKEFULNESSE.

MATTH. 26. 41.

Watch and pray, that ye enter not into tentation : the ſpirit indeed is ready, but the fleſh is weak.

Cypr. de Orat. Domin.

Quomodo te audiri à Deo poſtulas, cùm te ipſe non audias? Vis eſſe Deum memorem tui, quando tu ipſe memor tui non ſis? Hoc eſt ab hoſte in totum non cavere : hoc eſt, quando oras Deum, majeſtatem Dei negligentiâ orationis offendere : hoc eſt vigilare oculis & corde dormire, cùm debeat Chriſtianus & cùm dormit oculis, corde vigilare; ſicut ſcriptum eſt ex perſona Eccleſiæ loquentis in Cantico Canticorum, Ego dormio, & cor meum vigilat.

LONDON,

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BRITISH MUSEUM

THE EXCUSE OF A GOOD Christian In case of FAILINGS.

CANT. 5.2.

I ſleep, but my heart waketh.

THis Chapter ſetteth forth the eſtate of the Church, conflicting with a dangerous temptation of worldly ſecurity and drowſineſſe: which in theſe words is, 1. Ingenuouſly confeſſed and acknowledged, *I ſleep.* 2. Wiſely diſtinguiſhed and differenced from the ſleep of the unregenerate, *But my heart waketh.* *Parts.*

I ſleep: where we have the *perſon*; and the *diſpoſition.* *Expoſition.*

1. The perſon, *I*: which is not to be meant of the whole perſon, but is a part for the whole, underſtanding it of his unregenerate part, of the fleſh, not of the Spirit, not of the inward man, or renewed part: for ſo here ſhe maketh a difference between *herſelf* and her *heart*; as if her ſelf and her heart were not the ſame. Thus doth our Saviour make an *Antitheſis* or contrariety (in the ſame man) between *the Spirit* which is *willing*, and *the fleſh* which is *weak*. So doth the Apoſtle, *Rom.* 7. 14. *In me, that is, in my fleſh, dwelleth no good.* And, *the fleſh luſteth againſt the Spirit, and theſe two* (in the ſame man) *are contrary.* And, I allow not that which I do, that is, I in my regenerate part allow not, what I according to the unregenerate part do and actuate. Mat. 26. 41. Gal. 5. 17.

2. The diſpoſition of the Church is a ſleepie and drowſie diſpoſition. Sleep is either *natural*, or *ſpiritual*. The former bindeth up the ſenſes, to give the body reſt from labour. The latter bindeth up ſpiritual ſenſes from labour and motions of grace. *Sleep twofold.*

This latter (here meant) is twofold: 1. That ſpiritual and dead ſleep in reigning ſinne, which is the reſt of the ſoule in ſinne, as in a bed, caſting it into ſecurity, and making it as ſenſleſſe of God, and of its own eſtate, as the body is in a dead ſleep, *Eph.* 5. 14. *Awake thou that ſleepeſt, and ſtand up from the dead.* This is not the ſleep here meant: for the Church was already awakened from this *And twofold ſleep ſpiritual.* 1.

dead ſleep. 2. The negligent and careleſſe ſlumbring of the Chriſtian ſoul, overtaken with ſecurity, and ſome degrees of ſenſleſneſſe, through abundance of peace and pleaſures: And this is that the Church here confeſſeth, *I ſleep*, that "is, giving ſcope to my carnal affections in their luſting after the preſent eaſe and "pleaſures of this life, I kept not watch againſt the baits of the world, "but was as one ſurprized and oppreſſed with an heavy and pleaſant "ſleep.

Two points of inſtruction here offer themſelves unto us.

Doct. 1. Before ſenſe of pardon, goeth ſenſe & confeſſion of ſin.

1. In that the Church here in affliction of ſpirit confeſſeth her ſinne in ſleeping, we learne, that *before we can feel from the Lord that our ſins are pardoned, and before our conſciences can enjoy true peace, we muſt afflict our ſpirits in humble confeſſion of our ſinne.* Pſal. 32.3,4,5. *While I kept cloſe my ſinne, my bones conſumed: but I ſaid I will confeſſe, and thou forgaveſt the iniquity of my ſinne.* And why is this neceſſary?

Reaſ. 1. Becauſe this is the Covenant: *If we confeſſe our ſinnes, God is faithful and juſt to forgive us our ſinnes*, 1 John 1.9. and Prov. 28. 13. *He that hideth his ſinne, ſhall not proſper: but he that confeſſeth and forſaketh it, ſhall finde mercy.*

2. The Lord will be acknowledged juſt, both of the godly and wicked: and therefore their own conſciences muſt be judges of their actions, and they muſt pronounce ſentence of guiltineſſe and death againſt themſelves, that they may glorifie the Lord, and juſtifie him in any judgement he ſhall bring upon them. This was the cauſe of *Davids* ſo clear confeſſion againſt himſelfe, *Pſalme* 51.4. *That thou mayeſt be juſtified when thou ſpeakeſt, and pure when thou judgeſt.*

Citiùs vulnera carnis ſentiuntur, quàm animæ; ideoque per carnis flagella errantes citiùs corriguntur. *Iſid. Hiſpal. l. 3. c. 3.*

3. To bring us to this, the Lord inflicteth many ſore afflictions: as *Elihu* ſaith, *Job* 33.21, 27. *He makes our fleſh faile, and our bones chatter, our ſouls draw neere to the grave, and our life to the buriers: Then he looketh, and if one ſay, I have ſinned, and perverted righteouſneſſe, and it did not profit me, he will deliver his ſoul from going into the pit, and his life ſhall ſee the light.* If the Lord attaine his end, he ends our affliction; as a meſſenger when he hath done his errand, will be gone.

Uſe 1. Note the proper end of afflictions

Take we notice therefore of the end of our affliction: which is, to judge our ſelves, whereby we may prevent the Lords judgement. The not conſidering this end of our ſufferings driveth many to deſperate attempts. Some riſe up againſt the ſtaffe in the Lords hand, either the men or means by whom they are afflicted; as the dog bites the ſtone, but looks not to the hand that threw it. Others are ready to *blaſpheme* the God of heaven, and *gnaw their* tongues for ſorrow, and cry out of their paines, but never *repent* of their works, *Rev.* 16.11. Others in the deadneſſe of their hearts lie ſtill murmuring under the hand of God, marvelling that things ſhould go ſo croſſe with them, but dreame not of the Lords end and purpoſe, which is, to bring them to humble confeſſion of ſinne.

Job 33. 14. Thus God ſpeaks *once or twice* to many a man, but he ſees it not, ſtrangers devoure *Ephraim's* ſtrength, and he marketh it not, gray haires are here and there upon him, but he knowes it not, *Hoſea* 7. 9. God weakens him with ſorrows, and ſtings of affliction, but he is as *a dove without heart* to conſider, that he might returne to him that ſmiteth.

Uſe 2. Danger of being hardened in ſin: Or ſlight confeſſions.

Let us not therefore flatter our ſelves, as the hardened Jew, *Jer.* 2. 35. *Becauſe I am guiltleſſe, he will ſurely turne his wrath from me:* for then it will follow, *Behold, I will enter into judgement with thee, becauſe thou ſayeſt, I have not ſinned.* Neither let us (as moſt do) ſum up all in a word, We are all ſinners, I am a ſinner, and who is not? without any ſpecial griefe or confeſſion of ſpecial ſins: For, 1. The Church here confeſſeth her ſpecial ſinne. 2. The peace which men get by thoſe generals, is but ſenſleſneſſe and unfeelingneſſe: as their hope of

1.

2.

Gods

Gods mercy is but carnal presumption: And, 3. If they belong unto God, he will make them sick in smiting them, and bring them to a sound humiliation. He may hold his tongue for a time, but he will *set their sinnes in order before them*; and they shall returne upon them with fearful visions, to break their hearts. He that now will not say, *What have I done?* shall see and know what he hath done against God, before he see any favour in the face of God. Psal. 50. 21.

Use 3. And finally, pray to bring our Church and Land, the City and Countrey, by this fearful warning-peale of plague and pestilence, to acknowledge with the Church here our sleep and security: and be at length awakened to *meet* our God, and to *give glory to God* with *Achan*, and say with the converted theefe, *We are righteously here*, and with *David*, *Psal.* 119. 137. *Righteous art thou, O Lord, and upright are thy judgements.* Amos 4. 12. Josh. 7. 19. Luke 23. 41.

So of the first point of instruction.

Doctr. 2. *The best are subject to carnal security.* 2. In that the Church confesseth her sleep, Learn that *the childe of God may fall into a dangerous spiritual sleep; in which he may lose many graces, and fall into many great sinnes.* *David* gets on the top of his gallery, and there bathes himselfe in carnal delights; loseth the gracious working of the Spirit for the time, and falleth into foule and grosse sins. *Jonas* falls asleep, when God sends him on another errand. The wise Virgins slumbred and slept, as well as the foolish. And how hardly Christ himself could keep his disciples waking in a time of such danger, the holy history sheweth. Which is as true in Churches: *Galatia* bewitched with false teachers, till it be almost without forme of a Church: *Ephesus* fell from her first love, and left her first works, &c.

But why is this?

Reasons. 1. Because there is in the best an heavy and sleepy disposition, which makes them nod, and casts them often into a sound sleep. In the best and soundest body are many humors and vapours: which cause sleep: And in the best and soundest soul are many lusts, cares, carnal delights, which as vapors cast it on sleep.

Causes of sleep to the soul. 2. As in the best body are the causes and means of bodily sleep, so in the best soul the causes and means of spiritual: As first, the most healthful body withdrawing it self from labour and motion, and giving it self to quiet and rest, sleep will steal and creep on it: so the soul of the Christian withdrawing it self from spiritual exercise, and ceasing holy and divine motions, is suddenly surprised with spiritual sleep before it be aware, as *David* fell, being at rest; and *Noah* likewise, being at rest: who in battel, building, and floating on the waters, were safe enough. Secondly, the presence of natural corruption which is in the best, causeth spiritual sleep; as bodily weakenesse seeketh strength in sleep. *The Spirit is willing and watchful, but the flesh is weak and sleepy.* For this sleep is the proper act of natural corruption: which hindred the Disciples themselves from watching with Christ, *Mat.* 26. 41. Thirdly, the night and darkenesse (when the day and light hath withdrawn it selfe) is a means of bodily sleep, for which men shut their eyes, and draw the curtaines about them: so the darkenesse of minde and night of error, which the best are compassed withall, often provoketh this sleep, wherein sometimes they shut their eyes, and draw the curtaines about them, that they may hold their error with as little noise and disturbance as may be: *Eph.* 4. 17. the Gentiles were cast on a dead sleep, *through the ignorance that was in them.* Fourthly, as a man filling himselfe with meat and drink is apt for nothing so much as sleep: so when a man fills himselfe with vain confidence, and is willing to feed up his flesh with carnal delights, and drink deep and freely of the cup of worldly prosperity (from which the best are not so well fenced as they ought) needs must he fall asleep. *Lot* liberally drinking slept soundly, and in sleep committed foule sins. 1. 2. 3. 4.

To say nothing, neither of Satans *Suggestions*, who is still lulling and rocking the cradle of security, that, *while men sleep, he may sowe tares*: nor of the Lords just *desertion*, Matth. 13. 25.

deſertion, withdrawing himſelfe, and his grace oftentimes from his own, either becauſe they have grieved the Spirit, or for their trial, or humiliation, or the quickning of their graces, and ſharp'ning their prayers.

Effects of ſleep ſpiritual.

3. As in the beſt body natural ſleep appears in the effects, ſo in the beſt ſoul doth ſpiritual ſleep: as

1. First, in the former is a binding up of all ſenſes, a man feels nothing of his eſtate, or miſery; offer him a Kingdom, ſhake a ſword over him, ye move him not, he heares not, feares not, feeles not: So are the ſpiritual ſenſes in this ſleep bound up for the time. And as ſleep is the image of death, ſo here is ſmall ſenſible difference between a ſleeping Chriſtian and a dead man; he underſtands not what is ſaid to him, or beleeves not what he underſtands: See it in the Apoſtles, *Mark* 16. 11. 13, 14.

2. Secoudly, in that is a ſtopping of narural actions, duties of the calling, means of life, eating, drinking, walking, labour, and the like: So here is a ſtopping of the actions of grace, and motions of the Spirit; a careleſneſſe of the means of grace and heavenly life, or a drowſie and dull uſe of them, without joy and comfort in them. What joy or comfort had *David* of his ſervices, all the time before *Nathan* came and reproved him? or *Joſephs* brethren, all the thirteen yeers that they repented not of their ſin againſt him?

Pſal. 32.3,4.

Note

3. Thirdly, in that ſleep is no diſcerning of the paſſing of his time; no thought or deſire of awaking, no endeavour to raiſe himſelfe to his firſt works: So here is no notice taken of this part of life, ſpent and waſted in the ſhadow of death; here is no thought or care of working, but rather a pleaſing and contenting himſelfe in the ſweetneſſe of his ſleep, and rather he is froward and diſcontented with thoſe that would help to awake him, as *Joſias* was with *Pharaoh Necho*, 2 *Chr.* 35.21,22.

4. Fourthly, in that are many falſe and fooliſh dreames, deluding the party: ſo in this ſleep are nothing but falſe apprehenſions, and fooliſh dreames, of wealth and golden mountains, of fulneſſe and delicacy, of a good eſtate, of Gods favour, of aſſurance of ſalvation, when all is but a deluſion, and proves a dream when he awaketh; as the Church of *Laodicea*, *Thou ſayeſt I am rich, and ſtand in need of nothing, not knowing thou art poor, naked, blinde, miſerable.*

Rev. 3. 17.

This is the changeable eſtate of the beſt, like a man rowing againſt a ſtreame; the godly while they wake, by much labour ſomething prevaile, but ceaſing to ſtrive are carried back again. By watchful wreſtling with our fleſh we make ſome progreſſe in grace: but ceaſing that labour, and falling to nod and ſleep, we are carried back with the ſtreame of our corruption, ſo as our faith loſeth ſtrength, our hope loſeth joy, our love zeale, and our affections and ſenſes to ſpiritual things are ſo farre bound up, that in our own judgements and others we may ſeem as dead men, and as loſt as the loſt groat, or the loſt ſheep.

Uſe 1. *Comfort to the godly in imperfections.*

Which ſerves to comfort the childe of God in temptations to deſpaire or infidelity. When Satan ſhall argue from decay in grace, that we are but temporizers, and never had any ſoundneſſe; hence may we anſwer, that although we may not hence gather heart to ſin or ſlumber, yet ſuch is our conſtitution even in grace, that we may ſuffer a great decay and declining, and yet remain the children of God, dear unto him, and alive in grace. A man aſleep, how like ſoever he is to a dead man, yet is alive; his ſenſes are bound up for a time, but he ſhall be wakened, and reſtored unto them. The Sun may be eclipſed, but loſeth not all his light, nor finally: ſo may the Sunne of grace in the Saints admit eclipſes by interpoſition of the Moon and tranſitory things, but neither *totally* nor *finally*.

Uſe 2. *Shake off ſleep and drowſineſſe invading thee.*

Again, ſeeing the beſt may be caſt on a faſt ſleep, we muſt rowſe up our ſelves when we feel this ſleep begin to ſteal upon us.

Motives.

Whereunto (for motives) conſider,

1. How unprofitable a ſleeper is, while he is a ſleep: he is but an idle and unprofitable burden of the earth, farther then there is hope of his awaking: And ſo a Chriſtian (for we ſpeak of the ſleep of the Church) is unfruitful, nouriſheth

riſheth a being in nature as a plant, but is not fruitful in grace, for the time of his ſleep.

2. How unfit is a man aſleep for the weighty duties of his calling? and how unfit is a ſleepy Chriſtian for the weighty duties of a Chriſtian? As for example: to walk in the path and exerciſe of godlineſſe? whoever ſaw a man aſleep walk in the duties of his calling? Again, how unfit is a man aſleep to expect an enemy in the field? how unfit is a ſleepy Chriſtian to uphold ſpiritual combate, to reſiſt or encounter the weakeſt enemy? *Jael*, a fearful woman, is too ſtrong for ſleepy *Siſera*, the valiant. And finally, to expect and wait for the coming of his Maſter, that he may attaine the bleſſedneſſe promiſed to the ſervant that prepares to meet him?

3. Conſider what advantage thou giveſt to the enemy to ſowe *his tares*, Mat. 13. 25. by which he makes thy heart like the field of the ſluggard, all over-runne with *tares, thornes, and briars.* The robber and burglary aſſault in the dead time of the night, when men are aſleep in their naked beds: And ſhall not we awaken our ſelves, to ſave our ſelves? Prov. 24. 31. Ut teipſum ſerves, non expergiſceris? *Horat.*

4. Gods mercy never ſleepeth, but watcheth over us for good: and this inviteth us to watchfulneſſe. He is not like *Baal*, who muſt be waken'd, for perhaps he is aſleep: no, *He that keepeth Iſrael, neither ſlumbereth nor ſleepeth*: neither let Iſrael ſo kept ſlumber or ſleep. Pſal. 121. 4.

5. *Conſidering the ſeaſon, it is time to riſe out of ſleep*, Rom. 13. 11. The Sunne is riſen to thee, who art a true member of the Church: the day of grace is faire ſprung: the ſeaſon for labour is upon thee: and thou wanteſt no buſineſſe, which calls on thee for diligence. Now is Gods day, now is thy day: and this day is not long, nor farre from night: thou art not in the beginning of thy day, but perhaps in thy eleventh houre. And thy Sunne once ſet ariſeth no more, as yeſterday can never be recalled. Conſider the ſeaſon, and be wakeful.

But how or by what means may I ſhake my ſelfe out of this ſleep? *Means to ſhake off ſleep of the ſoul.*

Anſw. 1. Labour for a clear knowledge of God and his Word. This is an opening of the eyes to ſee the light. The beholding of ſtirring objects will keep a man waking, who in the dark and night is eaſily caſt aſleep.

2. Hearken to the trumpet of Gods Word: the ſpecial means of our waking: the breeder and quickener of faith, which unbindes the ſenſes of the ſoul. *David* was aſleep, while he was numbring the people, and compaſſing his folly with *Bathſhebah*: but wakened by the Prophets meſſages. And the crowing of the cock wakened *Peter.*

3. Riſe out of thy bed by repentance: daily renew godly ſorrow. When the Apoſtle exhorts to *awake* (Eph. 5. 14.) he meaneth *to repent, and ceaſe from ſinne*; there called *ariſing*, and *ſtanding* up from the dead.

4. Employ thy ſelf in holy and vertuous actions, and entertaine religious diſcourſes, and holy conferences. Motion of body and pleaſing diſcourſe is a ſpecial means to keep the body waking: and ſo the ſoul; by reading, conference, prayer, and meditation.

5. If thou beeſt drouſie and ſuſpecteſt thy ſelf, deſire the help of other godly friends to ſtirre thee, and keep thee waking, by their Chriſtian exhortations, reprehenſions, admonitions, and counſels. Herein pray them to manifeſt their love. How happily good *Abigail* waked *David* by her perſwaſions, ſee 1 *Sam.* 25. 31. *It is far eaſier to watch with company.*

6. Whereas all means of thine own or others faile without Gods bleſſing, pray the Lord much and often to keep thee waking, and not ſuffer thee to *ſleep in death.* Hence *watching* and *prayer* are ever joyned in Scripture, to note, that with our intention of minde (required in the former) muſt be joyned the Lords watch over us: Our watch and intention is fruitleſſe, unleſſe the Lord intently watch over us likewiſe. Pſal 13. 3. Mat. 26. 41.

Uſe 3. *Take heed of pleaſures that cauſe ſleep.* 1 Pet. 4. 7. 5. 8

Laſtly, we learne to watch carefully the pleaſures of this life, leſt they affect our ſouls too much, and make us drink up many ſinnes, 1 *Pet.* 1. 13. *Gird up your loynes, and be ſober.* We muſt tie up our ſoules from the too liberal uſe of them. Hence ſo often it is ſaid, *Be ſober and watch; Be ſober and vigilant, &c.* For this purpoſe therefore,

Motives. 1. Conſider the baſeneſs of earthly delights and other things, which compared with heavenly are but droſſe, dung, vanity, and vexation of Spirit.

2. Conſider what an indignity it is, that the ſoul which God hath ſanctified and fitted to elevate it ſelf to heaven, and fill it ſelf with the pleaſures of his preſence where is fulneſſe of joy, ſhould ſo debaſe it ſelf as to lie wallowing in the puddle of earthly pleaſures, which cannot but be more irkſome to a ſound minde, then joyous.

3. While we caſt our ſelves upon theſe beds of eaſe and pleaſure, we are in ſtate like the ſhadow of death, as the widows (1 *Tim.* 5. 6.) *dead while we live*: with-holden from doing any good: and lay'd open to the devils temptation. For as *Dinah* loſt her virginity with the ſonnes of a ſtrange countrey, while ſhe wandered abroad to ſee the daughters of a ſtrange countrey; ſo while we faſten upon the pleaſure of the place where we are ſtrangers, we leave our ſincerity to be mocked of ſtrangers: That as *Abſalom* ſaid to *Tamar* when he ſaw her garment of divers colours torne, *Hath thy brother met with thee?* ſo may be ſaid to us, when men ſee our love quenched, our zeal abated, our firſt works left, and we crying for our loſſe and cannot be comforted, hath the tempter met with thee? 2 Sam. 13. 20.

4. Conſider the commandment, *Hold faſt that thou haſt*, and *do thy firſt works*: and that thou art to come to accounts for all thy receipts; *Epheſus* for falling from *her firſt love*; God takes account of the meaſure of grace, and number of talents. Yea we muſt anſwer the Lord for his Miniſters ſtrength ſpent about the working of that grace, which we ſo careleſly reſpect, and ſuffer to decay. Rev. 2. 5. 3. 3.

5. Think of the danger: the loſſe of peace of conſcience, and ſpiritual joy: the grieving of the Spirit: The forfeiting of the ſweet preſence of God for a time: the many ſorrows and labours in the hard recovery of our graces loſt, and perhaps never get them in that comfortable degree as before.

Finally, the reproach of our ſin, which the Lord in this caſe will lay upon us if we be his own a thouſand times, may teach us to uſe our ſouls to a ſpare diet in the delights of this life; leſt we ſlumber and loſe our graces, and force the Lord to awaken us.

Thus of the Churches ingenuous confeſſion.
Now ſee her wiſely diſtinguiſhing, in the next words:

But my heart waketh.

Part. 2. Here the Church thus farre excuſeth her ſin, that it was of weakneſſe againſt her heart and liking.

Expoſition. By the *heart* is not meant the fleſhly ſubſtance of the body, where natural life and motion firſt beginneth, and laſt ceaſeth: but the inward quality of integrity and holineſſe, begun in regeneration; called the *inward man*, and *the ſpirit* which is *ready*. Rom. 7. 22. Mat. 26. 41.

By the *waking* of her heart is meant the preſence of ſound grace and faith, which ſtill held Chriſt and ſuffered not her whole delight in him to ceaſe, even while the fleſh had prevailed to caſt her into a ſlumber. Her faith was ſmothered, even to the rejecting of Chriſt. calling her with his own ſweet and alluring voice, but yet it was not extinct and put out.

Yea by the waking heart is underſtood the whole ſoul renewed, with all the faculties, of underſtanding, reaſon, judgement, will, affections, conſcience, and the reſt. And it is ordinary in Scripture, that the heart is put for the ſoul and all the faculties, *Pſalm.* 51. 10. *Create in me a clean heart*, Mat. 15. 19. *Out of the heart come adulteries*, Prov. 23. 26. *My ſonne, give me thy heart.* Becauſe the ſoul keeps reſidence in the heart, and there ſhews it ſelfe moſt preſent, as it were in her chair of eſtate, and there are ſeated the will and affections. So in Mat. 22. 37.

So

So as, although the Church was aſleep, yet her ſoul and all faculties (ſo farre as renewed) were waking in part. As for example: *Induction of ſeveral faculties to ſhew this truth.*

1. Though her *minde* and *underſtanding* was partly darkened by fleſhly wiſdom, carnal perſwaſion, and natural ignorance, the reliques whereof dazelled her ſight a while; ſo through the thick miſt and dark fogges of inward deluſion, ſhe could not ſo eaſily diſcern Jeſus Chriſt offering himſelfe ſo graciouſly unto her: yet was there left a little renewed wiſdome and ſaving light, by the illumination of the Spirit, and a ſpiritual eye enabled at the ſame time to ſee ſome glimpſes of Chriſt: ſome ſpiritual ſenſe of heavenly things was left and remained, which by little and little got ſtrength as thoſe miſtie fogges of temptation and carnal ſecurity were ſcattered and diſpelled.

2. In her *judgement* (another faculty of the ſoule) ſhe waked, even while ſhe ſlept: for her judgement was in part regenerate. For though in her judgement, ſo farre as unregenerate, ſhe miſtook her ſelfe, her eſtate, and laid hold of error for truth, of evil for good, and preferred her eaſe without Chriſt, before Chriſt and his moſt gracious offers: Yet the part of her judgement regenerate, which ſeemed foyled, reſumeth armes, entreth liſts, and recovereth ſtrength; and no ſooner regaineth ſome clearneſſe of illumination in the truth, but withall the reformation of the error in her judgement, that now Chriſt and his proffers are prized, and preferred above all that come in competition with him.

3. In her *thoughts and cogitations* (as it were another piece of her heart) ſhe waked likewiſe. For whereas in her ſleep the fleſh and her own heavy lump had depreſſed her thoughts, and cauſed them to ſtoop to earthly vanities; once they were wont to ſoar upwards as with Eagles wings, toward Chriſt the carcaſe, but now have caught a ſhadow inſtead of the ſubſtance: Yet now again the ſpiritual part finding it ſelfe thus robbed, and deveſted from ſo fruitful and ſweet apprehenſions, beſtirreth it ſelfe, rowſeth up the faith of the ſoul, ſhaketh off the alluring thoughts of ſenſual vanities and delights, and after ſome ſtrugling mounteth up again in ſpiritual contemplations; and, knowing it ſelfe *riſen with Chriſt, again ſeeketh things above, and Chriſt above, and not things on earth.* Col. 3. 1, 2.

4. Whereas the corruption of *her memory* had helped to caſt her aſleep, by working in her an oblivion and forgetfulneſſe of thoſe holy inſtructions and invitations of Jeſus Chriſt, ſo that her momory was as a ſieve to let out thoſe heavenly and ſpiritual directions, which ſhould have kept her watchful, yet now her heart in this faculty waketh, ſo farre as renewed and ſpiritual: for now ſhe ſtriveth to thruſt out ſuch worldly and vain impreſſions, which took up the room, and kept out better things; and as a faithful treaſury begins to propound and bring forth ſuch ſavory and divine leſſons as were committed unto it: now ſhe remembers *the voice of her Well-beloved*, and the voice of his friends; ſhe remembers the ſweet ſociety ſhe had with him, the happy comfort received from him, her own Promiſes, Covenant, and breach of Covenant; and ſo comes to make up the breach again. Cant. 5. 2.

5. Whereas the ſleep of *her conſcience* had betrayed her, giving falſe witneſſe, excuſing her in evill, and diſcouraging her in a religious courſe: yea with deceitful colours dawbing her carnal ſecurity, to continue in her ſin, and affrighting her with cauſeleſſe fears if ſhe perſiſted in duty: Now this conſcience, ſo far as renewed, and good by grace, is waking to accuſe her for her evil committed, and good omitted; it ſmites her for her folly, and gives teſtimony to that which is good, that ſhe may embrace it; it rates her for her unkindnes to her well-beloved, and quickens her unto unfeigned repentance, and a ſerious ſeeking after him whom her ſoul loveth.

6. Whereas *her will* unregenerate was aſleep, and caſt her on ſleep, by neglecting and refuſing the ſweet comforts of Chriſt, which it had reliſhed, and by chuſing and faſtning upon the vain and ſenſual pleaſures of this life; that now ſhe hath more eaſe in her own bed, then in the armes of Chriſt: Now contrariwiſe the ſpiritual and regenerate part of the ſame will is awake, and according to ſound illumination beginneth to renounce and give off thoſe earthly and worldly allurements, which

were ſo ſweet to the carnal appetite (for ſhe gets her out of her bed:) as alſo to
Heb.11.25. chuſe and embrace the gracious offers of the Goſpel; ſhe now contemneth *the pleaſures of ſin which are for a ſeaſon*, and faſtneth upon her well-beloved again, as in whom ſhe hath placed her chief good and happineſſe.

In theſe ſix inſtances we have cleared, how truly the Church profeſſed, that while ſhe ſleepeth, her heart was awake.

And two things may hence be noted.

Doctr. 1. *Judge uprightly, either way, of thine eſtate.*

1. In that the Church excuſed her ſin, that it was through weakneſſe and humane frailty, even againſt her heart and liking, Note, *that every Chriſtian muſt labour to keep an upright judgment of his own eſtate, condemning what is to be condemned, and juſtifying what is to be juſtified.* Thus the Church here condemnes her leaſt ſlumber and frailty, but juſtifies the purpoſe and aime of her heart. So alſo in *Cant.* 1. 4. *I am black*, (as they that dwell in the tents of Kedar) *but comely*: black without but beautiful within: foul and black in my ſelfe, as any black-moore, through ſin original and actual; but in Chriſt, and the righteouſneſſe ſhe hath in him, ſhe thinks it no pride to ſay ſhe is comely and glorious, as the Courtly train of *Solomon*

Chap.9 31. So *Job*, when he is to come before God, ſaith, *If I purge my ſelfe moſt cleane, and waſh my ſelfe with Snow-water, yet wouldeſt thou plunge me in the pit, and my own clothes would make me filthy*: But when his friends condemn him for an hypo-
27. 5. crite, *God forbid* (ſaith he) *that I ſhould juſtify you, untill I die I will never take away mine innocency from my ſelfe*; I will keep my righteouſneſſe and not forſake it, my heart ſhall not reproach me ſo long as I live. Though he know many ſecret ſins by himſelfe, yet he diſclaimes reigning hypocriſy and unrighteouſneſſe.

Rom.7.22. *Paul* likewiſe condemneth himſelfe of inherent corruption, which actually rebelleth againſt the law of his minde: but yet acknowledgeth his *delight in the law*
18. *of God concerning the inner man.* And in the ſame Chapter ſaying, I know that in me dwelleth no good; he warily reſtraines it to the unregenerate part: *in me, that is, in my fleſh.*

Reaſons. But why?

1. Howſoever we may aggravate our ſin according to the circumſtances, in our humiliations and confeſſions, yet we may not in our humility or modeſty belie our ſelves. For the law of not condemning the innocent, and not juſtifying the wicked, doth binde us as well for our ſelves as for others.

2. We may not deny the work of Gods Spirit in our ſelves, but obſerve and acknowledge the ſame with much thankfulneſſe. For a man, in whoſe heart the Lord hath wrought a care of holineſſe, a love of truth, delight in the law, ſtudy to pleaſe him, remorſe of conſcience, to diſclaim all that is good in himſelfe, and ſay he is nothing at all in grace, is to be a falſe witneſſe againſt the Spirit of God, to undervalue great receipts, and deprive the Lord of the honour due to ſo great mercy.

3. To be a falſe witneſſe againſt ones ſelfe, and to condemn his good with evil, or for evil, is either a ſpice of hypocriſy, humbling it ſelfe to the harm of the ſoul, or a fruit of deſperation to the daunting of faith; both to be avoided, both being the iſſues of an unſound minde, and crazie judgement.

Uſe 1. *Condemn to the uttermoſt all evill.* Every member then of the Church muſt condemn all that is evil in him, even the leaſt, even that he cannot conquer, as *Paul*, *I hate that I do*: and *Pſal.*97. 11. *All that love the Lord, muſt hate all that is evil*: and with *David*, *Pſal* 119. 104. *hate all the wayes of falſhood*: even the leaſt failings and frailties. For a good man cannot but love all that is good, in ſome meaſure, and hate all evil in ſome meaſure, and moſt of all that which is neareſt him. In perfection *of degrees* we cannot, but *of parts* we muſt.

Some think it too ſtrict to condemn ſeverely in themſelves every ſlumber, every failing, every petty oath, every waſting of time in gaming and carnal company, every vain and corrupt ſpeech, every neglect of means of ſalvation; But the

Church

Church doth not so; she cannot take her selfe napping and nodding, but she will confesse and condemn it in her selfe: so will every waking heart.

Others will say something against their own slips and slumbers, but as good as as nothing: they will speak sparingly against their own sins, as *Eli* against his sons; somewhat he said, but coldly, as good as nothing.

Others indirectly, and as it were by glancing strokes smite themselves and their sins; they are sinners as others be, and they cannot but sin; for they are men, and not Angels. The Church here deales more directly, and shames not to confesse her sleep and slips, to awaken her selfe.

Others are grown to defend their sins and known evils; usury, non-residency, idlenesse, and negligence in the Ministery, fiercenesse and depth of raging malice under vizards and pretexts of peace, and care of unity, flattery, and soothing, and smoothing evil men in their sins; suffering every man to do any thing, or be any thing but good: the causes of all the mischief that breakes out among men: For, as the Gardener may be said to be the cause that weeds grow, though he set none, sowe none, water none, but suffers them, and roots them not up; so these idle Gardeners, not bringing into the Lords Garden the weeding-hook to root out or nip off the weeds of mens noisome lusts, but suffer them, are causes of so many weeds which have overtopped and choaked the plants, and over-runne the Lords field.

Qui non vetat peccare cum possit, jubet.

And most men are prone to bear false witnesse against the body of Christ. May not we hear many a man say, I am as good a Christian as the purest of them all, and hope to be saved as soon as any of these strict fellows; and yet lie snorting in the service of sin, in compassing stolen and unlawful pleasures, pride, envy, contempt of the Word, and serving divers lusts? Is not this to belie the body of Christ, which cannot consist of such rotten members? Is it not the profession of an *Ishmaelite*, who must be cast out of the house? Yes, *Joh.* 8. 34. *He that committeth sin, is the servant of sin, and abideth not in the house for ever.*

Use 2. *comfort in this right judgment.*

A sweet ground also it is for comfort to a good man that can thus excuse his sin, that it is of weaknesse and frailty, it is against his heart and will, and he can say, I do what I would not do, and, it is not I, but sin in me, denominating himselfe of the better and renewed part, and from grace reigning in him, not from sinne which dwelleth only.

This cannot any but a regenerate person say: though graceless men will abuse such sentences, to cloak their vicious conversation, as the common drunkard, swearer, whoremaster, liar, contemner of grace: These do the evil they would do, and do it heartily, their heart being asleep: They sin willingly and wholly, being wholly flesh: And themselves do the sin they do, their sin and themselves being the same, and in the same damnation. Not so the godly.

But then a good heart may excuse it selfe,

Rules for comfort in our frailties.

1. When the purpose of his heart was upright, even in that he was drawne away: still he purposed to cleave fast to the Lord, and doth purpose.

2. When he generally *consents to the Law*, that it is good, and so performs good duties because the law requires them, and avoydes sin because the law is against it. Heathens may do good things in common life, but not because they consent to the law, but for praise of men. Wicked men can be displeased with their evils, as *Cain* and *Judas*, not because they consent to the law, but for the discommodities, and fear of evil and wrath from them. An hypocrite can do good things in religion, as *Herod* did *many things*, and *Paul* before conversion was unrebukeable; but not in obedience to the law, or confidence to the Word; nor in all things, but *many*, as *Herod*: nor inwardly and throughly, but outwardly before men, his inside as foul before God as ever before. The respect here is not to the Law, but to gain, credit, pleasure, pain, and every thing but the law and will of God.

Rom. 7. 16.

Mark 6. 20.

3. When in the act of sin the whole will is not gained, but even then is a reluctation and strife in the will. For now he is carried as a man in a ship, against his will,

and purpoſe, by contrary windes and the violence of the ſtreame: or as a man who intended a chearful journey, but by ſome weakneſſe, improvidence, or fall becomes halt and heavy: Here the ſin is done *in him*, rather then *by him*: or if by him, yet it is not he; for his heart, his will, his whole regenerate part (which is himſelfe) is againſt it. And as in an Army, what the General doth, all the Army is ſaid to do, and what he doth not, that they are ſaid not to do: ſo in regard the Spirit of God, who is the General in this combate, doth not theſe ſins, but ſin that tyrannizeth; the Regenerate is ſaid not to do them.

4 When after the ſin the will ſtill ſtandeth againſt it, to bewayle and repent it, to watch againſt it, to incline to the contrary; this is a good ſigne of a man that may reach to himſelfe comfort upon his ſin; This ſin, thus *admitted* rather then *committed*, ſhall be ſet on ſinnes ſcore and Satans, not on the head of the godly. Here is an argument, only that ſin is in him, not he in ſin: And it is one thing for a little water to be in a man, another for a man to be over head and eares in the midſt of the Sea. This danger the Regenerate have eſcaped.

This of the firſt Note.

Doctr. 2. Sin in the godly attended with ſome motions of grace.

2. Note this: *Gods children finde in themſelves motions of ſin, but never without ſome motions of grace.* They never ſleep, but with a waking heart: at leaſt their heart is not faſt aſleep: they rather ſlumber then ſleep. *David* ſleeps, and goes up into his bed of reſt and ſecurity: he will number his people to know his ſtrength, and what he can do of himſelf if need were: and though *Joab* diſſwade him by good arguments, yet *the Kings word prevailes againſt Joabs*, 2 *Sam.* 24. 4. But this was but a ſlumber, he was not faſt aſleep, his heart waked; and no ſooner had *Joab* brought him the number, but *Davids* heart *ſmote him*, and he ſaid to the Lord, *I have exceedingly ſinned, I beſeech thee take away the treſpaſſe of thy ſervant, for I have done very fooliſhly*, v. 9, 10. See alſo *Rom.* 7. 18, 21, 22.

But whence is this?

Reaſons.

1. Becauſe in every Beleever is both fleſh and ſpirit, nature and grace; In *Rebecca's* womb was a ſtrugling *Eſau*, and a wreſtling *Jacob*: and theſe two are contrary. Theſe two, as *Canaanites*, and *Iſraelites*, will dwell together in the ſame land: as *Iſraelites* and *Jebuſites*, in the ſame City: as *Sarah* and *Hagar*, in the ſame houſe. Nay in the ſame man, the ſame heart, and the ſame faculty of the ſoul: As at twilight is light and darkneſſe in the whole aire, and every part: in the ſame lukewarm water is heat and cold, not divided in place: in the ſame veſſel is wine and water in every part, and not in one part wine, and in another water: in the ſame crazie body ſickneſſe and health in every part.

Why the Lord ſuffers his to conflict with corruptions.

And this eſtate the Lord ſeeth beſt for his ſervants, whom he could fully cure and free from all moleſtation of ſin in this life: 1. *Firſt*, to ſubdue preſumption, and teach them not to look for triumph before victory. *Paul* muſt have a buffet, to humble him. And all *Canaanites* muſt not be ſubdued, leſt *Iſrael* grow forgetful of their deliverance. 2. *Secondly*, to ſtirre up our ſluggiſhneſſe, and keep us waking while we are ever in expectation and fear of the enemy ſo neare us, and ever cloſing with us. Fearleſneſſe and remoteneſſe of the enemy cauſeth our weapons to hang by and ruſt, whereas a rumor of warre makes us have them in readineſſe. When we ſee another fall, we look better to our own footing: much more when we have fallen our ſelves. 3. *Thirdly*, to keep all our vertues and graces in exerciſe by their contrary, and ſo to ſtrengthen them: as a man by wreſtling and exerciſe preſerveth his ſtrength and agility. The winde blowes up the fire: ſo thoſe contrary and cooling puffes of temptation, and corruption, are over-ruled by God to blow up the embers of grace in us. 4. *Fourthly*, that the more hard the combate is, and the more difficult the ſtrife, the more glorious the victory may appear, and the more glory may redound unto God, whoſe our ſalvation is, and by whoſe ſtrength only we conquer ſuch near and reſtleſſe enemies.

All which conclude (for the firſt reaſon) that the Believer is never on ſuch a faſt ſleep of fleſh, but there is ſome ſpirit waking and working in him.

2. This

2. This comes from the watchfulnesse of God over his children, who may and doth often withdraw himself from them, till flesh prevaile far, that their spirits may seek him more earnestly, and that being now privie and acquainted with their own weaknesse, they may relie upon his strength: Yet he never utterly forsakes them, to let them lose the day, or sleep in death: Nay, when he is fartheſt off them, he is so neer them, as that he suffereth them *not to be tempted above their power*; and in the temptation assisteth them with his own might, and raiseth them out of temptation to an happy and glorious victory: Herein dealing as a tender mother with an adventurous childe; she stands behinde a dore, and lets it get a fall, that by the knock it may perceive its own weaknesse, and more depend upon her; but her eye is upon it, she is sorry for the hurt, she runnes in to help it up; for she cannot let it lie, nor leave it to it self: Even so the Lord. 1 Cor. 10. 13.

3. It ariseth of the nature of saving grace, which is never wholly extinct and shaken out of the heart. For although that heavenly life which is in them, may sometimes in respect of sense, motion, and operation outwardly seeme dead and utterly extinguished, yet indeed the man is but in a swoun; his life is hid, not departed. And as the faculties of the soul are not lost or lessened in the time of sleep, or a swoun, though the actions and operations are suspended: Even so the Essence and habits of saving grace remaine in the sleep, or swoun of the regenerate soul, though the actions and operations of them appear not.

Simile 1. The fire still retaineth his natural heat, and feedeth on combustible matter, when it is covered with ashes, and is not seen nor felt: So the fire of true grace (like the fire on the Altar) never goes out, whether it be seen or no; only our duty is ἀναζωπυρεῖν, 2 *Tim.* 1. 6. *Stirre up the gift of God that is in thee*: as fire from under the ashes.

2. The waters of saving grace flow from a living fountaine. Now the streames that flow from a fountaine may be stopt in their *course*, not in their *rise*: and yet while they are stopt, they multiply and so increase, that ere long they rise above all that would dam up or hinder them, and beating down all afore them finde their former current.

3. The light of grace is as the light of the Sunne: it ever shineth in it self, though often hid unto us, either by darknesse of night, or thick clouds by day, or some eclipse; which obstacles removed, it shines to us, as it did before in it selfe.

And because of this presence of grace where once it was, the sleep of the godly is but a slumber: they partly sleep, and partly wake: their sleep is but unquiet; not as a man laid down in a bed to rest, but as one that sits up to nod and take a short nap: One while drousinesse prevailes, and the head sinks down on one side, but presently they rowse up themselves again, and get out of their slumber.

Use 1. *Difference of spiritual sleep in good and bad.* Hence then take notice of the difference of the sleep of the Regenerate and Unregenerate. The heart of the godly is ever awake: but as for the wicked, their heart is a sleep.

To expresse the difference in some particulars.

1. The one betakes himself to sleep: the other is overtaken with sleep. The one having stuffed himself, and made himself drunk with carnal delights, layeth himself to sleep on the bed of his beloved sinnes, shuts his eyes, draws the curtains, enjoynes all silence to Gods Ministers and others, and must not be disturbed in his rest: casteth off the means of grace, Word, Sacraments, Prayer, Holy Communion: resisteth and choaketh the motions of the Spirit: suffereth no knocking nor hammer of Word, Spirit, or good counsel, to disease him: but as *Solomons* sluggard (*Prov.* 6. 10.) he calls for *a little more sleep, a little more slumber, a little more folding of the hands to sleep*, and so lies oppressed with a spiritual lethargie.

But the other intending to wake, as a man over-watched or over-laboured, is

is overtaken with ſleep, and ſuddenly ſurpriſed ere he be aware: He nods and forgets himſelf a while, and may grow careleſſe of means of grace, and take ſlight occaſions to omit them, or drowſily, formally, and wearyiſhly uſe them, without taſte, chearfulneſſe, ſenſe, or comfort in them: But dares not caſt them off. He may in his ſleep quench the motions of the Spirit, and grieve the Spirit which incited him, and kept him waking, but caſts him not out. He may in his ſleep neglect exerciſes of mortification, but not utterly diſclaim them. He may ſhew little affection to promiſes, or threatenings, little love of good, little diſlike of evil, as forgetting himſelf a while, and ſuffer a general decay: But ſoon returnes to himſelf, and his firſt works, and ſhews all was againſt his minde and purpoſe.

2. In the one ſleep is whole, in the whole man: in the other, but in the part unregenerate, and in the fleſh, and that alſo partly mortified by the Spirit, the regenerate part ſtill cheriſhing and retaining ſome grace, and ſome watch, even when ſpiritual drowſineſſe ſurpriſeth him.

The unregenerate man is but one man, and that all fleſh, no Spirit, and his ſleep is from a full ſea of corruption, which drownes all grace, and carries all afore it: But the regenerate is two men, the old and new, the ſpiritual man as well as the natural; and his ſleep is from a wounded and conquered corruption (in part) which is as water quenching grace a while in the heat, light, ſenſe, and degree of it; but not drowning it, or utterly extinguiſhing it. He ſins not, nor ſleepeth wholly and heartily: for the ſeed of God remaines in him: Gods promiſe quickens him: and the prayer of Chriſt preſerveth his faith from totall failing.

3. In one all the ſenſes are deprived: in the other but bound up and ſuſpended. The eye of the one is blinded, that he gropes at noon-day: there is nothing but palpable ignorance of God, and of his own eſtate: *Balaam* ſo lulled aſleep with covetouſneſſe, as he could not ſee ſo much as did his Aſſe: The other hath two eyes, and ſight, but winketh, that for the preſent he ſees neither his own miſery to make him runne out of himſelf, nor Gods mercy to make him runne to Chriſt. One turnes his eye a little from the light: the other hates the light, and turnes quite a way. The one *doth not* behold the light, the other *Will not*.

The one hath neither the ear of hearing, nor of obeying. He only ſavoureth
2 Cor. 2, 16. things according to the fleſh: the bleſſed Goſpel is a *ſavour of death* to him: he walketh in Gods garden (the militant Church) where is plenty of ſweet fruits of grace, as *camphir, ſpickenard, calamus, and cynamon*, with all trees of incenſe, *myrrhe, aloes, and all chief ſpices*, Cant. 4. 13. but he ſavours nothing, he taſtes not any thing of the mercy of God, or grace in Chriſt; the ſweeteſt promiſes have no reliſh, but (as honey to feaveriſh perſons) they are moſt bitter, or if they taſte a little, they digeſt it not. Yea the ſenſe of feeling, their ſleep deprives them of: God ſtrikes and pulls them, but they *feel not, nor ſorrow*, Jer. 5. 5. *Pharaoh* was ſo faſt aſleep, that all the ten plagues and ſtrokes could not awake and raiſe him. But this cannot be ſo in the Regenerate, in whom is preſenſe of faith. For all ſpiritual ſenſes are compriſed in faith, though they be ſomewhat more drowſie one time then another. By faith he ſees Chriſt, and hears him and diſcernes his voice. By faith he ſmells him and the ſavour of his garments. By faith he taſtes his ſaving graces. He feeles him by faith, toucheth the hemme of his garment, and draws vertue from him.

4. The one is eaſily waked out of his ſleep: the other never waked, but continues ſleeping till he come to the laſt ſleep of death. In the one it is a ſleep, in which he is more awake then aſleep, becauſe his heart wakes: every ſmall noiſe will recover him out of his ſleep, a cock crowing, a ſounding of the Word of God, rebuking his ſloth, a friendly admonition, a ſmall affliction. It is a ſleep, in which is a deſire to awake: a ſleep, in which is a ſenſe of the drow-

drowſineſſe, and a complaint of it and of himſelfe, as here in the Church, and a ſtrife to ſhake it off. All which ſhew the party to be more awake then aſleep. For it is the action of a waking man, to complain of his drowſineſſe; and not of the ſleeper. *He muſt be awake, that can tell his dream*, and crave help of others to keep him waking; and not one aſleep. But the other will not be awaked: for his heart is in a dead ſteep: let the threats of the law or ſome ſtinging affliction ſo prick and gall him, that it affrights him a little, and makes him open his eyes, yet he ſoon pacifies theſe tumults, ſtops the voice of his conſcience, and caſts himſelfe quickly into this dead ſleep again. And from this ſound ſleep he falls into a lethargy, whereof follows death, whence he hath no power at all to be recovered. Vigilantis eſt narrare ſomnium.

A wide difference between the ſleep of good men and others.

Again, by this mixture of motions of ſin and grace we ſee, that a regenerate man cannot either do all the good he would, for that he is often caſt on ſleep, or all the evil the fleſh would, for that his heart is waking. *Uſe 2.*

He cannot do the good he would: *Gal.* 5. 17. the fleſh luſteth againſt the ſpirit, ſo as *we cannot do the things we would.* As a good ſervant, he would fain do all his Maſters buſineſſe: but wearineſſe makes him ſometime ſit down, and being ſet he takes a nap, and forgets himſelfe, and that which he meant to diſpatch. And he would fain do good things well, and ſtrives to perfection: but fleſh, and ſleep, and drowſineſſe preſſeth him, and compaſſeth him, that all is imperfect: and as he is, ſo is his work, partly fleſh, partly ſpirit; as waters muſt needs be of the ſame nature with the fountain whence they ſpring. *A good man cannot do all the good he would.*

All which ſerves to humble us, when in our beſt endeavours we ſee the work of our dull fleſh, either ſtirring us up to evil, or hindring us from good, or mingling evil with good, which ever is in the beſt of our actions. Complain with the Apoſtle, and be humbled, *Rom.* 7.

Neither (on the other ſide) can a good man do all the evil that his unregenerate will would do, becauſe his heart is awake; ſome fear of God, as a watch-man, will keep the hold of his heart, and make him ſay as *Joſeph*, *How can I do this great wickedneſſe, and ſin againſt God?* Gen. 39. 9. The rule of ſin is depoſed, that he cannot commit ſin with his whole will, and full conſent. Nay, he can hate what he doth, *Rom.* 7. He is no *ſervant of corruption:* but ſin is confined unto one part, namely the unregenerate part, that, ſo farre as he is *born of God*, *he cannot commit ſinne.* He neither lives nor dies in his ſleep of ſin, as the ſecure worldling; but by the outward ſound of the Word, and inward voice of the Spirit, he is rowſed and renewed to repentance: though he fall, God puts under his hand: ſo he may fall *fearfully*, but not *finally*. *Nor yet all the evil he would.* 2 Pet. 2. 19. 1 Joh. 3. 9.

Let ſuch as live and continue in known ſins, and daily practiſe high wickedneſſe, and go on couragiouſly to the end of their ſin, expreſſing malice, envy, revenge, high contempt of Gods ſervants and Ordinances, lying, ſlandering, reſiſtance of the truth and Teachers of it, let theſe know the work of regeneration is not begun in them, though they come to Church, and make never ſo glorious ſhews, and outwardly do many things, as *Herod.* He that goeth on to the ſervice of his whole corruption, and like a ſonne of *Belial* ſaith and acteth what wickedneſſe he will, is certainly without the Spirit of God, and in a deadly ſleep.

Thirdly, ſeeing all the comfort we have in our many failings and much ſleepineſſe, is in the waking of our hearts, let us carefully endeavour to keep our hearts waking: *Prov.* 4. 23. *Keep thy heart with all diligence, for thence are the iſſues of life.* Whereunto conſider farther. *Uſe 3.* *Keep we our hearts ever waking.*

1. As the heart in the body is the fountain of life; the firſt that lives, and the laſt that dies: ſo the heart of a Chriſtian is the *primum mobile*, which moveth all inferiour ſpheres; and as the chief wheel in a clock, which ſetteth all the reſt a going. If this grow ſluggiſh or idle, all the ſpiritual motions are at a ſtand, in all the inferiour wheeles and faculties. If the heart be aſleep, all motion ceaſeth, in the hands, feet, and all the members. *Motives.*

2. The heart is the chief part, which Satan would winne from us: againſt this he layeth all his ſiege. It is as the heart or market-place of a City, which the enemy would fain become Maſter of. And therefore, although we muſt watch all other parts, and namely our ſenſes which are the gates of a City, and ſtrongly guard them to let in none but friends, and keep out all enemies; yet, ſeeing all the plotting and enterpriſe of the enemy is for the heart, we had need have a continual centinel, and ſet a very narrow watch to keep it.

3. The heart is *above all things deceitful, Jer.* 17. 9. and of an heavy mold: and we had need deal with it, as an unfaithful and untruſty fellow, truſt him no farther then we ſee him; and ſet ſo much the more watchful eye over it, as we are well acquainted with its ſlipperineſſe and treachery. It will eaſily give us the ſlip in duties, and then nothing can pleaſe God, which wants the heart: as every carcaſe was uncleau in the law. If we pray, we muſt pray *from the heart.* If we believe, we muſt believe *with the heart.* If we give, we muſt do it heartily: Elſe we loſe all our fruit and labour, and the heart will eaſily ſlip from the requiſite ſincerity, if it be not well watched, and kept waking. Therefore it was no needleſſe precept to *Timothy*, (2 *Tim.* 4. 5.) *in all things watch:* that all things be done ſincerely, and with an honeſt heart intent for the glory of God.

Jer. 29. 12, 13. Rom. 10. 10.

Means.

Queſt. The neceſſity of this duty being apparent, what are the means, whereby we may be helped to keep our hearts waking?

Anſw. The means may be reduced to two heads. 1. Some things we muſt fear and ſhunne. 2. Some we muſt procure and cheriſh.

A man afraid ſleeps not eaſily. So here. Theſe means are ſix.

What fears may keep a Chriſtian waking.

1. The fear of God is a good means to keep us waking. Men therefore ſleep in death, becauſe the fear of God is *not before their eyes*, Pſal. 36. 1. *But bleſſed is the man that feareth alwayes*, Prov. 28. 14. Therefore ſet often before thee the clear eye of God on all thy wayes, ſeeing thee in the dark, and in the day; his juſtice againſt ſin, his goodneſſe to ſuch as fear him, the laſt judgement, and ſtrict account thou art to make before an unpartial Judge, who juſtifies not the ungodly, nor *takes the ſinner by the hand. Jacob* fearing *Eſau* could not ſleep all that night, but wreſtled with God by prayer, and prevailed: Much more ſhall we watch and pray, if *Jehovæ* be our fear.

Job 8. 20.

2. Let us fear our ſelves: conſidering what ſlippery places we ſtand upon. *David* was in a ſlumber when he ſaid, *I ſhall never be moved*, his mount was ſo high: but preſently how was he troubled? The Sea naturally ebbes and flowes: and think we to keep it at one ſtay? And is it not ſo with us in the Sea of this world, wherein is never a flood of proſperity, but an ebbe waites upon it? Think we the Moon will be alwayes at full, whoſe nature is to change, and wane as well as increaſe? and in our fulleſt Moon of mutable and moon-like earthly proſperity, it will be our wiſdom with holy *Job* to *wait for our changes.*

Pſal. 30. 6.

Job 14. 14.

Beſides, are we not ready every moment to ſlip into foul ſins, and damp our moſt ſhining graces? yea by ſin to forfeit the gifts of God, which are the wages of ſuch as fear and love him? And ſhould not this fear keep us waking? for, who ſeeth not, that being the children of God, it is with us as with our children, who falling aſleep let things fall out of their hands, which no perſwaſion could winne from them waking? Conſider, be wakeful, and hold thy graces.

3. Fear of ſin is a ſpecial means to keep the heart waking. Therefore fear ſinne *before ſin*, and ſin not againſt knowledge and conſcience. Sin is the bane and poiſon of the ſoule: canſt thou take a draught of poiſon, and preſume of health? Alſo fear ſin *after ſin*, for the afterclaps of ſin, not to continue in ſin without repentance. Sinne once committed is as the halter about a malefactors neck, who may well fear execution: and he that fears preſent execution, can hardly fetch a quiet ſleep. A good man not only forbears, but *fears* an oath, a lie, a deceit, &c.

Eccleſ. 9. 2.

4. Fear and tremble at *the Word* of God, *Eſa.* 66. 2. The fear of the Lord, and obeying of his ſervants, are joyned together, (*Chap.* 50. 10. Feare then to uſe coldly

coldly and carelesly the Word, and means of salvation. Fear to hear the Word without faith, or without feeling: fear to misapply the promises: fear to contemn the threatnings. What was the cause, that *Pharaoh* and his servants let their cattel and people alone in the field, after the hail was threatened? *Exod.* 9. 20. *Such as feared the Word of the Lord, made their cattel and servants fly into houses: but such as regarded not the Word of the Lord, left their servants and cattel in the field.* Nay the Disciples themselves were so sleepy at Christs apprehension, because they weighed not his Word and warning, immediately before foretelling them of their danger and scattering from him.

5. Fear and tremble at the judgments of God, both upon others and our selves: *Heb.* 11. 7. *By faith* Noah *being warned of God was struck with a reverent fear of the judgment* that was to fall upon others 120. yeares after. Much more must our hearts smite us with a reverent fear of present judgments executed before our eyes. No wise man but will be more watchful of himself by the harm of another. Nay a man almost devoid of grace will begin to enter into himself, when he stands to behold the execution of another. Hereby the deep sleep of *Belshazzar*, and his security are amplified, *Dan.* 5. 3, 22. who having seen Gods severe judgment upon his Grand-father *Nebuchadnezzar* for oppressing Gods people, sacrilegious spoiling and robbing Gods Temple, and profane using of the holy vessels, yet took no warning, but lived in the same sins, profaning the same vessels in his profane feasts and drunkennesse: *And thou his sonne, O* Belshazzar, *hast not humbled thy heart, though thou knewest all this, but hast lifted up thy selfe, &c.* Who would not detest that careless and desperate fellow, that in the sight of the gibbet and sundry executed for cutting purses, would cut a purse? So here.

And yet much more must we *hear the voice of the rod*, when our selves are smitten: unless we be as the horse and mule, without understanding. A burnt childe will dread the fire. It is a signe of stupidity and deep sleep, not to feel and discern stripes and pinches: And it is unchristian to be Stoical and unfeeling of smarting corrections. We must therefore be careful to answer the call of Gods judgments, calling us to weeping, to watching, and careful walking, and not stupify our senses to sleep out our pain more easily. Mich. 6. 9.

6. Fear we our own rest and prosperity. It is easie to surfet of plenty: and a man at ease, and in fulnesse, easily sleepeth. Even good men are too prone to make their table a snare. A notable meanes therefore to keep our hearts waking will be this: Whereas evil men use their prosperity to pride, presumption, and further their sleep in sin and lusts; we should use Gods blessings to provoke our selves to humility, fear, watchfulnesse, and, not as burdens to hinder us, but as staves in our hands, to help us forward in the course of godlinesse.

So of the things to be feared.

Now the things to be procured and cherished for a waking heart, are, *Helps to keep us ever waking.*

1. To cherish a wakeful conscience, by taking notice of the checks and pinches of it. For as nothing is more dangerous, then to sleep out the tortures of an evil conscience: so nothing can joy a man more then well to listen to the voice of his own conscience. If *Pilate* had heard the voice of his own conscience, which witnessed to Christs innocency, how could he have condemned him? Did not *David* know, that he should not commit those foul sins of murder and adultery? but passion stunn'd his conscience, and what a sleep fell he into! And into how many distempers do men rush and wallow, when their passion disturbs conscience, which checks them, and would pull them back!

2. Make much of a soft and tender heart, that will melt as *Josiahs* at the reading of the law, and bestirre it selfe against the occasions and least appearances of evil. It is not niceness, nor an unneedful scrupulousnesse to shrink at the conceit of lesse evils: but a needful practice of Christian watchfulnesse. See we not how easily a man that securely swallowes lesser sins, falls to be shameless in greater? A fast sleep steales on us by degrees, and so the sleep in sinne. He that

gives way to ſloth, may fall into a lethargy.

3. Make high account of a watchful friend; who by admonition, counſel, exhortation will awaken thee. Yea be glad of a friendly and neceſſary reproofe. Was it not time the Mariners ſhould ſay to *Jonas*, *Up ſleeper, call on thy God?* If a man were ready to fall into a lethargy, would hee not be thankful to him that would pinch him, and prick him, and uſe all means to keep him from ſo fearful a diſeaſe? But no lethargy is more dangerous to the body, then ſleep of ſin to the ſoule. He then that thinks it curioſity or cenſoriouſneſſe, to be a reprover or admoniſher, loves his ſin better then his ſoule.

Jon. 1. 6.

4. Cheriſh and make much of a faithful and powerful Miniſtery. If the Watchman ſleep that ſhould awake us, how dangerous is our ſleep? If we will not hear Gods Miniſters and Watchmen, *lifting up their voices like a Trumpet*, but either abſent our ſelves, or heare careleſly when we come, or account him but a buſie ſpy-fault, that ſhall ſeek to rowſe us out of our ſinnes, we plainly bewray it is our minde and meaning to ſleep even unto death.

Eſa. 58. 1.

THE

THE TWO CONTRARY MASTERS, OR THE INCONSISTENCY OF THE Service of GOD, and the WORLD.

MAT. 6. 24.

No man can ſerve two Maſters.

THESE words are a proverbial ſpeech, whereby our Saviour would teach his hearers and us, to lay aſide that doubtful and diſtracting care for the things of this life, which often thruſt in upon us to the foiling of our faith and confidence in God. To this end, in the context he brings ſundry arguments: whereof the firſt is in theſe words, and taken from the dangerous and pernicious event, that *This diſtracting care hinders the Worſhip of God:* which he proves it by the nature of contraries thus, They that thus carefully lay about them for the world, do ſerve *Mammon*, and therefore they cannot ſerve God: for *no man can ſerve two Maſters:* But God and Mammon are two Maſters; Therefore ye cannot ſerve God and Mammon.

Οὐκ ἀγαθὸν τὸ λυκοιφαὲς ἧς χοιφοῦ ἕως εἰς βασιλεύς.

The force of the words.

Mammon ab Aman, nutrire, firmum eſſe: *Druſ.*

For the opening and proſecuting of which words, conſider

Five things conſiderable.

1. What theſe two Maſters are.
2. What it is to ſerve them.
3. How none can ſerve them both.
4. Why none can ſerve them both.
5. The Uſe and Application.

I. *Who theſe Maſters are.*

For the firſt of theſe, theſe two Maſters are God and the world, but with much difference, as we may ſee ſeverally.

God our Maſter two wayes.

God is a Lord and Maſter *abſolutely*, properly, and by good right in himſelfe; being in his own nature moſt holy, moſt mighty, moſt infinite in glory and ſoveraignty over all his creatures. Again, he is a Lord and Maſter *in relation to us*: and not only by right of *creation and preſervation* as we are men and creatures, but alſo by right of *redemption and ſanctification*, as new men and new creatures. In which latter regard he ſheweth himſelf a Lord and Maſter in three things.

And ſhewes it in three things.

1. He hath made a Covenant with us, firſt of works, and then of grace. 2. He hath appointed our work, and revealed his pleaſure in his Word: and, what he commandeth, that muſt we do only: All which Commandments are reduced to *Faith*, 1 Joh. 3. 23. This is his Commandment that we *believe in the Name of his Sonne Jeſus Chriſt*; and *Love*, containing all duties of piety and charity, as love is extenſive both toward God himſelfe, and toward his image. 3. He hath as a Maſter appointed us liberal wages, even a merciful reward of eternal life; which is to be paid when our work is done, and whereof we have received an earneſt already: Alwayes provided, that we continue faithful in his ſervice unto the end.

The world a Maſter three wayes.

Thus is God a Lord and Maſter. Now on the other ſide the world is called a Maſter or Lord, not by any right in it ſelfe, or over us, but 1. By *uſurpation*, it thruſts into anothers right, even into Gods poſſeſſion. 2. By mans *corruption*, and defection from the true God: while the heart is withdrawne from the God of Heaven, and ſet upon earth which is choſen for his god and Lord; for covetouſneſſe could not be idolatry, nor the covetous an idolater, as *Eph.* 5. 5. and *Col.* 3. 5. unleſſe a man made that his god, which he gives his heart unto. 3. By the worlds general *eſtimation*, and acceptation of the wealth and Mammon, as a Lord and great Commander; Which appeareth,

1.

2. Sub obtentu Dei avaritia & cupiditas colitur. *Lact. de orig. err. c. 6.*

3.

Men three ways take the world for their Maſter. Luke 16. 11.

1. By ſubjecting themſelves to the baſeſt ſervices of wealth for wealth. Whence it is termed the *Mammon of unrighteouſneſſe*: unrighteouſly gotten, unrighteouſly ſpent, and giving men occaſion to do unrighteouſly.

2. By affecting wealth as the chief good, to which they referre all other things, their labours, their ſtudies, their ſtrength, their time, their lives, ſoules, and all.

3. By depending (as ſervants on their Maſters) on their wealth, as that from which they expect advancement and preferment another day.

Thus the one is a Lord out of his own propriety and right, the other only by intruſion, uſurpation, corruption, and ſinful acceptation.

II.

What it is to ſerve theſe Maſters.

1.

2.

3. Prov. 3. 9.

4. Utilius terrena opulentia humiliter tenetur, quam ſuperbè relinquitur. *Aug. ad Paulinum.*

Concerning the *ſervice* of theſe Maſters, we muſt mark, that our Saviour ſaith not, A man cannot ſerve God that hath riches, but, he cannot ſerve God and riches. For he that cannot diſtinguiſh between *having* the world, and *ſerving* the world, cannot underſtand this text and concluſion of Jeſus Chriſt. Neither ſaith he, ye cannot ſerve God and *ſeek* riches: for to ſeek food and raiment, is a part of Gods commandment and ſervice, ſo that we ſeek in faith and ſobriety. Neither ſaith he, No man can ſerve God who *uſeth* wealth and riches: for then *Solomon* had in vain commanded to *honour the Lord with our ſubſtance*. Neither was it our Saviours minde to raiſe up a world of voluntary Votaries, or Popiſh beggers, that profeſſe they cannot ſerve God till they have ſtripped themſelves of all: And much leſſe to patronage ſuch ſwarmes of mad Monks, Heremites, and Recluſes, the unprofitable burdens of the earth, who would make the world believe they eſteem it a matter of damnation to touch money.

Divitias præſtare non incongruens eſt Deo, per quas & divites ſolatio juvantur, & multa indè opera juſtitiæ & dilectionis adminiſtrantur. *Tert. adv. Mar. l. 4. c. 15.*

Our Lord well knew it was lawful both to *have*, and to *ſeek*, and to uſe the world holily and humbly. Only he diſallowes the *ſervice* of the world: for no man can be a ſervant both of God and the world: the ſervice of the world thruſteth a man quite out of the ſervice of God: it makes him a bondman, a conquered man, a man bought and ſold for money, and every way in baſe thraldom to the world.

III.

How one cannot ſerve two Maſters.

But how may we conceive, that one cannot be ſervant to two Maſters, or to theſe two?

In theſe conditions;

1. Not

1. Not at the *ſame time*: but a *Matthew* or *Zacheus* may ſerve Mammon to day, and Chriſt to morrow.

2. Not in their *proper commands*: for as they are contrary Lords, ſo they command contrary things, and draw to contrary courſes. One calls to ſeek the Kingdome of God firſt, and then other things: the other to ſeek the world firſt, to raiſe the eſtate firſt, to provide for wife and children firſt, and then ſerve God. Now both theſe they cannot obey. One calls to ſeek Gods face firſt, and the *light of his countenance*: the other to ſeek abundance of corne, wine and oile, *Pſal.* 4. 6. One calls with *Mary* to ſit down at Chriſts feet, and hear his gracious ſpeeches: the other to diſtract himſelf with many things, as *Martha*. And neither *Mary* nor *Martha* can ſerve both at once. One calls to works of righteouſneſſe, juſtice, equity, truth and good conſcience in all our actions, ſpeeches and dealings with men: the other to injuſtice, lies, oathes, deceit, and over-reaching our neighbours in our trading, buying, ſelling, and exerciſe of our callings. One calls to works of mercy, charity, compaſſion, liberality, and the like: the other to cruelty, and unmercifulneſſe, to ſhut our eyes from beholding our own fleſh, to ſhut our ear from the cry of the poor, to ſhut our purſe and hand from the charitable reliefe of Chriſts poor members: And how can one man obey both theſe in their contrary commands?

O cives, cives, quærenda pecunia primùm eſt, Virtus poſt nummos. — Luke 10. 42.

3. No man can ſerve two Maſters *in ſovereignty*, unleſſe they be ſubordinate one to the other, and ſo their commands concurre in order one to another, and croſſe not one another. For one man is both the ſervant of God, and of his Prince, and of his Maſter: and one man may in good conſcience ſerve all theſe three Maſters at once, in order, and ſubordination one to another: his Maſter, but not to break the lawes of his Prince: his Prince, ſo as his commandment thwart not Gods Commandment: both of them, ſo as he offend not his Maſter in Heaven, nor croſſe the lawes of the King of Heaven.

Subordinata non pugnant.

Thus though no man can ſerve God and riches, yet he may ſerve God with riches, ſo farre as riches are ſubordinate to Gods ſervice. And though no man can ſeek God and Mammon, as both the chief end, and chief good, or deſire both for themſelves, yet he may ſeek both in order one to another, namely God for himſelf, riches not for themſelves, but for God; God as the abſolute, ſupreme, and chief good, riches but as an inferiour good, an indifferent good, nay not good but as they are well uſed; God as a ſovereign Lord and Maſter, riches as a ſervant and drudge.

Cupiditas ad deſideranda & conquirenda vitæ neceſſaria tributa eſt: Sed qui neſciunt fines, &c. *Lact. epit. c.* 4.

This is therefore the concluſion: No man can ſerve two contrary Maſters at the ſame time, in contrary commands, both commanding in ſovereignty, and Lordſhip: or, To ſerve Mammon as his chiefe and ſovereign commander in Commandments againſt God, cannot ſtand with the ſervice of God.

The text reſolved into other terms.

IV.

Why we cannot ſerve God and the world.

The reaſons whereof are theſe:

1. A ſervant is the poſſeſſion of his Maſter: and one poſſeſſion can have but one owner and poſſeſſor at once. But the worldling, while he thinks he poſſeſſeth riches, is wholly poſſeſſed of them: he is theirs, not they his: he is wholly commanded by them, and not they by him. Nay of good ſervants they are become baſe and tyrannous Maſters, that often deprive their moſt diligent ſervants of meat, drink, cloth, ſleep, reſt, and the neceſſaries of nature. Now ſuch ſlaves, preposſeſſed of their wealth, cannot be poſſeſſed of God as ſervants.

Ptolomæus rex Cypriorum non poſſedit divitias, ſed à divitiis poſſeſſus eſt: titulo Rex inſulæ, animo autẽ pecuniæ miſerabile mancipium. *Val.*

2. The ſervant of the world ſets up his wealth as an idol in his heart: by which the worldling forſakes the true God, and turnes to moſt groſſe idolatry. Now *what communion* between the Temple of God, and of idols? or what ſervice of God, where an idol is ſerved? how can *Dagon* and the Ark agree together?

2 Cor. 6. 16. *Covetouſneſſe, idolatry three wayes.* Job 31. 24. Jam. 4. 4. Mat. 6. 24.

Now to prove this ſervice of the world to be idolatry, ſee thus: 1. This idol robs the heart of faith and confidence in God: and the more gold he gaineth, the more faith he loſeth; more truſting in the *wedge of gold*, then in all Gods Word and promiſes. 2. This idol ingroſſeth all the love of the ſoul, and maketh it go a whoring from God: ſo S. *James* calleth worldlings *adulterers and adultereſſes*, and ſaith

ſaith, *The amity of the World is enmity to God:* and our Saviour, *He loves the one, and hates the other:* 3. This Idol ſpoiles the heart of all fear of God: who cannot be a Maſter, unleſſe he be *feared*, *Mal.* 1. 6. And thus the Lord juſtly puniſheth this ſin: that, no ſooner hath a worldling wealth, but he feares every thing but God; nay fears moſt, what he moſt wiſhed. He fears all men: if ſtronger, he fears by them to be robbed and ſpoiled: if wiſer, he fears to be deceived and over-reached: if richer, to be oppreſſed: if poorer, he fears from them theeving and ſtealing. He fears in all places: abroad robbers, at home his ſervants as ſo many theeves. In warre he feares the common enemy: in peace the ſecret informer, who may accuſe him as an enemy to the publick, that hath ſomuch for his particular. In one word, he fears all things will make him a loſer. Only he fears not the loſſe of Gods favour, of Heaven, and of his own ſoul.

So of the ſecond reaſon.

3. The Apoſtle (*Rom.* 6. 16.) askes thus, *Know ye not, that to whom ſoever ye give your ſelves as ſervants to obey, his ſervants ye are whom ye do obey, Whether of ſin unto death, or of obedience unto righteouſneſſe?* But the diſtinction implies, that they cannot obey both together. So ſay I, Know ye not that ye are his ſervants whom ye obey, whether the world to covetouſneſſe, or the Word to heavenly mindedneſſe? but ye cannot obey both together. Now it is moſt apparent, that the worlds ſervant takes directions from the world for the ordering of himſelfe and his wayes: he refuſeth to be ordered by God, and rejecteth the counſel of his Word, both in the getting, holding, uſing, and expending of his wealth.

4. No man can ſerve theſe two Maſters, becauſe a man cannot divide his heart between God and the world: and if he could, God will have no part of a divided heart: as *Elijah* ſaid in that caſe, 1 *Kings* 18. 20. *If God be God, ſerve and follow him: or if Baal be God, ſerve him:* for ye cannot ſerve them both: ye may not halt between two opinions. There be ſome things of that nature, that a man can have but one of the kinde: one husband can have but one wife, one heart can have but one treaſure: one Chriſtian but only one God and Maſter.

V. Now it is time to deſcend to Application.

Uſe 1. *Think not to be a worldling and a good Chriſtian.*

And firſt, can no man ſerve two Maſters? then let no mans own conceit deceive him, nor let him think he hath a reach beyond Chriſt, as if he could ſerve both together. I hope (ſaith the worldling) that I may ſeek the world and heaven too. True, thou mayeſt *have* the world, and *ſeek* the world, and *uſe* the world, and ſeek heaven: but if thou *ſerveſt* the world, thou canſt not ſeek heaven aright. As *Paul* ſaid of the ſervice of men, ſo I ſay of riches, *If I be the ſervant of men, I cannot be the ſervant of Chriſt.* As the ſame eye beholds not heaven and earth at the ſame time, ſo the love and ſervice of God, and of the world, cannot dwell in one heart. Thou canſt not at once move thy body both upward and downward: nor yet thy ſoul. *Object.* But I hope I may ſerve the world a while, and God hereafter. *Anſw.* The Heathens could ſay, that no man could be *Craſſus* in life, and *Socrates* in death. And it is commonly true, Like life, like death. Again, reaſon requires thou ſhouldeſt receive moſt wages from him, for whom thou doeſt moſt ſervice: But thou doeſt moſt ſervice, not for God, but the world and the devil.

Gal. 1, 10. εἰ ἔτι τίνες ἠ χρίσ ἔαρεσ, ἀλλὰ χριστῷ μαθηταί. *Ignat. ad Tralleſ.*

Uſe 2. *Forſake the world for God.* Deut. 30. 19. μηδὲ ἐς ἀγαθὸς λεγέσθω, κακῶ τὸ ἀγαθὸν κέρδος. *ibid.*

Secondly, can no man ſerve two Maſters? then let us chuſe and ſtick unto one: and as *Moſes* ſaid to *Iſrael, I have ſet before you life and death, chuſe you which you will:* ſo I have ſet before you two Maſters, chuſe whether of the two you will ſerve. *Object.* God forbid we ſhould not ſerve God: it were pity he ſhould live, that will ſerve any other god, then the true God. *Anſw.* Ye know not what ſpirit you are of: do ye know indeed, what Maſter ye ſerve? look well to your hearts: for riches in moſt men ſteal the heart from God, as *Abſalom* the peoples hearts from *David*, and as the adulterer ſteals the wives love from her husband, and then let her profeſſe never ſo much love to him, her adultery breaks the band, and ſeparates between man and wife: ſo doth this ſpiritual idolatry and adultery between God and the creature.

Queſt.

Quest. How may I know, what Master I serve?

How to know what Master we serve.

Answ. 1. Whom hast thou covenanted withal? God or the world? to whom hast thou wholly resigned thy selfe? is thy strength become Gods? is thy time his? thy labour his? art thou wholly in his work? or doth the world ingrosse and challenge thy time, thy strength, and employment? Can a servant covenant with one Master, and spend most of his time and strength in the service of another?

2. Every servant is commanded by his Master. Gods servant knowes his Lords minde and pleasure, and readily attempts it, even in most difficult Commandments (as *Abraham*) for that they are all just and equal. The worlds servant likewise is commanded by his Master, and becomes a slave to all unrighteousnesse. It commands him for wealth to swallow all the hidden hooks in the baits of sin: even to *transgresse for a morsel of bread*, Prov. 28. 21. *Judas* a slave to the world must at command sell his Lord for a base price. *Gehezi* will lie for money. *Ahab* will murder. And thus must slaves be commanded by their Master, and glory in their slavery: *Prov.* 1. 11. 13. *Come, let us lie in wait for blood, and swallow up the innocent even whole as a grave.*

Gen. 12 & 22. Avaritia prædæ avidissima vorago, nec habendi fructu felix, & cupiditate quærendi miserrima. V. M. l. 9. c. 4

Object. God forbid we should do thus: there are but a few such Cormorants.

Answ. Such are the wayes of *every one that is greedy of gain, he will take away the precious life of the owner*, verse 19. Covetousnesse is a root of all evil, a *Metropolis* of sin, a mother-City for mischief; hither all manner of sinnes resort, and keep continual Term.

Now doest thou increase the Mammon of iniquity by cruelty, bribery, usury, deceit in words, weights, wares, Sabbath-breaking, or the like, then mayest thou easily conclude, what Master thou servest.

3. Every servant receives wages of his own Master, and thrives by his service. Of whom doest thou receive wages? doest thou receive all thou hast from God, as a recompence of thy faithfulnesse? dependest thou upon him in good and warrantable means for all supplies? art thou content with lesse or more, that in those means his hand reacheth unto thee? and with them hast thou Gods favour, peace of conscience, delight in God? These are the wages whereon God and his servant are ever well agreed. But if thou sacrificest to thine own net, or rejoycest that thine owne hand makes thee rich, or receivest the world and wealth as the devils wages of sin, wrong, oppression, lying, swearing, deceit; or having necessaries art not content, but lingrest after superfluities, which is a signe of diffidence and distrust; easily mayest thou know that the world is thy Master.

So also, Gods servant is ever on the thriving hand: by his service he makes himselfe a great gainer: *for godlinesse is great gain: riches and treasures* are ever in his house that feareth God; and that of the best kinde. But drudges of the world are poor snakes in grace: knowledge and precious faith are too high things for them: plenty of goods makes them poor in goodnesse: riches are as bands to tie their hearts to earth, as thorns to choake the seed of Gods Word, as cold water to quench zeal, as weights to clogge their pace in piety: so as by continual losses they become very beggers and bankrupts, and the greatest losse of all is losse of themselves.

1 Tim. 6. 6. Psal. 112. 3.

4. Which of these two Masters lovest thou best? He that is thy Master, thy affection must *cleave* to him: as is said of the prodigal, *Luke* 15. 15. If thou lovest God best, thou lovest wealth only for God and his glory: But if thou lovest God for wealth, wealth is thy Master, and not God: For whatsoever thou affectest as the chief end, that thou professest to be thy Master. Servants that passe from one Master to another, do ever love the last, and please the last best; and so doest thou God, if he be thy Master. Another shewes himselfe naught at heart, while he rejoyceth more in wealth then grace, while he sorrowes more to lose riches, then fall into sin, or pines more for the want of wealth, then the want of holinesse.

ἀκολλήτως. Ibi quisque habet divitias suas, ubi delectationem. *Aug.*

5. If thou beest the servant of God, thy wealth is his servant as well as thy selfe. And then are riches Gods servants as well as thine, when thou usest them as instru-

ments in thy hand for Gods glory, in duties of piety and charity. Thus are they indeed riches, when they make us rich, not by the poſſeſſion, but by their uſe, making us *rich in God* and good works. Thus are they goods, when by the right uſe they enable us to do good, and are inſtruments of well-doing. He is a rich man, that holds himſelf ſo much the poorer, by how much more he poſſeſſeth. He that hath much, is poor: Thus, we eſteem him poor, that owes as much as he is worth: but the rich man owes to God, to the Church, to the family, the Common-wealth, the poor and charitable uſes, all that ever he hath; therefore. But the worldling lies under the *curſe of Cham*: he is a very ſervant, and that of ſervants, nay to his own ſervant. A man may have a naughty ſervant: but what wiſe Maſter will ſuffer him to rule all the houſe, and command his Maſter? Nay, he makes his money a ſlave, as himſelfe is: and whereas God hath made it currant, he gives it no liberty to ſerve the Maker of it. But, were thou Gods ſervant, thy wealth would expreſſe thee ſo to be.

Luke 12. 21. Tentatio eſt patrimonium grande, niſi ad uſus bonos ſenſus ſe exerat. *Cyp.*

Gen. 9. 25.

To conclude: let every one that hath been a drudge to this uſurper, ſay as *Iſrael, I will return to my firſt Maſter, for then it was better with me then now.* *Hoſ.* 2. 7. Every ſervant would chuſe the beſt Maſter he can hear of. Canſt thou chuſe a better Maſter then God, who offers himſelfe to be our portion? and why haſte we to other things? Compare a little theſe two Maſters, between whom indeed is no compariſon.

Motives to take God for our Maſter,

1. Who would chuſe the light of a candle, when he may enjoy the Sunne? Theſe things are but as candles to the brightneſſe of this Sunne. If we wanted the Sunne, we could not blame him that lights a candle.

2. How helpleſſe are all theſe things in themſelves, and dead to us without God, whoſe preſence and bleſſing enlivens them, and warmes them, and makes them comfortable to us? A man may have an inſtrument, but no muſick except he have the hand of a Muſician. All theſe good things are but as inſtruments without muſick, if Gods good hand be not in them. The creatures comfort us no further then God ſupplies comfort in them. A man heats his hands in water: it is not the water, but the fire in it, that warmeth. It is God in the creature, that is as fire in the water to warm us, elſe it is cold and comfortleſſe. Without God what hollow joyes are they?

Sicut vita corpori anima, ita vita animæ Deus. Et quomodo ſi anima deſerat, moritur corpus. ſic anima moritur, ſi deſerat Deus. *Proſp. ſe tent.* Sacrilegii vel maximi inſtar eſt, humi quærere quod in ſublimi debeas invenire. *M. Mar. Fel Octav.* Pſal. 37. 4.

3. Every ſervant would chuſe a Maſter to help and mend his eſtate. In God alone is the utmoſt end and chief good: and our happineſſe is to attain that end. A fiſh in the water, his proper element, liveth well: and the life of a Chriſtian in God, is in his proper element: every motion out of it, is a motion to death. Yea, make *God thy delight*, and look whatſoever thou wouldeſt have, thou ſhalt receive and enjoy. But to all other Maſters thou travelleſt *for the winde*, and art *never ſatisfied*, *Eccleſ.* 5. 10, 16.

4. Every ſervant would chuſe a kinde and loving Maſter, who will be a conſtant favourer and friend to him, and not turn him out of dores for every occaſion. Now all other friends may and muſt die, riches will fly, our ſelves are alterable and periſhing: only God is a conſtant Maſter, in him is *no change*, nor in his love. And finally, if the Queen of *Sheba* counted *Solomons* ſervants happy, that ſtood before him, and heard his wiſdome; how happy are Gods ſervants, who endeavour with all their powers and parts to ſerve the Lord, who for bounty, wiſdom, and all excellencies, infinitely ſurpaſſeth *Solomon*? Certainly there is no ſervice to this, which is indeed the only freedome.

Jam. 1. 17.

1 Kings 10. 8. Deo ſervire regnare eſt.

THE

THE Houſe of God, AND *UTENSILS* OF IT.

2 TIM. 2. 20, 21.

Notwithſtanding in a great houſe are not only veſſels of gold and of ſilver, but alſo of wood and of earth, and ſome for honour, and ſome unto diſhonour.

If any man therefore purge himſelfe from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the Lord, and prepared unto every good work.

THIS Epiſtle hath wonderful affections of faith, of charity, and of a minde prepared unto Martyrdome: It is wholly ſpent in perſwaſions and exhortations to conſtancy in confeſſing the truth, and to hold faſt the ſincerity of uncorrupt doctrine; that neither *Timothy* nor others do faint in minde, either for *Pauls* bonds and Martyrdome now at hand, or for the revolt and Apoſtaſie of the Believers in *Aſia*. And there was another evil which did more vexe and trouble the Apoſtle, then his very bonds, to wit, the wantonneſs and lothing of the truth and godly ſimplicity which he ſaw in many; and the *itching eares* which they had to hearken after vain queſtions, and ſuch Teachers as were neither ſincere in doctrine, nor upright in life. *Toſſan.* 2 Tim. 4. 3.

A little before the Text he ſhewed the effect of unſound teaching, as, that it did *eat like a canker*, and *increaſe to more ungodlineſſe*, and *overthrow the faith of ſome*: he names *Hymenæus* and *Philetus*, and the Article of *Reſurrection* wherein they cauſed ſome to erre: Which might be matter of offence to weak and tender ſpirits, who ſaw tall and great Cedars to fall, and many lower ſhrubs with them; And therefore the Apoſtle here ſeeks to heal and take away this offence: First affirming, that the Elect are ſet out of all this danger of defection and Apoſtaſie, verſe 19. *Neverthleſſe, the foundation of God ſtandeth ſure; having this ſeal, The Lord knoweth them that are his.* Next ſhewing, by what token a Chriſtian may be ſure of his election, *ibid.* if he ſeriouſly ſet himſelfe to the duties of true piety, *And let every one that nameth the name of Chriſt, depart from iniquity.* Thirdly admoniſhing that it belongs to the glory of God, that in the viſible Church reprobates be mingled among the Elect, and hypocrites among true believers, *verſ.* 20. which *γαγγραίνα, will feed on, as a gangrene.* *Argument of the place.* 1. 2. 3.

implies, that we muſt not murmure againſt God for this outward conſtitution of the Church.

Piſcator. Ambroſ. Baſil. Now this he ſets down by way of ſimilitude, comparing the Church to a great houſe, the Elect to veſſels of gold and ſilver, reprobates to veſſels of wood and earth, eternal glory of the Elect to the honourable uſe of veſſels, eternal ignominy of reprobates to the diſhonourable uſe, and God to a great houſholder, who furniſheth his houſe with veſſels of each ſort, *verſe* 20. Then in the next verſe he ſhewes, how a Chriſtian may be ſure he is a veſſel to honour, that is, Elect: namely, *if he purge himſelfe from theſe:* meaning hypocrites, and back-ſliders; and follow after holineſs and ſincere affections and endeavours.

Expoſition. *Notwithſtanding in a great houſe are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth, and ſome for honour, and ſome unto diſhonour.* A Metaphor all along, as is ſaid already: where we muſt enquire, 1. What is the *great houſe* here ſpoken of. 2. What are the *veſſels of gold and ſilver, of wood and earth.*

I. For the former: the Church is ſometimes in Scripture called the *houſe of God*, 1 *Tim.* 3. 15. *Heb.* 3. 2. and here *a great houſe*, 1. In the eye and eſtimation of God, who *loveth Sion more then all the dwellings of Jacob*, *Pſal.* 87. 2. 2. For the company which there uſeth to meet, and buſineſſes they meet about: It is great, not ſo much in regard of it ſelf, as of the preſence of God, and Jeſus Chriſt: ſo as one day in this houſe is *better then a thouſand* beſide. 3. Great in the price and purchaſe: it was not bought with ſilver and gold, or corruptible things, but with the *precious blood of the immaculate Lamb*, 1 *Pet.* 1. 18, 19. 4. Great in frame and ſtructure, in parts and continuance. The great frame of the world was ſet up in ſix dayes: but here is another manner of erection: the foundation was laid almoſt 6000 yeeres ago, and yet all the ſtones are not laid.

Church a great houſe in four reſpects. 1. 2. Pſal. 84. 10. 3. 4.

Eccleſia Catholica, univerſalitate temporis, loci, perſonarum.

If the greatneſs of that material houſe of God, erected by *Solomon*, was meaſured by the number of workmen, which were 200000. and of the yeares wherein it was a building, which were ſeven; much more may we conceive this ſpiritual houſe great, which hath been from the beginning of the world a ſetting up, both by Gods own hand, and infinite numbers and millions of workmen, Patriarchs, Prophets, Apoſtles, Paſtors, Teachers, Martyrs, Confeſſors, Profeſſors, and holy men in all ages.

2 Cor. 3. 11. Rev. 21. 18. And for the parts: the *foundation* is of pure gold, even Jeſus Chriſt with his righteouſneſſe purer then the Sunne: the walls all of pearles and precious ſtones, as of that new *Jeruſalem*: the beames, *Cedars*; and every rafter, *firre*, *Cant.* 1. 17. that is, precious, ſweet, incorruptible, laſting. The dores of it are *everlaſting dores*, ſet open for the King of glory, *Pſal.* 24. 7, 8, 9, 10. The ſtones not dead, as in other houſes, but *living ſtones*, 1 *Pet.* 2. 5. The windows and lights of it, the glorious Goſpel, in which the Sunne of righteouſneſſe caſteth in his beames, a thouſand times more glorious then the ſunne in his ſtrength: And the whole houſe is

1 Pet. 2. 5. Pſal. 87. 3. οἶκος πνευματικὸς, (ſaith S. *Peter*) *a ſpiritual houſe: So as great things* are ſpoken, and might more be ſpoken, of this *great houſe of God.*

II. **Next**, what are theſe *veſſels of gold and ſilver, of wood and earth?*

See Eſa. 22. 24. *Anſw.* As in the material houſe of God, the Temple, were veſſels for all ſervices, both more honourable, of gold and ſilver, and baſer, of baſer matter: ſo in this ſpiritual houſe (typified by that) are veſſels, that is, perſons of ſundry ſorts, diſtinguiſhed in our Text.

1. In themſelves, by their matter, *gold, ſilver, wood, earth.*

2. In their uſe and end, *honour and diſhonour.* And,

Chriſtians called veſſels in four reſpects. All are veſſels, both good and bad:

1. In reſpect of *Gods preordination*, as veſſels ordained by the Potter for ſome ſpecial uſe. 2. In reſpect of *formation* out of the ſame maſſe and lump: he is the Potter, we are the clay, *digged all out of one pit.* 3. In reſpect of brittle and *fraile condition*, common to both in their nature; as earthen veſſels, all ſoon broken and quaſhed to pieces. 4. In reſpect of *diſpoſition* and uſe: Some he fills with his grace,

1. 2. Eſa. 51. 1. 3. 4.

and

and makes veſſels of mercy, as *Paul an elect veſſel*, *Acts* 9. 15. Others he leaves in their own evil, to be *veſſels of wrath*, fitted to deſtruction, *Rom.* 9. 22. not inſtilling evil, but ordering, moderating, and over-ruling it to his own glory.

The former are called veſſels of *gold and ſilver*, ſound and tryed mettal, ſeaſoned with true grace: among whom, though all be good, yet there is a differ nce of goodneſſe: for as gold is more valuable then ſilver, ſo ſome good men are more excellent then others, who are good as they, but not ſo good.

The latter are ſaid to be of wood and earth, that is, evil and graceleſſe men, of whom ſome are not ſo extreme evill as others, as wood is ſomewhat better then Potters earth.

Queſt. But whence is this difference between veſſel and veſſel? *Whence the difference ariſeth.*

Anſw. Not in their nature, nor in mans merit, nor in the uſe of free will, nor of foreſeen faith and works. But, that ſome are gold and ſilver, is by *renovation* of nature, and Gods gracious *acceptation*: that others are wood and ſtone, is by Gods juſt deſertion, leaving them in their natural corruption. Again, that ſome are veſſels of honour, is to be aſcribed wholly to mercy: and that ſome are veſſels of diſhonour, is aſcribed to their own merit. For though they are paſſed by of God (who is bound to none,) yet are they not condemned till they have merited their own damnation.

Apoſtolus malos vaſa vocat iræ, non culpæ. Fulg. ad Monim. l. 1.

Now out of each part obſerve ſomewhat.

1. In that the Church is the houſe of God, and we all profeſſe our ſelves to be within this houſe, and domeſticks of God, we learn two things. *Note* 1.

Firſt, to walk carefull in Gods preſence, who dwelleth in it. In other great houſes many things paſſe and are done, which the Maſter knowes not, for that he is not alwayes at home, and if he were, yet his eye could not be in all corners: But the owner of this houſe is never from home, and his eye pierceth into every part of his houſe, and is on every perſon, ſo that nothing can eſcape him. Now take notice of this his preſence, live ever as in his ſight, ſay not as *Jacob. Surely God was in this place, and I was not aware, &c.* *Live as in the houſe and eye of God.* Gen. 28. 16.

Secondly, to acquaint our ſelves with his will and directions, which the great Houſe-keeper preſcribes to every one within his family: that he may ever ſee us in his work, on whom we depend for wages. It was an equal and natural law which *Ahaſhuerus* made, that *every man muſt rule in his own houſe*, *Eſt.* 1. 22. And if man, God muſt much more in his: and then muſt we ſubmit to his government, with all care and good conſcience. If the Centurion ſay to one, Go, and he goes, much more if thou wilt live within the Lords dores, muſt thou be ſubject to the orders of this houſe. *Be ruled by him as the Maſter of the family.*

2. In that the Church is the houſe of God, it followes, Every Chriſtian is a part of this houſe: *Heb.* 3. 6. *whoſe houſe we are, if we hold faſt our confidence.* And therefore we muſt do two things: *Note* 2.

Firſt, give the Lord poſſeſſion of his houſe: Caſt out the ſtrong man, that the ſtrong God may inhabit: turn Tenant to him: acknowledge his title: and in giving him poſſeſſion leave no luſt within. *Give God full and peaceable poſſeſſion.*

Secondly, having once given him poſſeſſion, beware of ſacriledge. What was once dedicated to God, might never be profaned. Thou haſt by Baptiſme dedicated thy ſelfe to Gods uſe: if now thou yeeldeſt room to the luſts of thine own heart, to the faſhions of the world, or temptations of Satan, thou putteſt the Lord out of poſſeſſion: thou muſt therefore make a whip of cords, and drive out of thy Fathers houſe filthy luſts and affections, which make it *a den of theeves*. Eſpecially beware of *corporal* adultery, which is hateful to be done in a Temple: and *ſpiritual* which is idolatry; the ſame ſoul cannot at the ſame time be a *Temple of God, and of Idols*: if the Ark be ſet up, *Dagon* muſt down. *Maintain his right and poſſeſſion* Mat. 21. 12. 2 Cor. 6. 16.

So of the notion, *houſe*.

In the other, of *veſſels*, which are divers, note *Note* 3.

1. That there muſt neceſſarily be a mixture of good and bad in the viſible Church: *Mixture in the viſible Church.*

Church: veſſels of divers ſorts: as in *Adams* houſe, *Cain* and *Abel*: in *Abrahams*, *Iſaac* and *Iſhmael*: in the Jewiſh Church, children of Promiſe, and of the fleſh: in Chriſts own family, a *Judas*, a veſſel of diſhonour.

Reaſon. 1. Firſt, there muſt be evil men: To convert and repent, in whom God will ſhew his mercy, or power in reſtraining them. To be examples of his patience and forbearance; or elſe eye-marks of his juſtice in puniſhing. To puniſh one another in this life; yea, and often to exerciſe, quicken, chaſten the ſervants of God: So *Aſhur* was a *Rod in Gods hand* to correct wanton and rebellious *Iſrael*. And finally, to be perpetual emblems of Gods power and wiſdome, in over-ruling their greateſt ſinnes to his greateſt glory; as that of *Judas*.

Iſa. 10. 5.

2. Secondly, If evil men be of ſo good uſe, much more the godly, to communicate their goodneſſe, that themſelves being converted, they may ſtrengthen their brethren; as *Paul* an elect veſſel, *to carry the name of Chriſt among the Gentiles*.

Acts 9. 15.

Againſt Separatiſts. Nunc verò Eccleſia ut Arca, velut munda & immunda animalia, &c. *Proſper de provi. & præd. l. 1. c. 7.* Qui nos Chriſtianos eſſe dicimus, perdimus vim tanti nominis vitio pravitatis: *Salvian.* de Gub. Dei. l. 3.

Uſe. 1. Then ſeparate not becauſe of this mixture; which were all one, as if one would not come into a Noble-mans houſe, becauſe in his Kitchin and Offices there be veſſells of wood and ſtone, for baſe and inferiour ſervices: as if the Lord of the houſe wanted wiſdome to diſpoſe ſeverall veſſels to ſeveral ends.

Uſe. 2. Again, think it not enough to be *in the Church*, unleſſe thou be a veſſel of gold or ſilver unto honour. It is not Baptiſme, or Profeſſion, or to be reckoned among Chriſtians, that will ſerve thy turne. Thou mayeſt be a veſſell of wood or earth for all that, whoſe end may be to be broken *as a potters veſſel*, and caſt aſide like a broken pot. Our Text affords no comfort to any veſſels, but of *Gold and Silver*. The worſt are *veſſels*, and are of ſome uſe in the Church for a time; but at laſt, if wooden veſſels, they come to the fire: Yea, if it be a veſſel guilded, or waſht over with ſilver, and not golden, or ſilver it ſelf; all the flouriſh ſhall faile in the day of triall.

Pſal. 2. 9.

Note. 4. *The godly highly prized of God.*

2. Note how the Lord eſteemes of a godly man, though he be good but in part; He calls him a *veſſel of gold*, and a *veſſel of honour*; even where much droſſe remaines to be purged.

Reaſon. 1. And *Reaſon.* For firſt, he ſets a great price on them, as golden veſſels are precious; he purchaſeth them with the precious blood of his Son.

2. Secondly, He makes them bright and ſhining in grace and goodneſſe here, and afterward in glory they ſhall ſhine as the ſtarres in the firmament.

3. Thirdly, As honourable veſſels, he fills them with precious faith, with ſenſe of his love, riches of wiſdome, ſurpaſſing joy above all the world affords.

4. Fourthly, His providence and care is chiefly for the golden veſſels; for them he made the world; for them he ſent his Son; to them he hath given his Spirit; for them raiſeth up, and upholdeth means of ſalvation; and for them hath prepared a ſure place in Heaven, ſo as they ſhall never be out of his ſight here nor hereafter.

Prize highly a good man, though poor. Pſal. 15. 4 16. 3.

Uſe. 1. Frame we then our judgements to the Lords, and eſteem of a poor godly man as a veſſel of honour, be his outſide never ſo meane; *Honour ſuch as feare the Lord*, even ſuch as the Lord himſelf honours: *Delight in ſuch as excell in vertue*: for no veſſels of gold or ſilver are ſo precious to men, as Gods people are to him.

Do not wrong or diſheighten ſuch. Quæ mala ventura credimus eis, qui nomen illud quod eſt ſuper omne nomen in vaſis ejus ſacratis honorare noluerunt? *Proſp.* l. 2. c. 24.

Uſe. 2. Again, take heed thou do'ſt not raſhly or roughly handle theſe veſſels of gold and ſilver; hurt them not, bruiſe them not, touch them not. Dares any man go to his Princes Court, and thruſt into his preſence and reach at his cupboard of Plate, and here ſquat one veſſel, there tread another under foot, and break another to pieces, and throw downe all? Even ſo is it, when men diſgrace

grace one, revile another, ſcorne all the people of God, being all veſſels of honour; this man ſhall not carry his preſumption clear; no, he hath not an earthen or wooden veſſel in hand.

Againe, fear not wicked men; be they never ſo great or violent; for they are but baſe earthen, or wooden veſſels: God may, and doth uſe them in his skullery, as skullions, to make bright and to ſcoure his golden and ſilver veſſels; and ſuch homely veſſels (you know) muſt be in a great houſe. *No cauſe to fear evil men.*

But firſt, what can an earthen veſſel do but break it ſelf againſt a golden? *Three comforts.* 1.

Secondly, the lewdeſt inſtrument, even againſt his will ſhall do good men good, to whom they wiſh the greateſt evil; the Maſter of the houſe will not ſuffer them alwayes to play *rex* but will over-maſter them and their malice, and diſpoſe it to the beſt. 2.

Thirdly, though they joyne their power together (as *Simeon* and *Levi* did, whom the Text calls *cele camas*, veſſels of violence and fraud,) yet can they not deceive or fruſtrate the good purpoſe of God toward veſſels of honour; nay, will they, nill they, they ſhall further it. 3. Geneſis 49. 5.

Laſtly, doth the Lord eſteem thee a veſſel of honour? do thou honour him, who hath made thee ſo; be as a veſſel in the hand of the Lord to be diſpoſed for his honour, where-ever he ſets thee up. All the veſſels in the Temple and Tabernacle were dedicated to the Lords honour, and only uſe, and ſevered from all profane: So be thou careful to honour the Lord, and to this end *poſſeſſe thy veſſel in holineſſe and honour*, 1 Theſſ. 4. 4. 4. *Honour God who hath put this honour upon us.*

Queſt. But how ſhall I know that I am indeed a veſſel of honour?

Anſw. The Apoſtle in the next Verſe to our Text gives us ſome rules of triall: The words are theſe,

> Verſ. 21. *If any man purge himſelf from theſe things, he ſhall be a veſſel unto honour, ſanctified, and meet for the Lord, and prepared to every good work.*

Here are three notes of a veſſel of honour: *Three notes of a veſſel of honour.*

1. In reſpect of himſelf: *He purgeth himſelf from theſe things.*
2. In reſpect of God: *He is meet for the Lord.*
3. In reſpect of godlineſſe: *He is prepared unto every good work.*

Of the firſt of theſe, ſomewhat: in five things. *1. Note: where*

I. *What it is to purge our ſelves*

First, What is this purging or purifying? *Anſw.* According to our former reſemblance, we may conceive the Metaphor to be taken from Gold-ſmiths, who uſe to try and purifie their mettals from droſſe, before they can frame it to a veſſell of honourable uſe and ſervice: Even ſo doth the Lord with his choſen; for none can be preſented to the Lords uſe and ſervice, till he be purified and cleanſed from his corruption, natural and actual. And as in the Law were many ceremonial purgings; either after they had legally polluted themſelves, or before they were to performe ſome ſpeciall holy ſervice; So in the Goſpel, all theſe *legal* purgings are reſolved into one *moral* purging from ſin; which every Chriſtian ſtands in need of, both in reſpect of defilement admitted, and of ſervice to be by him performed.

II. *Who muſt be purged.*

Secondly, Who muſt cleanſe and purifie? *Anſw.* Every man *himſelf*; none excepted, that will be a golden veſſel.

Object. Then it ſeemes every man hath free will to purge himſelf; and ſo the *Rhemiſts* hence affirme, that man hath free will to make himſelf a veſſel of ſalvation, or damnation.

Anſw. 1. The Apoſtle here ſpeaketh of the regenerate, and not what a man can do by nature. *Rhemiſts confuted, 4 things.*

2. Of a will freed by God in part, and now bended by grace toward ſalvation.

3. Such

3. Such imperatives and optatives in the Scripture ſhew us what we cannot do, rather then what we can do to humble us:) and what we ought to do, but not any power in our ſelves to do it, which is the Lords: The Lord muſt be ſought unto in prayer, (ſaith *Auguſtine*) that he would give us to do what he commands, leſt otherwiſe he command in vaine.

Orandus Deus, ut det quod jubet, ne fruſtrà jubeat. *Aug.*

ἁγιασμένοις in textu: paſſivè ut à Deo. Argum. 4.

4. This purging is all one with our ſanctification; the whole work of which is Gods, as appeares,

Firſt, By his Promiſe, *Iſa.* 4.4. *The Lord ſhall waſh the filthineſſe of the daughter of* Sion, *and purge the blood of* Jeruſalem, *by the Spirit of judgement and of burning.*

Secondly, By Chriſts teſtimony, *John* 15. 2. *Every branch that beareth fruit, my Father purgeth, that it may bring forth more fruit.*

Thirdly, By his prayer for the whole Church, *John* 17.17. *Sanctifie them with thy truth, thy Word is truth.*

Fourthly, By the prayers of all Saints, *Pſal.* 51. *Waſh me, cleanſe me, purge me with hyſope, &c.*

How we purge and ſanctifie our ſelves.

And yet we aré ſaid to *purge our ſelves*; yea, to *convert our ſelves*, and *make our ſelves new hearts*; When 1. Being renewed by the Spirit, we co-operate with him in uſing the meanes conſcionably, wherein he worketh powerfully. 2. In not reſiſting his work, but by humble prayer prevaile, that he would in theſe meanes make us veſſels of grace unto honour. And thus *Bellarmine* himſelf, anſwering the objection of the *Pelagians* concerning precepts of Scripture, concludeth: *The Scriptures while they exhort men to converſion, do put them in minde, that when they are called of God, and ſtirred up, they do not reſiſt the Holy Ghoſt.*

Nota. Scripturæ dum hortantur homines ad converſionem, id monent, ut cùm à Deo vocantur, & excitantur, non reſiſtant Spiritui ſancto. *l* 2. de gratia. *c.* 6.

So of the ſecond general.

III. *Sin the greateſt defilement.*

Thirdly, From what muſt a man purge himſelfe? *Anſw.* From *theſe things*, that is, luſts and defilements, errors in judgement and practice, in faith and manners, of which he had ſpoken before; implying ſin to be the fouleſt filthineſſe in the world, and that it defiles the whole man.

1. Every thing within him, *Even his minde and conſcience.*

Titus 1. 15. 2. Every thing without him; as in the Law, whatſoever the unclean perſon touched, was unclean; ſo (*Tit.* 1. 15.) *To them that are defiled and unbelieving, is nothing pure.*

3. Every thing that comes from him; his very prayers are abominable, his beſt actions damnable.

4. Every creature of God defiled by him, the earth, the aire, nay the heavens are tainted; The ſilly beaſts, birds, and fiſhes, all laid under the vanity and bondage of mans ſin.

5. Every perſon about him defiled, he gives ſcandal and occaſion of filthineſſe or deteſtation in others, be they good or bad.

All to be purged out.

And therefore every man had need to purge himſelf *from theſe things*; that is, from all theſe things, excepting none, favouring no ſin, but ſeparating all droſſe from him; 1 *Pet.* 2. 1. *Lay aſide all filthineſs.*

1. All inward motions and ſtirrings of luſts, mentall and contemplative ſins which corrupt the fountaine; *Jer.* 4. 14. *O* Jeruſalem, *waſh thine heart from wickedneſſe, that thou mayeſt be ſaved.* A ſigne of a good Chriſtian, to ſtrive for clean thoughts, and be humbled for unclean.

2. All outward uncleanneſſe of ſinne; not only to be clear of *great* crimes, as murder, and adultery, drukenneſſe, but even the *leaſt*; nor from *open* ſins onely, but *ſecret* alſo. which are well worth purging: nor from *unprofitable* ſinnes only, as riot, ſwearing, quarrelling, but from *profitable* and *dear ſins*, covetouſneſſe, lying,

lying, ſecret deceit and guile. He muſt purge himſelf from all theſe things.

Fourthly, But when muſt he purge himſelf? *Anſw.* The Apoſtle ſpeaks in the preſent time, for there is no Purgatorie hereafter. Again, the preſent time noteth a continued act: ſo as every man muſt alwayes while he liveth, be purging away theſe things: For, IV. *We muſt be ſtill purging our ſelves.*

1. There remaines alway ſome ſin to be purged in the beſt, after their beſt endeavour; nay, that which is purged, remaines ſtill in the blot and ſtaine; for though the Beleever be by the blood of Chriſt, (the Laver of the Church) purged from all *guilt and bondage* of ſin, yet touching the *ſtaine and blemiſh*, he is never rid in this life. *Who can ſay, My heart is clean, I am free from all ſin?* None but a few phrantick Perfectiſts, and lawleſſe Libertines; but no man truly, and therefore we are taught to pray daily for forgiveneſſe of ſinnes. All is never *diſcovered*, Pſal. 19. 12. and much leſſe *purged away*. *And why?* Prov. 20. 9.

2. Be we never ſo well cleanſed, yet every day we gather new filth, and need cleanſing ſtill, againe and againe. Our hands and face need daily waſhing: ſo here, *Jam.* 1. 21. ἀποθέμενοι πᾶσαν ῥυπαρίαν; the word ſignifies ſuch filthineſſe as groweth under the top of the nailes, which if it be never ſo well cleanſed one day, gathers new filth the next, and needeth cleanſing; and ſo doth the filth of ſinne. Yea, all that is without us, ſhewes our need of inward purging; our linnen needs often waſhing; our houſes and roomes often ſweeping; our bodies often purging: but our ſoules more then they all. Note

3. All times are ſeaſonable and needful for this purging our ſelves. For bodily health ſome times are fitter then others, as the ſpring and the fall; but for ſpiritual health, all dayes and times are in themſelves alike; onely ſome occaſions, as the ſpring of ſome ſpecial mercy, or the fall of ſome bleſſing from us, ſpiritual or temporal, may afford us ſome advantage. Some will (ſuperſtitiouſly) ſeem to purge themſelves at Lent; ſome on occaſion of the Sacrament; ſome mean not to trouble themſelves with this Phyſick, till they be on their death-bed; all their lives moſt licentious and careleſſe. But he that mindes the health of his ſoul, will ſtill be purging himſelf *from theſe things*.

Object. But what? is there no end of this buſineſſe? as good never waſh, as never be clean. Give us ſome limit or bound, that we may ſee ſome end of our buſineſſe. *This Phyſick never to be left off.*

Anſw. 1. It is not a buſineſſe ſoon done, to purge away *theſe things*; This is a filthineſſe that ſticks faſt, as a double die in the wooll and cloth; and thou muſt reſolve thou haſt a ſtiffe work in hand, and that much rubbing, and wringing, and beating gets out this ſtaine hardly.

2. We muſt not conceive it a needleſſe buſineſſe, but as the worſe aire a body lives in, the more need it hath of often purging; ſo while we live in ſo corrupt and infectious aire, wherein we breath in continually the poiſon of fierce and cruel ſpeeches againſt God and his grace, and the wicked examples of profane men, we have continually need to take a receipt or confection of Gods Word, Prayer, and Meditation, the better to expell this ſpirituall infection. In the infection of the plague, the more a man ſees dead, and carried out to burial about him, the more fearfull and watchfull is he over himſelf: So in this ſpirituall contagion, the more we ſee evill perſons abound, Idolaters, Adulterers, Drunkards, profane ſcorners of Religion, the more carefull ſhould we be againſt this infection; as *Lot* in *Sodome*, and *Enoch* in his generation walked with God; for elſe ſhould God have little honour left him, if he ſhould both be diſhonoured by his enemies, and not honoured of his children.

What patern to take in purifying our ſelves.

3. The right paterne of purging our ſelves will ſhew us, that all our care and induſtry in this work is little enough, and too little, 1 *Iohn* 3. 3. *Every man that hath this hope in him, purifieth himſelf, even as he is pure.* We think a little purging enough: but this Scripture calls us to the ſcantling of Chriſts own purity. Where the word (as) noteth not equality or parity, but ſimilitude and likeneſs. We cannot be equall to Chriſt in holineſſe and purity, but we muſt be like him. Say not, thou canſt never be ſo pure as Chriſt, and therefore thou wilt caſt off all: for thou muſt of neceſſity be pure, *as he is pure*, in ſimilitude, in beginning, in affection, and in moſt earneſt and ſincere endeavour: That as he is,

Even as Chriſt is pure. 4. Wayes.

1. *Throughly* pure, without all ſtaine of ſin, ſo muſt thy aime be.

2. As he is holy *at all times*, in the day, in the night, and all the week long; ſo muſt thou, not on the Sabbath only.

3. As he is holy *in all places*, in Heaven, in Earth; ſo muſt we as well in Earth as in Heaven; in the Church, yea in the Market; in the Exchange, in the Shop, in the Houſe, and in all companies, journies, &c.

Pſal. 145. 17.

4. As he is pure in his *Words*, in his *Works*, in all his *Wayes*; ſo muſt thou in thy words, works, and all thy converſation. Elſe thou art not purged *as he is pure.*

V.

But how, or by what means may a man thus purge himſelf?

Meanes of purging our ſelves.

Anſw. 1. By application of the blood of Chriſt to the ſoul. Chriſt ſaid to the Leper, *Go waſh and be clean*; now this is the poole, to which thou muſt go: the principal *Fountaine opened to the houſe of Iudah for ſin and uncleanneſſe*, the Kings bath. *Legall* uncleanneſſe was purged by ſprinkling the blood of the ſacrifice: *Moral* uncleanneſſe, only by the ſprinkling of the blood of this ſacrifice, 1 *Iohn* 1. 7. *The blood of Ieſus Chriſt his Son cleanſeth us from all ſinne.*

Zech. 13. 1.

2. The conſcionable uſe of the Word preached, read, meditated, practiſed in publick and in private, *Pſal.* 119. 9. *Wherewithal ſhall a young man cleanſe his way? by taking heed thereto according to thy Word.* And ſaith Chriſt to his Diſciples; *Ye are all clean by the Word which I have ſpoken unto you, Iohn* 15. 3. The Word is as the Lords broom to ſweep our filth out of doores. And every thing is preſerved by that, whereof it is begotten: and therefore we being *begotten* to be Saints by the immortall ſeed of the Word, by the ſame Word are likewiſe preſerved in holineſſe, *Eph.* 5. 26. The Church is cleanſed with the waſhing of water by the Word.

ἅπαντα τρέφεται ἐξ ὧνπερ ἐγένετο. Ariſt.

1 Pet. 1. 23.

3. Fervent and frequent prayer in the Holy Ghoſt, and for the Holy Ghoſt; the Spirit of ſanctification is promiſed to *thoſe that aske him*, Luke 11. 13. He is the pure and purifying Spirit.

1 Cor. 6. 11.

Firſt, He opens our eyes, to ſee our own fouleneſſe and vileneſſe.

Secondly, He reveales afterward the Well unto us, (as he did unto *Hagar*,) even the Goſpel, his bleſſed inſtrument of our ſanctification.

Thirdly, He creates renewing grace in us, and preſerves it, and ſanctifies us throughout. Only let us pray with *David*, *Waſh me, cleanſe me, create in me a new heart, eſtabliſh me with thy free Spirit.*

Pſal. 51. 10, 12.

4. Godly ſociety, and liſtning to private admonition and exhortation, *Prov.* 13. 20. *He that walketh with the wiſe, ſhall be wiſe*; Heb. 3. 13. *Exhorting of one another*, is made a means to keep us from departing from the living God. A man that ſits long in a ſweet ſhop, ſhall carry ſome ſmell away with him; and on the other ſide, hardly ſhall he keep his clothes clean that ſits in a flaxe-dreſſers ſhop, or converſeth among chimney-ſweepers, or men of foule employment. So in the ſpiritual part likewiſe.

φθείρουσιν ἤθη χρῆσθ' ὁμιλίαι κακαί. Menand.

Several graces, how they purifie.

5. Labour to increaſe in all graces, which do all purifie and cleanſe us. Knowledge is as light, diſcovering the filth that lies in the dark corners of our hearts.

hearts. Faith *purifieth the heart* from it, *Acts* 15. 9. *Heb.* 10. 22. So also doth *obedience to the truth*, 1 *Pet.* 1. 22. He is a good proficient in the schoole of holinesse, who is resolved to obey all truth, at all times, in all places, among all persons. Here is a vessel of honour indeed. So for love, which is a *flame* to kindle holinesse unto great brightnesse, and *is stronger then death*, *Cant.* 8. 6, 7. And *hope*, 1 John 3. 3. He *that hath this hope, purifieth himself*. So zeale and every grace is as fire to purge and consume drosse and corruption.

So of the first marke. He that can stand by this triall, shall stand for ever in the LORDS house as a golden vessel, and vessel of honour, prepared unto glory: *He that doth these things, shall never be moved*, Psal. 15. 5.

2. *Marke.* *This and the next, taken out of Notes not perfected.*

The second marke for the triall of such a one, is in respect of God; *He is meet for the Lord.* Before God can use men as vessels of honour, himself must first fit and prepare them to honourable services. We are *his Workmanship*, created in Christ unto good works, *Ephes.* 2. 10. He *makes us meet* to be partakers of the inheritance of the Saints in light, *Col.* 1. 12. He declares the *riches of his glory upon vessels of mercy, which he hath prepared unto glory*, Rom. 9. 23. And *purgeth us for a peculiar people unto himself, zealous of good works*, Tit. 2. 14. For,

Doctr. *Only God fits us for Gods use, service, glory.*

First, No man hath any fitnesse or aptnesse in nature, either for grace or glory, but a meere indisposition, yea and resistance unto goodnesse; and therefore must be prepared of God. The best are *children of wrath*, in their nature, as well as any. Of regenerate and unregenerate it is true which our Saviour saith, *Without me ye can do nothing.*

Reason. 1. Eph. 2. 3.

Secondly, Even reprobates are *prepared of God*, and formed to special uses, that God may glorifie himself in them, and on them, *Rom.* 9. 22. though only *passively*: much more must the Elect be framed, *actively* to glorifie God.

2.

Thirdly, It is in him only to fit men as vessels of honour: for *all our sufficiency is from God*, 2 Cor. 3. 5. Who herein advanceth and extolleth his own glory, that he not only gives a free grace of life and glory, but all preparations and dispositions to make them meet partakers of it.

3.

Quest. How doth God fit men to be vessels of honour?

Answ. 1. By eternal *Predestination*, Rom. 9. 11. Eph. 1. 4.

Three waies are we fitted for God.

2. By powerfull *Operation*; in the work of Redemption, in actual and effectuall vocation, in sound sanctification, or donation of an inherent holinesse, in external profession, witnessed by holy uses and services, as the golden vessels in the Temple; and by a mighty preservation of us in grace, and grace in us, to the end, till we have the crown of righteousnesse set upon our heads; which he only can do, because he is stronger then all.

3. By merciful *Acceptation*; for when he hath done all this in us, we are still weak, and all is sinfully imperfect in us; therefore to his powerful operation must come his gracious acceptation; by which he beholding us in Christ, and his own work in us, doth mercifully accept us as fit, even in the presence of much unfitnesse, 2 *Thes.* 1. 11. ἵνα ὑμᾶς ἀξιώσῃ.

Use. 1. *What this yields unto God.*

So turne to God, and 1. Note his great mercy, who prepares heaven for us, and us for heaven. Thus cannot men do; they can give lands or wealth, but not wisdome and fitnesse to use it. Princes can give their favourites great offices, honours and revenues, but cannot change their natures, or give them fitnesse for their place. The Lord doth both, and so his mercy the greater. 2. Let God have all the glory of his own work, both of grace and glory, *Hab.* 1. 16. Do not sacrifice to thine own net. Remember who puts all the difference; and that in all thy good thou still needest a gracious acceptation. 3. Be thankfull unto God, when thou seest vessels meet for the Lords honour and service; for that there is a work of mercy in hand: and grieve to see them taken away from Church or Common-wealth, for that it threatens ruine to an house, when pillars

A Deo habes donum & messis & feminis. *Fulg. ad Monim. l.* 1.

are taken away; and when golden veſſels are gone, there is room for droſſe and earthen veſſels, but no comfort, no good ſervice in them.

Uſe. 2. What inſtruction about wicked men.

In reſpect of wicked men, we have theſe inſtructions: 1. No evil man is fit for any good work, but *abominable, diſobedient, and unto every good work reprobate*, Tit. 1.16. good for no uſe but to make a faggot for hell, ſo long as he is in that eſtate. He is fit at all times to curſe, ſwear, raile, rebell againſt God and goodneſſe. He is ready to reſiſt the motions of the Spirit, and exhortations of the Word. He is fit for lewd companies and courſes, as gun-powder to receive a ſparke of fire. The Devil can quickly inflame him with luſt, rage, revenge, and all miſchief. 2. Fooliſhly do wicked men aſſure themſelves of heaven, not looking to their fitneſſe. Let no man or devil deceive thee with vaine words. Heaven is not given for thy fitneſſe, nor without fitneſſe. No unclean thing ſhall enter there. *Object.* We will repent. *Anſw.* And I ſay it is high time. But thou wilt therefore do things, of which thou mayeſt repent: Madneſſe. Many reprobates meant ſo (no doubt) who yet never went about it. And many (*as Eſau*) ſeek too late for repentance and the bleſſing. For God hath tied pardon to the time of true repentance, and repentance to his own time; therefore withſtand it not. 3. Yet deſpaire of no wicked man; be he never ſo unfit: God can ſoon of a *Saul* make *Paul*, a choſen and honourable veſſel.

Heaven not given for our fitneſſe, nor without it.

Uſe. 3. Affect this fitneſſe.

For our ſelves: 1. Know that God who hath uſe of all his creatures, and made them fit for ſome ſpecial uſe, intended that we ſhould above all be ſpecially uſefull for his glory; and therefore hath

given us wiſdome to look upon his creation, preſervation, redemption:
tied us together in ſociety, to do and receive good mutually: and
afforded us conſtant meanes of glorifying him, the Word, Prayer, &c.

Examine it. Notes of one fit for God.

So it is good wiſdome to labour for this fitneſſe. 2. Afterward examine it, and it is thus known: 1. If thou ſee thy natural unfitneſſe, and be acquainted with a change, in a ſanctified underſtanding, will, affections, conſcience, memory, and the whole man. 2. If denying thy ſelf thou make thy chief ſcope in duties, not eaſe, credite, wealth, or the like; but Gods glory, thy eternal good, and the ſalvation of others. 3. What a man is fit for, he can do readily and chearfully; Is it thy meat and drink (as Chriſts) *to do the Will of God?* or art thou heavy to Prayer, the Word, Sacraments, other duties? Accordingly conclude of thy fitneſſe in grace. And then 3. Examine thy fitneſſe to glory, whether a veſſel *of honour*, prepared for glory: If ſo, 1. Thou art gotten out of earth, the droſſe of the world, the corruptions, the common courſes, and works of darkneſſe, in which ſometimes thou waſt a chief actor; thou in affection, as the heavenly Saints in action, *Rev.* 14.4 *Theſe were redeemed from among men.* 2. Thou haſt begun heaven upon earth: (1.) Beholding the *face of God* here as thou mayeſt, in his holy Ordinances, *Pſal.* 27.4. joying in his houſe, and eſteeming one day ſpent there better then a thouſand elſe-where: (2.) And living according to the Charter of heaven, while the Word is as our rule and weights; ſtill enjoying God the meanes of our lives, and above all means: And, (3.) Now that we have *the firſt fruits*, we will *long* for the full harveſt, *Rom.* 8.23.

John 4.34. *And for the joyes of heaven.*

So of the ſecond mark of *veſſels of honour.*

3. Marke.

The third is in reſpect of godlineſſe, *Prepared to every good Work.* Where

1. The *Object*: Works *good* in the Author, rule and kinde, piety and mercy.
2. The extent: *every*: all within the calling, general or ſpecial.
3. The *readineſſe* to it: Whence? of God: ἡτοιμασμένον, as potters veſſels.

Good men are ready to all good duties.

Doct. It is a note of a good man, to be ready for every good and Chriſtian duty. As in *Eccleſ.* 5.1. *Pſal.* 26.6. *Jam.* 1.19. 1 *Pet.* 5.2. *Iſa.* 60.8. 1 *Tim.* 6.18. And why?

Reaſ. 1. This is the *work of grace*, which brings in the ſeed of all vertues, and diſpoſeth the powers *equally* to one good, as to another. 2. This is the *image*

2.

of

of God, who is ſtill ready to communicate himſelf for our good, and expects the like of us. 3. It is the *beauty of good actions*, that they come off freely; *The Lord loves a chearful giver*, as alſo men love willing ſervants, *Col.* 3. 23. *Exod.* 35. 5. 4. It helps to *ſupply other defects*, that we want not will, deſire, nor chearfulneſs, 2 *Cor.* 8. 12. 5. The Devil and his inſtruments are free enough to any wicked deſigne and purpoſe, to diſtreſſe *Job*, to gather falſe Prophets for the ſeducing of *Ahab*, to make proſelytes, to act wickedneſs, and alſo exceed in it; and why ſhould not the children of light be as wiſe in their generation? Have they not a better Lord, better ſervice, better wages, encouragement and expectation?

Now they that ſay theſe things are certainly no enemies to good works, as Papiſts challenge the doctrine of Proteſtants. They rather are the enemies, who appoint works not commanded, and to be done in ignorance, without faith, and for merit. *Uſe.* 1.

Again, if all this be true, then a good man muſt ſtep beyond harmleſsneſs, good meaning, good words which are good cheap; he cannot bury his faith in good meanings, but muſt *ſhew it by good works*, Jam. 2. 18. Away with this thieves lanthorn. 2.

And, content not thy ſelf with ſome good works, deſpiſing others; as to be merciful to men, and careleſſe of Religion: or in the Church go among the religious, and at home put Religion away, till thou come to Church againe. A veſſel of honor muſt be ready for *all good* works; *Whatſoever* is true, honeſt, juſt, pure, &c. *Phil.* 4. 8. 3.

Queſt. 1. How may I attaine hereunto? *Anſw.* 1. Get a conſcience of Gods commandment into thy ſoul, which will lead unto one good thing as well as another, *Job* 31. 16, 23. 2. Mark how God takes notice of good that is preſent, as alſo what is wanting; as in many Kings of *Judah*, highly commended, yet failed in this or that; and the ſeven Churches, *This thou haſt, but ſomething I have againſt thee*. 3. Set the Word as the whole rule of life, and all the actions of it: as a work-man ever hath his rule by him. Not as Papiſts, who hide the rule of the Word, and ſo are readier to talk of good works then do them. Nor as Atheiſts who walk without rule, and Epicures who caring for no doctrine, are unready for any good ſervice. Nor as ignorant people, who think it enough to ſay the ten Commandments, and neglect all the Scripture beſide, even the Evangelical precepts of repentance, faith, obedience. 4. Set the world and things of it at a due rate, ſo as no dutie miſcarry for fear of charges, to loſe gain, reputation, pleaſure, or the like; as in Politicians. 5. Eſteem every motion of the Spirit a ſtrong binder, every Sermon a new voice of God, every grace a talent to do good withall, every benefit a new ſpurre, every ſeaſon a ſpring of grace, every company an opportunity to do or receive good. *How we may become ready to every good work* Revel. 2. & 3.

Queſt. 2. How ſhall I know I am ready to good works? *Anſw.* 1. If thou beeſt as heavy for any good dutie omitted as glad of the performance; and griev'eſt for ſloth and negligence, as for other ſins; being commanded *not to be ſlothful in buſineſſe*, Rom. 12. 11. 2. If thou watcheſt to take all opportunities offered, before they be cut from thee, or thou from them, *Gal* 6. 10. 1. *For others*: Thou wilt *not delay*, if now thou canſt do them good in ſoul or body; for that this may be the laſt day or occaſion, *Prov.* 3. 28. 2. *For thy ſelf*: (1.) Thou wilt be ready eſpecially for the maine and principal duties, *viz.* To provide the oile of Knowledge, Faith and Obedience; not as the fooliſh Virgins, but *giving all diligence thereunto*, 2 Pet. 1. 10. (2.) To reckon with thy ſelf daily for thy ſins; watch for thy Maſters appearing, and live as if it were thy laſt day. (3.) To give *account of the hope that is in thee*, what ever it coſt. 1 *Pet.* 3. 15. (4.) And every way (for entrance into thy Lords joy) to fit thy ſelf for heaven, ſeparating from earth, luſts, and wicked company. 3. Whereas divers opportunities of doing good are preſented to thee, thou wilt be glad of them, as ſo many occaſions to further thy accompts. The want whereof is the cauſe of much unfruitfulneſs among Chriſtians; and the poor neglected, eſpecially poor ſouls that want inſtruction: Remember how *Abraham* and *Lot* ſate watching, to give entertainment to ſtrangers, *Gen.* 18. 1, 2. & 19. 2. *Notes of one indeed ready to good works.* *The chief works to be done for our ſelves.*

JEPHTHAH HIS VOW:

Wherein are ſhewed theſe Particulars.

I. *That this Beleever ſlew not his daughter in ſacrifice to the Lord.*

II. *That the Lord ſometimes ſuffereth good and wiſe men to entangle themſelves by raſhneſſe, and bring great ſorrowes on themſelves.*

III. *That the Lord commonly exalting his ſervants with ſome high favour, brings ſome ſtinging croſſe with it, to humble them.*

IV. *That earthly delights ſometime are turned to the greateſt ſorrow.*

V. *That all promiſes to God or man, lawful and in our power, muſt be religiouſly and faithfully performed.*

By Dr. THOM. TAYLOR, *Miniſter of the Goſpel.*

Vow, and pay unto the Lord your God, Pſal. 76. 11.
When thou voweſt a vow unto God, deferre not to pay it, Eccleſ. 5. 4.

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JEPHTHAH HIS VOW.

JUDGES 11. 35.

And when he ſaw her, he rent his clothes, and ſaid; Alas, my daughter, thou haſt brought me very low, and art of them that trouble me: For I have opened my mouth to the Lord, and cannot go back.

JEPHTHAH a man moſt unlikely to be a Judge, and deliverer: Becauſe, *Introduction to the matter.*

1. He was the ſon of a harlot.

2. A baſtard not to be admitted by ordinary election to ſuch a place.

3. Driven away by his brethren into a ſtrange countrey, and ſo farther off; is yet by Gods over-ruling Providence ſent for again by thoſe that ſent him away, to ſet him as a guide and Judge over them. Not that the Lord favoured whoredome, or baſtardy; nor that he would abrogate his own judicial Law, by which a baſtard might not come into publick place in the Congregation to the tenth generation: But partly to ſhew that he made the Law for them, not for himſelf; and partly to manifeſt that he would freely ſave and deliver his Church by what meanes himſelf pleaſed, though never ſo unlikely to man. And howſoever we are bound for maintaining common honeſty, to put a difference between legitimate and illegitimate, and to frame and obſerve civil lawes accordingly; yet the Lord accepteth not perſons for outward reſpects, nor layes the ſin of the Parents upon the children fearing him. Nay, to ſhew how ſleightly the Lord eſteemeth of outward reſpects; the more deſpiſed *Jephthah* is, the more readily the Lord employes him in an honourable ſervice, paſſing by all his brethren; as in the example of *David*, deſpiſed of his brethren, but choſen by God above them all *Jephthah why choſen a Judge?*

In the 30. *verſ.* He maketh a vow, going againſt the *Ammonites*, that *if God gave him victory, whatſoever ſhall meet him firſt out of his houſe, it ſhall be the Lords.* And in the 34. *verſe, His daughter comes out to meet him.* For ſo the Maides were wont with timbrels, and dances, to celebrate publickly the worthy acts of Princes and great men. So did the Maides to *Saul*; ſhewing us that 1 Sam. 18. 16.

for publick benefits it was the ordinary uſe of the Church, to praiſe God publickly, as *Moſes*, *Miriam*, *Deborah*, &c. Now this was his only childe, and he had no other ſon nor daughter, all which aggravates the grief of her ſorrowful father, ſet down in this 35. *verſe*.

Parts of the Text foure.

1. By the occaſion; *When Jephthah ſaw her*, his only childe, wiſe, godly, hopeful.

2. By the ſigne of his ſorrow; *He rent his clothes*, arguing the wounding and renting of his heart.

3. By his ſpeech, expreſſing the matter of his ſorrow; *Alas, my daughter, thou art one that troubleſt me.* Thou troubleſt me more then all the *Ammonites*; They *would* have brought us ſorrow, but thou *haſt* done it.

4. The reaſon of his ſorrow; For *I have opened my mouth to the Lord, and cannot go back.*

For the occaſion of this ſorrow, to underſtand it better; We muſt conſider 1. The *matter* of the vow. 2. The *lawfulneſſe*.

1. *The matter of* Jephthahs *Vow.*

Firſt, the matter, *What meeteth me*, it ſhall be the Lords, or I will offer it in ſacrifice; if it be a thing to be ſacrificed, I will ſacrifice it; or howſoever, I will dedicate it to the Lord. For,

Pagnin. Theſaur in voce תנר

1. The particle is *disjunctive*, not only *copulative*, as *Exod.* 20. Thou *and* thy ſon, or, thou *or* thy ſon, or thy daughter, *Exod.* 21. He that ſhall ſtrike his father *or* mother, the ſame particle.

2. Many things might have met him, which he might neither dedicate, nor ſacrifice. What if ſomething of ſome other mans? what if an horſe, an aſſe, a dog? he might by Law do neither. Therefore it muſt neceſſarily be implied *conditionally*. If it be *fit* to offer or ſacrifice, he will do it.

His daughter not ſlaine.

3. The execution of the vow plainly proves a dedication of her to the Lord, and not a ſacrifice or ſlaughter: For,

1. It were barbarous to vow the death of his daughter, meeting him.

2. It could not ſtand with the *faith* of *Jephthah*, commended, *Heb.* 11. 32.

3. After the vow, it was in his power by the Law to *redeem* her for thirty ſhekels, which if meant of the ſhekel of the Temple, came in all but to three pound eleven ſhillings: If of the common ſhekle, half ſo much; for though ſomethings vowed, if they were fit for ſacrifice, could not be redeemed; yet other things vowed, not fit for ſacrifice, might be redeemed, as men, houſes, lands, *Lev.* 27. Now to ſay that *Jephthah* was ignorant of this Law, is ungrounded; or to ſay, that he would not for ſo baſe a ſumme of money redeem his only childe, is ridiculous; therefore by his vow ſhe was dedicated to the Lord after the manner of *Nazarites*, to lead her life in ſingle eſtate, ſeparate from all men, and from moſt women to the end of her dayes.

2ˢ. — 9ᵈ. *is a ſhekel.*

Note { 30. Shekels at 2. 9. is 4: 2: 6.

R. David. R. Levi.

4. As for her death, we have not a word in Scripture. For,

1. She willingly offered herſelf to her fathers vow, which had it been to the death, ſhe neither would nor could have been commended; If ſhe had, this had been flat againſt the Law. But to be given up to Gods ſervice, ſhe was contented, and therein commendable.

2. She deſires a reſpite, to bewaile, not her death, but her virginity: for it was in Iſrael a ſhame to bear no children.

3. The text ſhews the manner of performing his vow: he did with her according to his vow, and ſhe *knew no man*.

Letannoth, *Schindler* lex pentaglot. in voce tanah. *Buxtorf.* Epit. rad. in tanah.

4. The children of Iſrael went yearly to *lament* her; the word ſignifies as well to *ſpeak with* her, and comfort her as it is uſed in *Judges* 5. 11. *They ſhall declare or ſpeak the righteouſneſſe of the Lord*, for there is the ſame word; we comfort our friends in viſiting them. If they yearly viſited her, ſhe was not dead.

5. Her father rent his clothes, and cried out, *Alas, my daughter, thou art one that*

that troubles me: but this was not because she was *naturally* dead, but *civilly* after a sort, the hope of his posterity, and the comfort, and honour of her life was cut off by it; and because orbity, and want of children in Israel, were accounpted a curse, and his posterity and house were come to an end, he had great cause of deep and piercing sorrow.

Now of the lawfulnesse of this vow. 1. In the father making it. 2. In the daughter undertaking it. In the first sense of sacrificing, it had been in him extream wickednesse to make it, and double wickednesse to keep it. Secondly, in the latter sense of devoting her, I cannot conclude it to be impious, but rash and imprudent. He might have freed himself from much sorrow, if he had used more caution. *2. The lawfulnesse of this vow*

Secondly, in the daughter, it was doubtless even in this latter sense in her choice to have obeyed it or no. For parents must be obeyed *in the Lord*, and must not vow of things concerning their children beyond their childrens power; as to marry, or not to marry is not in the power of children. He should have taken her consent in making this vow, else she might justly have denied it. But now knowing of it, and consenting to it; the vow bindes her as well as him, because it is not in it self impious to live a perpetual virgin. Eph. 6. 1.

First, note in the occasion; In the rash vow of *Jephthah*, *Doct. 1.*

How the Lord suffereth good men, and wise men to snare themselves; and bring needlesse sorrows, and woes on themselves by temerity and rashnesse, 1 *Sam.* 25. 34. *David* entangled himself by a rash vow to slay all the family of *Nabal*, but that *Abigail* hindered him; afterward he blessed God that he was prevented from shedding innocent blood, *Matthew* 26. 31. *Peter* rashly draws his sword and cuts off *Malchus* eare, thrusting himself, and all his fellow-disciples into great danger, for which Christ checks him, though he might pretend his own love to Christ, and the safety of his Master. *Godly men sometimes entangled by their rashnes*

1. The folly of mans heart, which would walk at large, unconfined within the rules of wisdome; this makes men rash even in the things of God, as here. *Reas.*

2. Gods just desertion of good men, for their humiliation; and to give them experience of themselves, and how their own wisdome will leave them in the suds, and make them befoole themselves, as *David* did after his rash numbering of the people; and cleave more close to God and his counsel, when they see their own counsels prove fit for nothing but to cast them down.

To be well advised in that we do or speak, avoid temerity and rashnesse, by which making more haste then good speed, men do but brew their own sorrow. Consider *Use.*

1. That rashnesse doth nothing well, *Prov.* 15. 22. *Without counsel thoughts come to nought*, and the hasty man (we say) never wants wo. *Herod* himself, as wicked as he was, was sorry for his rash oath; and yet how mischievous was it, against the life of *John Baptist?* A man going in haste easily slideth, *Prov.* 19. 2. *Motives to avoid rashnesse.*

2. A note of a man fearing God is to carry his matters with *discretion.* Psal. 112. 5. *The fear of the Lord is the beginning of true wisdome.*

3. The law rejected a *blinde sacrifice*; the Gospel requireth a *reasonable*, Romans 12. 1. And all sacrifices must be *seasoned with the salt* of discretion.

4. Rashnesse and temerity layes us bare and naked to the lashes of God, of men, and of our own consciences.

How sharply God corrected it in good *Josiah*, by the losse of his life appears in his story. How doth a rash and inconsiderate walking in a profession, lay himself first, and all the profession to the lashes of all wicked mens tongues; who had need to prevent the envious eye over them, as *David Saul's*; by behaving himself wisely, and here what a lash it lays on *Jephthah?*

Rules of direction to avoid this ſin of raſhneſſe, attended with ſo much ſorrow.

Means to avoid raſhneſſe. I. First, watch carefully againſt thine own raſhneſſe in
1. Judgement.
2. Affections.
3. Speeches.
4. Actions.
5. Paſſions.

Raſhneſſe in judgement. 1. Avoid raſhneſſe of *minde, and temerity in judgement*; what a generall ſinne is it to paſſe raſh judgement on men fearing God? if they are zealous, they are cenſured for counterfeit holineſſe; if afflicted deeply, they are judged cut off, and plagued; the word, they are raſhly judged too preciſe and pure. Thus a raſh and ſuſpitious haſte miſ-judgeth all their actions. Chriſt was powerfull in caſting out devils, ſome miſ-judged it to be done by the prince of the devils. Look well to the fountaine which being embittered, all the waters are bitter; this raſh heart will poure out raſh ſpeeches and actions in abundance.

In affection. 2. Avoid *raſhneſſe in affection*, raſh love, raſh anger, raſh hatred, cauſleſſe and ungrounded fears, hopes, joyes, all which fill the life with folly, and juſt grief in the end; to love where there is no goodneſſe, and hate for goodneſſe, to be zealous againſt zeal and grace, to fear men more then God, to hope for heaven without holineſſe, to rejoyce in the fleſh, all ends in wo and ſorrow.

In ſpeeches. 3. Avoid *raſhneſſe in ſpeeches*, leſt thou ſay too late, I have open'd my mouth, and cannot go back; thou heareſt, and ſeeſt others overſhoot themſelves in raſh oathes, curſes, imprecations, I would I might ſink or be damned, if this be not ſo, or if I do not that; look on *Peter* raſhly forſwearing and curſing himſelf; thou heareſt and ſeeſt men in their moodes returne railing with railing, curſing with curſing, ſlander with ſlander; but be thou more wiſe, as knowing that fire is not quenched with fire, but with water; and thou muſt overcome clamour with ſilence, curſing with bleſſing, bitterneſſe with patience, evil with goodneſſe. Say not, I will render evil, *Prov.* 20. Nay ſay, I will not render evil for evil; a patient man is better then a ſtrong man, he overcomes himſelf ſometime. Thou mayeſt heare inconſiderate men raile and revile, raiſe tumults againſt men fearing God, and raſhly pouring out all ſpightful invectives againſt them, as the *Epheſians* did tumult againſt *Paul* and *Barnabas*; and none knows for what, but for ſome good exerciſes: Now it will be thy wiſdome to call to minde that wiſe counſel of the Town-Clarke, *Acts* 19. 36. Ye ought to be appeaſed and *do nothing raſhly*, not conſidering what the men are, or what they have done.

In actions. Deliberandum eſt diu, quod ſtatuendum eſt ſemel. 4. Avoid *raſhneſſe in actions.* It is wiſdome to deliberate of that which ought to be done, and being done, cannot be undone; of all thy words and actions think of *Jephthah's* ſpeech, they cannot be *called back*. Thou ſeeſt ſome overthrown by raſh marriages, ſome by raſh bargaines, ſome by raſh ſuretiſhips, and ſtriking the hand; now do thou take heed of ſuch temerity. The Heathens advice is wholeſome, νυεῖ χ' πρήσσε, think and do, and πρήσσε 'αμετανόητα. Do that whereof thou needeſt not repent; the heart of a wiſe man is at his right hand.

In paſſions. 5. Avoid *raſhneſſe in paſſions.* Thou ſeeſt ſome repent too late, ſudden blows, wounds, ſtabs, and cannot amend them but by untimely and dreadful death. Take heed of ſuch fierceneſſe. Thou ſeeſt ſometimes men bewaile the haſty ſtroaks of wives, children, ſervants, which loſt their eyes, or teeth, or ribs, which they would undo again, if they could with loſſe of their own joynts. Beware and watch againſt ſuch miſchievous paſſions.

Rules of wiſdome. II. Secondly, arme thy ſelfe with the rules of Chriſtian prudence, to avoid this ſin, and the ſorrow of it; as knowing, that it is not enough to be a faithfull ſervant, but he muſt be wiſe too.

Queſt. *What rules?*

Anſw.

Answ. (1.) Stablish thy thoughts with counsel; this counsel is *oculus futurorum*; wisdome alwayes dwells with prudence, *Prov.* 8. 12. and the prudent man is *porrò videns*, seeth afarre off before him, either to avoid future evils, or temper them, or prepare for them that they may be the lighter.

Quest. But how, or with whom must me consult?

Answ. 1. Not with flesh and blood, as *Peter*, Master, pity thy self, suspect thine own reason and wisdome, subdue it.

2. Go to the *great Counsellour*, *Isa.* 9. Prayer getteth wisdome from God.

3. Consult with his Law, which is a sure and perpetual direction, as sure in all cases as the standing or moving of the cloud in the Wilderneſse, or the Oracle in the Temple; wisdome will weigh all he takes in, or gives out in the balance of the Sanctuary; without this counsel thoughts come to nought. He can be no wise man, that is still in action, and never sits down in counsel with Christ and himself.

(2.) Thou must not only take counsel, but *examine* thy counsel, for this is an act of Prudence; as knowing that *Non omne verisimile statim verum est.* Prudence directeth her steps; and indeed, that is *sapientia*, which is *sapida scientia*, a savoury knowledge, of which all the passages of the life do savour; it is cautelous of errour, and gives direction, both what, when, how and for what any thing is to be done, or not done. Sapientia q. d. sapida scientia.

1. It esteemes things according to truth, not opinion of the multitudes, nor looks so much, *quàm multis*, as *quibus placeas*; not how many are pleased, but who they be.

2. It will do good things in good circumstances, in due season, and seemly manner; *Non in facto laus, sed quemadmodum fiat:* Not the deed commends, but the well-doing.

3. Prudence will forecast the issue; a godly wise man is as a man of a young and strong sight, which can see strongly afar off; whereas a decaying sight, sees things neer him, but cannot discerne a little from him.

(3.) In greatest matters, take greatest deliberation; The Lord who doth all by an eternal, and unerring decree; yet in making man the end of all his creatures, is said to deliberate and consult, for our understanding and imitation. *Greatest deliberation in greatest matters.*

First, In undertaking the profession, cast the cost, consult as the *wise builder*, Luke 14. 28.

Secondly, Undertake warre with counsel; in spiritual fight go not rashly to work.

1. A wise man will not go rashly to war without his weapons; put on thy armour daily.
2. Not suffer the enemies to enter, but keep them out of the gates; prevent the beginnings and occasions of sin.
3. Not rashly fight against friends, for enemies; not against godly men; *contra suos pugnant, qui talibus repugnant.*

Thirdly, In coming to the house of God, *Take heed to thy feet*, consider thou where thou art, before whom, for what. Let not *rashnesse* of heart, nor haste of mouth break out in thee, *Eccles.* 5. 1.

Fourthly, In all the way to heaven, do nothing on thy own head, but take counsel for every step, *Numb.* 14. 40, 45. *Israel* will to *Canaan* in a rashnesse, but revenged; thou must not go to heaven rashly, but in the same way and manner appointed by God.

This of the first.

Secondly note, After that *Jephthah* had gotten a notable victory, and came

home in great triumph, the ſight of his daughter troubles him, and more affiicts him then all the enemies had done, or then all his joy can countervaile. Whence learne, that,

After great mercy comes ſome ſtinging croſſe.

Doctr. 2. The Lord commonly exalting his ſervants with ſome high favour, brings ſome ſtinging croſſe with it, to humble them.

Noah highly advanced by the teſtimony of God, *Thee onely have I ſeen righteous*; and by the ſpecial protection over him in the Arke, when all the world was drowned; Yet no ſooner comes out of the Arke, but meets him with a ſore affliction, in his own drunkenneſſe and his ſonnes ſcorne. *Gen.* 12 1. The Lord highly honoured *Abraham* in covenanting with him above all the families of the earth, to make him great; yet withall he muſt get him from his countrey, from his kindred, his fathers houſe, to a place he knowes not whither: When he was there, he muſt fly into *Egypt* for bread; there *Sarah* is taken away. The Lord promiſeth a bleſſed ſeed, but not till paſt hope; he having *Iſaac*, muſt offer him. *Jacob* was highly honoured to prevaile with God in wraſtling, and his name was changed into *Iſrael*, but he muſt go *halting ever after*.

Gen. 7. 1.

Moſes a man not more highly honoured, then entirely beloved of God; with whom the Lord ſpake familiarly, as a man to his friend, and called to be a deliverer, is glad to flie for his life to *Midian*, and there hire himſelf as a ſervant; and after that and many more troubles and dangers before *Pharaoh* at the red Sea, and in the Wilderneſſe, he receives a difinitive ſentence, that he ſhall die in the Wilderneſſe, and never enter into the promiſed land.

Elias a man of rare grace, and familiarity with God: but faine to fly from *Jezabel*, and faſt and mourne fourty dayes for the miſery of the Church.

Peter was bold and familiar with Chriſt, and yet moſt foulely foiled of all Diſciples; leſt his nearneſſe to Chriſt ſhould puff him up.

Paul an elect veſſel, rapt up into the third heaven, and ſaw viſions unſpeakable, but was buffeted by Satan privately, leſt he ſhould be exalted above meaſure. Neither ſee we it otherwiſe in any, *Why?* { 1. To prevent our corruption. 2. To promote our good.

1. To prevent our evil and corruption.

Reaſ. 1. The Lord ſpies in us a lewd nature and diſpoſition, even like that of the Spider, which can turne every thing into poiſon; There is in the beſt a root of pride and vanity; which in proſperity and warme Sunſhine, ſprouteth and growes wonderfully ſtiffe. *Paul* himſelf is in danger to be exalted out of meaſure by abundance of Revelation; and therefore the Lord as a wiſe Phyſician, addes a doſe of affliction to be an antidote to expel the poyſon of pride, and with a prick lets out the winde of vaine glory.

2. This height of honours, ſucceſſe, &c. eaſily gaineth our affections and delights, and ſo drawes and ſteales away our delights in the Lord: We are prone to idolize them, and to give them our hearts, and therefore the Lord is forced to pull our hearts from them, and by ſome buffetings and cooling cards, tells us in what ſlyding and ſlippery places we ſtand. And therefore had need ſtill keep our watch about us, and not poure out our hearts upon ſuch momentany pleaſures.

3. We are as children in our advancements, who having found honey, eat too much; ſo we eaſily overlay our ſtomacks, and by ſurfeit ſhould grow ſick of our favours, if the Lord ſhould not allay the ſweetneſſe of them with ſome bitterneſſe: If the Lord did not thus ſauce our dainties, how could we avoide the ſurfeit of them? Alas, how would we dote upon the world, if we found nothing but proſperity, who are ſo ſet upon it for all the bitterneſſe of it.

4. The Lord ſpies in us an unthankfull diſpoſition; who when he honours us, and lifts us up that we might lift up his Name and Glory; we let the honour fall upon our ſelves. All our honour ſhould be wholly returned upon the Lord;

as

as golden veſſels keep not the Sun-beames which they receive, but reflect them, and by reflection double them. The Lord mixeth and mingleth troubles with bleſſings, beauties with blemiſhes, wants with perfections here to his children, for ſundry other ends for the promoting of their good. *2. To promote our good.*

1. To ſhew his care over them, who ſeeth he hath need, eſpecially to keep them in proſperity, and correct the pride of proſperity; as by a kindely froſt he nips and checkes the ranckneſſe of the weeds of the earth.

2. To wean them, and carry them in a moderate and even courſe through that eſtate; for vertue is in the mean, wherein he will containe them both in their ſpiritual and temporal eſtate: And God as he moderateth the grief of his ſervants for worldly croſſes by ſpiritual comforts; ſo doth he moderate worldly joyes by ſpiritual conflicts for moſt part, and often by temporal.

3. For the brightneſſe and trial of his graces, as alſo for the exerciſing them. God never advanceth his ſervant in grace, but he ſends affliction to try that grace, both for the ſoundneſſe and meaſure, as alſo for the exerciſe and luſtre of it; the worth of grace as the worth of gold, is diſcovered in trial.

Iob hath a flouriſhing and rich eſtate, in the midſt of which he heares of his cattel ſtolne, and loſſe of his ſubſtance and children; a ſmart trial by which his faith and patience were diſcerned, much more precious then gold that periſheth.

And for the exerciſing and quickening of grace. As when men are apt in their delights and fulneſſe to flatter themſelves in the aſſurance of high favour, and embolden themſelves upon conceit of impunity and immunity to ſin; the Lord ſhakes them, and calls back their feare and watchfulneſſe: So when by proſperity men grow ſluggiſh in Gods ſervice, God by ſome ſecret rod quickens them, and awakens them to their firſt love and firſt works.

Vſe. 1. Whatſoever outward height or content God lifteth thee up unto, look for ſome croſſe or other in it, expect ſome ſtinging affliction. See here in the neck of a victory, a croſſe blow daſhing *Iephthah* his joyes; *David* had many glorious victories, but the Lord ſent him a cooler. The rebellion of *Abſalom*, the curſing of *Shimei*, the inſurrection of *Sheba*, the death of *Amnon*, the deflouring of *Thamar*, the ſlaughter of *Abſalom*. Look then for *Iobs* meſſengers, and watch for changes; Bleſſe God when they come, he ſees thy great need of them; either thou haſt already, or mayſt paſſe thy bounds, and therefore the Lord hath ſet this hedge of thieves. *In outward felicity look for a croſſe.*

Vſe. 2. Walk warily, eſpecially in proſperity; ſuſpect thy corruption, which hardly brooks any bleſſing without ſwelling and pride. If this watchfulneſſe prevent it not, God will be watchful; if thou be his, and will prevent it in thee by ſome unwelcome croſſe or other, which ſhall be as a preſervative, or as a diet to keep thee in good ſtate. *Walk warily in proſperity.*

Vſe. 3. Enjoy every mercy of God with moderation, and keep thou in all things ſobriety, and holy compaſſe; If thou ſurfeit of any thing, be ſure God will give thee a potion. Lift not up thy ſelf in ſucceſſes; for here *Iephthahs* ſucceſſe is ſuddenly quailed. If riches encreaſe, ſet not thy heart on them; for God can ſting thee in another kinde, that ſhall abate thy joyes. *Iob* had wealth enough, but he had none of the beſt wives. Thou art happy in thy marriage; but yet be as not married. God can abate thy joyes many wayes, if thou takeſt too great pleaſure. *Iſaac* and *Rebecca* rejoyced in their comfortable marriage; But *Eſau*, their ſonnes marriage, was an affliction of ſpirit to them. Thou haſt the credit of worldly wiſdome, credit in thy eſtate and calling, good returne, gaines, takings; make no idols of them: If thou doſt, God as a Father holds the rod over thine head; he will ſting thee with loſſes, ſickneſs, afflictions in thy ſelf or thine, and thank thy ſelf. *Be moderate in earthly enjoyments.*

Nay, to ſhew that we muſt not exceſſively joy in any outward thing, he will not have us rejoyce exceſſively in ſupernatural, in caſting out devils; no not in heavenly

heavenly and ſpiritual graces; therefore he mingles our faith with doubting, and all of them are in combate with their contraries; no; not in his ſervice, but muſt ſerve him *with feare*; no; not in his favour and Covenant, therefore we muſt eat the paſchal Lambe with ſowre herbs, and ſeale the Covenant with repentance and deep ſorrow for ſin. Shall we then poure out our ſelves in eating, drinking, gaming, as Heathens and Epicures? What in theſe dayes of the Goſpel in theſe dayes of affliction of the Goſpel? Look on our Brethren abroad, and in their ſorrowes let us be afflicted; Gods Arke taken away, his Name diſhonoured, enemies triumph over Gods Name and Religion; care we not whether the Ark or Dagon prevaile, Idolatry ſet up, Antichriſt get ſtrength, the godly reſtrained of their liberty, ſpoiled of goods, and lands; but eſpecially of the liberty of Gods holy ſervice?

Is this a time to pamper the fleſh? If ever God called loud to abſtaine from fleſhly luſts, now is the time; If ever we might ſay of laughter, *Thou art madneſſe*; now we may. Is there an *appointed time to mourne*? and is it not now? *Eccleſ.* 3. What members are we? without ſenſe in the body, glaſſy eyes, wooden legges; See the danger, *Iſa.* 22. 13, 14. no ſacrifice for their ſinne.

Eccleſ. 2 1.

Allay comforts with looking on croſſes in others.

Uſe. 4. Whatſoever it is thou takeſt comfort in, allay it with looking on ſomething beſides it. Why was *Iephthahs* croſſe recorded, but that we ſhould look upon it, to returne it to our own uſe? God will have us taught, not only by his Word, but by his hand; not by our own croſſes only, but by other mens, 1 *Cor.* 10. All theſe are *examples*, that we ſhould not luſt, ſo in other mens croſſes,

Quod cuilibet, cuiquam.

1. Say, what befalls him, may befall me. I have a childe as well as *Iephthah*, I may as ſoundly be tried in him as he was.

2 Do I ſee *Iephthah* receive ſuch a blow, before he was aware or could think of it, even in the way to his own houſe? I muſt not make ſo much of my preſent comforts and ſucceſſes; no not thoſe which God would have me take comfort in, ſeeing I have no Writ of protection: But I alſo may receive a ſudden and unexpected blow in my wife, in my children, in my eſtate, or in the eſtate of the Church or land. If I look upon other Churches and Countreys, I ſee the Candleſticks removed. The faithful Chriſtians have received a ſudden blow, not in their own eſtate onely, but in the Word and Goſpel. If I look on *Iephthah*, I ſee his joy preſently turned into ſorrow; and ſhall I think mine ſetled, becauſe preſent? I muſt look beyond the preſent.

3. Do I ſee ſo great a croſſe meet *Iephthah* in ſuch time of joy and triumph, when no man could thinke of ſo ſmart a croſſe? why ſhould not I temper my honey with a little gall and bitterneſſe and ſobriety? I may finde a ſtinging croſſe before my end for all my proſperity; ſure I am, I muſt part with all worldly comforts; neither know I when, nor how God will take me or them out of the world; he may juſtly when I think leaſt of it, as the evil ſervant, his maſter came in an houre he knew not. It will be my wiſdome to wait for ſuch changes and croſſes as are correſpondent to my comforts, and never look at bleſſings alone, but allay them and my affection with thoughts of ſudden changes, ſo *Job* did.

4. Do I ſee *Iephthah* ſo ſuddenly taken off his allowed ſweet and lawful joyes by ſo ſmart a blow? what may I expect in my exceſſes of eating, drinking, gaming, waſting my time in unlawful and unlimited purſuit of fleſhly pleaſures? How juſt will it be for God to take me off, that I ſo carnally purſue after ſo many exhortations and admonitions thereof. Look to it; *Job* tells us it is the portion of many wicked men to go piping and dancing to hell, *Job* 21. 22. and ſo eating and drinking, carding and dicing, &c; as in the dayes of *Noah*.

Queſt. *How may I delight in outward things, and prevent theſe ſmart blowes?*

Anſw.

Anſw. First, make choiſe aright of thy delights, ſet thy heart chiefly on true comforts.

They are of three ſorts.

1. Delight of ſenſes.
2. Of appetite and deſire.
3. Of minde and underſtanding.

For the two former, they are common with brute beaſts, eating, drinking, violent luſts, &c. A man may not chooſe them, but the delight of minde and underſtanding in ſound knowledge, and willing things, that tend to happineſſe. But here we muſt know and will, not according to meer reaſon, for ſo carnal men; but according to religion and grace, ſo only good Chriſtians. By this rule

1. Accompt it meat and drink to do the will of God.
2. The beſt wealth to be rich in good works and grace.
3. Delight in the luſt of the Spirit againſt the fleſh.
4. Affect moſt pleaſures at Gods right hand.
5. Spiritual kindred; lay hold on thoſe delights which bring no ſorrowes with them; all other are attended with many heavy ſtroakes in the beſt.

Secondly, in all inferiour delights:

1. Eſteem them aright, as common gifts given to ſlaves, but better are reſerved for ſonnes.

2. Eſteem them in themſelves worthleſſe further then they are pledges of Gods favour; dare not to love the gifts better then the Giver.

3. Be they never ſo lawful, ſee they neither ſteale thy heart from God, nor thy time from thy ſelfe, nor thy ſelfe from neceſſary duties. If they do, be ſure God will bring thee back with a powder, if thou be his; what ſhall we take occaſions to forget God, by the tokens of his love? or ſhall Gods bounty carry us to ſin againſt him? ſhall we moſt fright him, when he moſt remembers us in mercy? he will rub our memories to our coſt.

Thirdly, Remember in *Luke*, no hold of any tranſitory joy, be it never ſo lawful; and that there is one thing neceſſary, which ſhould take up our chief joy, which ſhall never be taken from us, nor us from it.

Thirdly, note, *Jephthah* had but one childe, lovely for perſon, gifts, grace, beauty, nothing in this world was ſo dear unto him; and now God turnes his greateſt comfort and delight into his greateſt ſorrow and diſcontent, as by his words; *Now thou troubleſt me more, &c.*

Learn that,

Doct. *Earthly delights ſometime turned to the greateſt ſorrow.*

God doth often turne the greateſt delights and earthly pleaſures of his ſervants to their greateſt ſorrow and diſcontentment, and even in thoſe things which bring us great content (as men do take in an only childe, if godly) he brings us the greateſt hearts grief and diſcontent.

Jacob might well look that *Simeon* and *Levi* the ſonnes of his youth ſhould have been the ſtaffe of his age; but how was he troubled in them, becauſe brethren in evil made him ſtinck to the inhabitants, and looked to be put to death for their outrage? But eſpecially he loved *Joſeph*, both for that he was the ſonne of his old age, and of his dear *Rachel*, as alſo for his own piety, and innocency, but eſpecially the Marks of God on him in dreames and viſions; and this he teſtified in making him a coſtly party-couloured coat, for all which he was envied of his brethren. But in whom was he more afflicted? An evil beaſt had devoured him: *Joſeph* was torne a pieces: This is my ſonnes coat. All his ſonnes and daughters roſe up to comfort him, but he refuſed comfort, and would go down into the grave mourning. See what deep ſorrows took hold on him, in him, who was his joy and darling.

How dear was *Abſolom* to *David?* he muſt never be diſpleaſed. How did he give charge concerning a wretch and a traitour? Uſe the young man gently; and when he was dead; *Oh that I had died for thee* Abſolom, *my ſonne, my ſon* Abſolom;

yet in grief and ſorrow he loſt his comfort, and his ſonne in a miſerable death both to the ſon and the father.

Reaſ. 1. 1. From the tranſitorineſſe of all outward comforts, here below there is never a gourd to cover our head, but a worme to conſume it. Beauty is deceitful, ſaith *Solomon*, and riches have wings, honour is a blaſt, and out of a mans own hand, friendſhip often rechanged into bitter hatred, our parents wives, children, in whom we ſo much delight, all mortal; yea all parts are like the whole, which paſſeth away like the Moon which never ſtands at a ſtay; *Nay the heavens ſhall paſſe away like a ſcrowle, and the earth ſhall be no more*; And therefore what a man doth chiefly delight in the fruition, he muſt needs be moſt vexed in the ſeparation and want of it. And what marvell if theſe things be ſo tranſitory, when even in ſpiritual things there is a kinde of tranſitorineſſe? For firſt, in wicked men, what great comfort take they in preaching the Word, to be able to preach, to caſt out devils, which are ſupernatural gifts? but in wicked men all this comfort is but momentany; God knows them not, to the devil they muſt go for all their caſting out of devils. What great comfort do many profeſſors take in hearing, knowing, in Sacraments, in prayer, an excellent gift; yet regarding wickedneſſe in their hearts, God heares them not: all their joy is but for a time and momentany; nay even in Gods dear ſervants, how do their comforts of the Word, the Sacraments, of their faith, of their prayers ebb and flow? he that prayeth comfortably this houre, cannot do ſo the next, ſomewhat will bawk him. How do men rejoyce in the ſenſe of ſalvation ſometime? by and by not their ſalvation, but their joy of it is gone; he that now feeleth his faith as ſtrong as *Peters* to die with Chriſt rather then deny him, the next day may deny and forſwear him too; he that to day rejoyceth in Gods favour, and ſenſe of his love, even to morrow hath loſt the ſenſe and joy he had; no marvell then if the beſt of earthly comforts ſeeme to us often as the brooks of which *Job* ſpeaketh, *Job* 6. 16. in ſummer they are dryed up, and frozen up in winter, and yield no water of comfort.

Reaſ. 2. From the naughty diſpoſition of our own hearts. 1. Hardneſſe of heart which will not yield without ſuch hard and ſmart ſtroaks. 2. That we can turne all kinde of comforts natural and ſupernatural to bewitching vanities, and yield them ſtrength enough to allure us and draw us from the ſound comfort of them; there is no ordinance, no creature, no gift, no comfort that can ſcape us. We can turne preaching, hearing, ſacraments from the right end, and comfortable uſe to help forward helliſh ſorrows to our ſelves, and much more inferiour bleſſings of wives, children, callings, riches, and whatſoever into bewitching vanities. Our fooliſh hearts by nature can turne the glory of God into the ſimilitude of a calfe, *Rom.* 1. 21. Thoſe that thus can turne God, can turne any thing out of his comfortable uſe. And let no man ſay, he is of a better mould. The wicked pervert every thing wholly, and the beſt in great part. *Peter* an Apoſtle would have turned and diſſwaded Chriſt from ſuffering; no marvell then if in our ſweeteſt comforts we finde the moſt ſtinging croſſes, ſince we are ſo prone to pervert them all.

Reaſ. 3. From the jealouſie of God who hath made all his creatures, ordinances, gifts, his ſervants as well as ours, and cannot abide that any of them ſhould have any place but of ſervants with us; his zeal cannot abide that they ſhould gain our hearts, or ſouls, or any power of them from him, and therefore when men go a whoring after the creatures, and lay the level of their comfort below the Lord himſelf, then he ſhews the fervency of his zeal, either in removing the gift, or them from the comfort of it; Herein dealing as a parent who having a childe ſetting love upon a perſon whom he diſlikes, he removes him and ſends him far away: So we cannot croſſe God but he will croſſe us; and if we will be matching with his gifts, and ſetting our affections too eagerly upon them, he takes them away, and bereaves us of moſt comfortable bleſſings to our deep ſorrow and hearts grief, *Hoſea* 2. 9. Becauſe his people will go a whoring, God will take

take away his wooll and flax. Do thou idolize any thing and beſtow thy heart on it, thou ſhalt know to thy coſt that God who will endure no corrival, will both throw down thy idol, and vex thee as an idolater.

The Lord herein manifeſteth himſelf to his children both in juſtice, and mercy. The former, uſually whipping them moſt ſharply in that wherein they have moſt ſinned, and which they have moſt abuſed ſetting it in the Lords place. Iſrael was moſt whipped in *Solomon*, in whom they ſo carnally rejoyced. The latter, in that hereby he lets them ſee their ſinne, and pulls their hearts from ſeeking content in any thing but himſelf, and purging the heart from that ſinne, which is waited with ſuch a miſchief: *Jonah* loved his Gourd too well, ſo juſtly loſt it. *Reaſ.* 4.

Expect no ſtable comfort here below in any thing, nor overjoy in any comfort on earth. Take heed where we ſet our affections, on what, how farre. *Uſe* 1. *Expect no ſtable comfort here.*

Firſt where are our affections? on ſilver, gold, gaine, farmes, cattel, ſellings, lands, &c? a thing expreſſly forbidden, *Deut.* 17. 17. The King muſt not in any wiſe multiply horſes, though they be goodly and uſeful creatures, and if they of ſtomack and ſhape or feature very delightful, as we ſay, a horſe made out of wax, yet the King muſt not multiply them, no nor ſilver, nor gold, which are moſt neceſſary for a Kings ſtate; yet to the King himſelf, who will be leaſt reſtrained, is the commandment directed, with the reaſon, leſt they withdraw his heart from God; and much leſſe may meaner men pull their hearts from the God of heaven to ſet them on theſe things below. Take heed and learne to be ſpiritually wiſe: If thou wilt thus croſſe God, he will croſſe thee; if thou wilt be making matches with his and thy ſervants, he will ſtrip thee one day of them, if thou wert his childe a thouſand times; or elſe he will bring ſome fiery croſſe or other on thee, as here on *Jephthah*. His patience may a while wait thine amendment, but his zeal ſhall bring it forth. 1.

Secondly, how do we overſtrain our affections, to overload our ſelves with earthly comforts, loving every thing too much but God; our wives, our children, our wealth? Hence are all ſtirres and tumults in Townes, Churches, Kingdomes, for gold, ſilver, profits, and not for a competent meaſure, but for an over-burthen, knowing no moderation in the affecting and purſuit of theſe things, as the Heathen which knew no better. 2.

Thirdly, when we have gotten theſe things, how do we overjoy in the enjoying of them? For what is there almoſt in the world, but falſe and carnal joy, as if the Lord had no zeal left? But eſpecially great is this ſinne in them who have formerly taſted better things, and whoſe joyes have been better ſet. Unhappy men that have fallen from their firſt love, and joy in the Goſpel, have begun in the Spirit, to end in the fleſh; Well, look to this immoderate joy, whoſoever looks not to be puniſhed for it. 3.

To teach us ſo to uſe the ſweet mercies of God, as in them we pull not ſmart and croſſes upon our ſelves. *Uſe* 2. *Uſe comforts ſo as to pull no ſorrow on our ſelves.*

Queſt. *How may we do this?*

Anſw. If we carefully prevent Satans ſubtilty, who knowes there is great darkneſſe of minde in us, and he comes on our blinde ſide, and makes us either ſet our eyes where we ſhould not on ſome forbidden fruit, or elſe on things that we may comfortably behold, but not as we ought.

There are three wayes whereby we look upon the creatures and comforts. *How? by diſtinguiſhing.*

Firſt, as they were made in their firſt ordination, and for uſe in the creation, as God made them excellent in their kindes and orders before the fall. Thus to behold them and take delight in them, Satan lets us alone, for he knowes this will but force us to the love of the world and things in it, and ſo long we do but uſurp them. 1.

Secondly, as they are in the ſtate of our corruption, ſeeing them onely, as 2.

they ſerve us in our corruption, there Satan lets us alone too. For he knowes well that we cannot but hold them and uſe them corruptly to ſet forward our damnation. Call you a naturall man to the ſtate of regeneration, he hires farms, and buyes oxen, and marries wives, and cannot come, and ſo never taſteth of the ſupper; all theſe delights in the creatures Satan hinders not.

Thirdly, as they are reſtored and held by a new tenure and title of thoſe that are in the ſtate of regeneration, and thus Satan would never have us delight in any comforts or creatures.

Now learn how to delight in wives, mony, oxen, farmes, not as in their firſt creation. Thou art wholly fallen from the firſt comfort of them, and art a ſinful and unworthy wretch and uſurper, neither canſt thou delight to ſee them in the curſe of thy ſinne, and thy tranſgreſſion: but ſee them in their reſtitution by Chriſt, and thence fetch thy comfort. The like of ſpiritual ordinances; *What haſt thou to do to take the Word into thy mouth, and hateſt to be reformed? Pſal.* 50.16,17.

Job 31.26. Holy *Job* would not *look on the Sunne* in her ſhine, nor *the Moon in her brightneſſe*. Some of the moſt excellent creatures put for the reſt, not as they were created excellent at firſt, nor as abuſed by Idolaters. How then? as they were now ordained for his comfort. Then ſhall the Sun ſhine comfortably upon thee, if the Sun of righteouſneſſe ſhine within thee; then ſhall wine chear thy heart and bread ſhall ſtrengthen thee, as a ſtaffe the paſſenger, when thou haſt taſted of the bread of life, and the love of thy beloved is better then wine; then ſhall thy apparel make thee comely, when thou haſt put on Chriſt. Faſten not on thy comforts, as in their firſt ordination, but in their reſtitution by Chriſt, and then ſee if thou dareſt abuſe them, or thy ſelfe by them, or diſhonour him in them, in whoſe right thou holdeſt them.

Queſt. *How may I know that I have a right tenure in the comforts of this life?*

Anſw. First, acknowledge no title of thy own, but a broken one; then thou holdeſt them aright, when thou fetcheſt the comfort of them from their fountain, which is from godly ſorrow; fruition of comfort is called a reaping in joy. He that would reap joyfully, muſt ſowe good ſeed, and ſowe it in teares; every Chriſtian muſt mingle his bread with teares, not of worldly ſorrow, for loſſes, ſhame, ſickneſſe; but for ſinne: ſpiritual loſſes, afflictions of *Joſeph*, ſenſe of their own unworthineſſe, and acknowledging free grace, attend a right tenure.

Notes of right tenure in earthly things.

Secondly, hold all *in capite*, if thou know thy perſon a believer, a new man, elſe all will end in endleſſe ſorrow. The children of *Sion* onely have cauſe to rejoyce. The children of the Bride-chamber rejoyce while the Bride-groom is with them.

Thirdly, in the ſubordination to higher cauſes of ſound comfort, when they all as ſhadowes fly away before heavenly and ſpiritual comforts, as the miſts before the Sun-riſing, and the Moon hides her ſelfe; when thou art more chearful in the light of Gods countenance, then in the increaſe of corn, oile, wine and all earthly profits; when thy heart leapeth for joy, thy ſinne is taken away; *thy name is written in the Book of life*, when thou preferreſt *Jeruſalem* before thy chief joy.

Fourthly, a right tenure is alwayes accompanied with a *right uſe*, that is, when they are returned to the Lords honour and ſervice, of whom we hold them. He affords us their uſe, but reſerves a quit-rent for himſelfe, the praiſe and glory of all his mercies. It is a companion of a right tenure, when thou art abundant in goodneſſe, rich in good works, merciful, charitable; offer them to God, for want of which rent and acknowledgement, the Lord is forced to re-enter, as upon a forfeited eſtate. He that thus hath not held his comforts, had need with this new year ſeek to renew his copy, by renewing his repentance, faith, his aſſurance, his obedience, by caſting aſide his old title, his corrupt joves, carnal delights, fleſhly deſires and luſts, by making his peace with the great Land-Lord of all the earth, ſending him the preſent of a broken and believing heart, bewailing former neglects and failings, covenanting a more careful walking for time to come; this new heart is the beſt New-yeares-gift.

Uſe 3.

Vſe 3. Reſolve all thy comforts into the comfort which is without croſſes: apply thy ſelfe onely unto the comfort which hath no croſſe, but tranſitoroy. *Vſe* 3. *Reſolved into the comfort that is without croſſes: and how?*

Queſt. *How may I do ſo?* Queſt.

Anſ. Firſt, God ſeeing how prone we are to disjoyne our ſelves from him, and to match with his creatures, hath ordained another match for us, even his own Sonne; our care muſt be to keep us to that match, with whom we onely meet with all full contentment, and unmixed delights. *Anſw.*

Secondly, delight thy ſelfe in the Lord, and as he is unfailing, ſo ſhall thy joy be. Seek Gods face and favour above wealth, wife, children; ſeek his Kingdom above all, and firſt. *In his face is fulneſſe of joy, and at his right hand ſhall be pleaſure for evermore. Eterna æterni flumina fontis erunt.* Alas, that baſe and triſling profits, and worm-eaten pleaſures ſhould ſo ſet down the ſeeking of this Kingdom, which is not worth any thing to the moſt, and to many profane *Eſau's*, not worth a meſſe of Pottage.

Thirdly, ſeek every ſaving grace; as the grace of faith, which is more precious and durable then gold; of love, which ſhall never fall away, when faith and hope ſhall ceaſe; of the feare of God, which is a ſweet portion, and the Lord addes no ſorrow with it; without theſe all gain is loſſe with theſe; there is no loſſe but brings in gain; no ſorrow but ends in joy.

Fourthly, rejoyce in believing, in hope, in patience, in a good conſcience; this joyce ſhall not be taken away. I ſay not but that for trial, and the better prizing of grace, and ſurer keeping it when thou haſt it, thou mayſt want the ſence of God, and of his Spirit, and ſpiritual joy for the preſent; but ſeeking God ſtill in his Ordinances, and quickening thy graces accompanying ſalvation, the remembrance of Gods ancient love and work in thee ſhall be a comfort above all preſent vexations and ſorrowes, comfort ſhall be thy portion in the end. God hath ſaid it, whoſe nature and promiſe is unchangeable.

For I have opened my mouth to the Lord, and cannot go back.

In this reaſon of *Jephtha's* deep ſorrowes, we ſee that *Jephtha* was a good and godly man, notwithſtanding his raſh vow, and was by Gods Spirit rightly reckoned among Believers, *Heb.* 11. a property of whom is to keep their Promiſes, though to their loſſe, *Pſal.* 15. 5. He had made a raſh vow, he ſees the inconvenience, he feeleth the ſmart of it, but not holding it utterly unlawful, he ſaith, he cannot go back. He maketh great conſcience (I will not ſay rightly informed) of his vow; he will not ſpare his only childe, rather then offend God; and his conſcience in revoking the vow, though raſhly and inconſiderately made to the Lord: he feared a greater ſorrow then this ſorrow of devoting his daughter, if he ſhould fruſtrate his vow, and therefore will turn againſt himſelfe and his only childe, rather then God ſhall be turned againſt him.

Doct. All Promiſes to God or man lawful and in our power muſt be religiouſly and faithfully performed; of all which, thou openeſt thy mouth to the Lord, or before the Lord, thou mayeſt not go back. *Doctr. Lawful Promiſes muſt be kept. How?*

1. I ſay, all *lawfull* Promiſes, for no Promiſe may be a bond of iniquity, and the performance of ſuch is but tying two ſins together, as *Herod* tied to a wicked oath, murther of *John Baptiſt*.

2. All Promiſes *in our power* for nothing can tie us to impoſſibilities, as when the Biſhop makes the Prieſt vow perpetuall continency, a thing out of his power and reach.

3. To God or men. 1. To God, *Numb.* 30. 3. *Whoſoever voweth a vow unto the Lord, or ſweareth an oath, binding himſelfe by a bond, he ſhall not break his Promiſe, but ſhall do according to all that proceedeth out of his mouth.* 2. To man; fidelity and veracity is of the weighty points of the law, *Matth.* 23. 23. And of the Heathens given up to a reprobate ſenſe it is ſaid, they were truce-breakers, *Rom.* 1. 30.

4. They muſt be performed religiouſly and faithfully; to a conſcionable performance three things are required.

Firſt, perform them *willingly and cheerfully*; for God loves as a chearful giver, ſo a chearful performer.

Secondly, *fully and wholly, not by halfes*, *Numb.* 30. 3. He ſhall do all that is gone out of his mouth, not taking away a part, as *Ananias* and *Sapphira*, *Acts* 5.

Thirdly, *without delay*; every ſeaſonable action is beautiful. Beſides the expreſſe Commandment, *Eccleſ.* 5. 4. *Deferre not to pay.*

Reaſon. Firſt, becauſe we muſt be like God, who is *faithfull* in all his Promiſes, and performs them for matter and manner and time, according to his Word; he promiſed his onely Sonne, and performed it unto us in all the due circumſtances of the Promiſe.

Secondly, the ſinewes of ſociety is faithfulneſſe and truth in word and deed, elſe men were enemies to humane ſociety, who would pull down the world, chaſe faithfulneſſe and truth out of the world, and pull the Sunne out of heaven.

Thirdly, it is a note of an heavenly Citizen, and without which a man can never look to come where God hath to do, *Pſal.* 15.

Fourthly, the bleſſing, *Prov.* 28. 20. *A faithfull man ſhall abound with b'eſſings.* Deteſt the common Proverb, *Plain dealing is a jewel; but he that uſeth it, ſhall die a begger*; and, *Qui neſcit diſſimulare, neſcit vivere.* Gods bleſsing on faithfulneſſe makes rich, his curſe on falſhood makes beggers. *Lud.* 11, *Gall.*

Fifthly, conſider the danger, *Ezechiel* 17. 15, 19. *Shall he break the Covenant and be delivered? as I live, I will bring on him the oath that he hath deſpiſed, and my Covenant which he hath broken, on his own head.*

Object. 1. *What if the Promiſe be raſh and unadviſed?*

Anſw. If it be a thing lawful, the word is gone out of thy mouth and thou canſt not go back: repent of thy raſhneſſe, but the Promiſe muſt be performed.

Object. 2. *But what if the performance bring ſo great an hinderance, as I cannot bear?*

Anſw. The good man keepeth his word, *though it be to his loſſe*, *Pſal.* 15. Take up thy Croſſe, but think not of change, if the other party upon requeſt will not releaſe it, nor the Magiſtrate in equity moderate the loſſe.

Object. 3. *But what if I have promiſed or covenanted with evill men? what if with Hereticks?*

Anſw. The Councel of *Conſtance*, and the treacherous doctrine of the Papiſts, and practice of Catholicks and ſay, *Fides non ſervanda cum hereticis:* but *Joſhua*, ch. 9. 36. kept touch with the *Gibeonites*, into which he was fraudulently drawn, men no better then hereticks, and by God appointed to death; and *Sauls* poſterity was plagued and cut off for breaking an oath with them 400. years ſince, 2 *Sam.* 21. 1.

I might inſiſt upon the trial of their religion, that teach men to break oathes and promiſes: what to think of their doctrine that will free men from lawful oathes of ſubjects to their Princes? but not to ſtand upon this.

Uſe 1. *Reproof of mens ordinary unfaithfulneſſe.* Firſt, this reproveth the ſlipperineſſe of this age, and the common unfaithfulneſſe and falſhood of men at this day in word and deed, many men will be tied by no Covenants, Leagues, or Promiſes; a ſhameful thing for Chriſtians to be ſo ſlippery, that they can finde holes to winde out of moſt cautelous contracts for advantages; nay it is not onely the hateful ſinne of ruffians to ſwear and blaſpheme, but of many tradeſmen (who ſeem civill enough) to play with oathes, lies and perjuries, as with cards, or dice, as if they had learned the principle of *Lyſander* the *Lacedemonian*, who was wont to ſay, that children were to be deceived with trifles, as dice, and cockals, but old men with oathes. And ſurely he ſeeth nothing that ſees not this to be the fretting and conſuming ſinne of this Nation, the plague of many men, and the juſt and general revenge

revenge of God. It is now growen almoſt a trade, to break faith, promiſes, bonds, trading, to run away with mens goods, and playing Bankrupts, as faſt and as often as they can by their credit rob men of their right. Turks and Jewes are more truſty then ſuch hollow, ſhifting Chriſtians. Robbery in the high way is faire dealing to this. And whence is Gods juſt revenge upon all trades in the land at this day, that ſcarce many proſper in them, God having divorced his bleſſing from them, but becauſe men have generally turned their trades into crafts, not for the help, but the overthrow one of another?

Uſe 2. Conſider what thou haſt vowed to God, and whether thou haſt gone back or no. For, to vow to God, and to go back, is impudently to mock God. Will not a man look that we perform honeſt promiſes to him? and much more God.

Uſe 2. *General vow of Baptiſme to be ever minded.*

Firſt, Look upon the general vow which containeth all Evangelical vowes, the common vow of all Chriſtians in Baptiſme, therein thou haſt promiſed to repent thee of all thy ſinnes, to deny thy ſelfe and ſinnes, to forſake the devill, to mortifie thy luſts, to ſubdue thy ſinnes, and the corruptions of the old man, and never to returne to ſinne any more. And who is he that is not gone back from his vow, by loving his ſinne, ſhunning repentance and godly ſorrow, ſtrengthening luſts, yielding ro temptations, following the courſes of the world? Oh! why haſt thou opened thy mouth to the Lord, and goeſt back? thou wouldeſt be accompted an honeſt man of thy word amongſt men, and careſt not what cauſe thou giveſt to the Lord to eſteem thee a ſlippery and untruſty perſon. 1.

Secondly, in that vow thou haſt opened thy mouth unto the Lord, and promiſed to believe in his Chriſt, to profeſſe and confeſſe the true faith in life and death, to ſtick to the meanes for the increaſe and ſtrengthening of thy faith. Why then haſt thou gone back, aſhamed of the ſound profeſſion of the Goſpel, aſhamed of the Croſſe of Chriſt, nay, caſting ſhame upon the true profeſſors of the faith of Chriſt? how ignorant, dull, negligent in the Word and Sacraments? were there faith to be found in thee, thou wouldeſt otherwiſe beſtirre thee. 2.

Thirdly, in that vow thou haſt promiſed obedience to all Gods Commandments of the firſt and ſecond table, thou haſt bound thy ſelfe to daily prayers and praiſes, haſt vowed perpetual thankfulneſſe; not one of us but have vowed and promiſed to conſecrate our ſoules and bodies and all to his ſervice, becauſe they are his by right of Creation and Redemption. We have vowed to keep our ſelves holy unto our God, and unſpotted of the world: but how have we gone back? we call not upon God, nor are ſenſible of his mercies to provoke our prayers. We have taken our ſelves from him, and wedded our ſelves to the world, to our luſts; in our whole courſes every thing but God hath our affections, our thoughts, our ſtrength, our obedience: How can we anſwer to God for our revolt from him and our lawful vow? 3.

And other vowes in particular occaſions.

Secondly, it may be beſides this general vow, ſome of us have opened our mouthes to the Lord in ſome particular promiſes, and laid more ſpecial bonds on our ſelves, and we ſhall do well to enquire how we have ſtood to them, or gone back. It may be ſome man overtaken by ſome overſight or wanton affection, to bridle or halter his luſts, and to make himſelfe more heedful againſt occaſions of ſinne, hath promiſed to God never to come into the company of ſuch parties, but have vowed more circumſpection and watchfulneſſe in that or ſome other ſlip; haſt thou thus opened thy mouth unto the Lord, and gone back? Play not with ſuch holy things, the Lord will be in earneſt againſt thee. Or ſome becauſe either fallen formerly, or prone to fall to drunkenneſſe or gaming, have vowed abſtinence or forbearing of ſuch drinkings, houſes of drunkards, perſons, and provocations to that ſinne; haſt thou vowed and gone

gone back? here is an addition to thy ſinne, thou art a truce-breaker with God. It may be ſome oppreſſor or uſurer hath vowed to make ſome reſtitution, or performe ſome works of mercy to the poore, to ſtirre up his affection better to performe it; now conſider if thou haſt opened thy mouth unto the Lord, and whether thou haſt gone back, and know, thou hadſt been better not to have vowed, then having once made a vow, to go back, and to ſeek delayes.

It may be ſome upon occaſion of the Sacrament ſeriouſly before God, hath by ſome vowes and promiſes more ſtrongly bound himſelfe to God and obedience of his will. And indeed who can come preparedly to the Seale of the Covenant, without renewing the Covenant and his Promiſe to God? Now if thou findeſt not more ſtrength and comfort by the Sacrament, more growth in grace, better and ſtronger deſires, purpoſes, endeavours, it is to be feared thou haſt opened thy mouth to the Lord, and art gone back. In a word, if thou art gone back to thy old courſe, art the ſame man, thou art not without a fearful ſinne upon thy ſoule, gone back from thy vow. It may be ſome man in time of affliction and trouble hath ſolemnly vowed, ſolemnly promiſed, If God would deliver him, he would be a new man in way of thankfulneſſe and obedience would enter into a new courſe of repentance and amendment of life. Now he will promiſe he will never runne into the Ale-houſe as he hath done, nor ſweare, nor lie, nor curſe, nor deſpiſe the Word, nor mock at the profeſſors of it, but now he will make every one believe he will live to Gods glory. O what a many faire Promiſes have we! and happy were it, if as they have opened their mouthes to the Lord, they did not go back; but when God hath heard their prayers, and reſtored them to health, he heares no more of them nor their vowes; as *Pharaoh* in affliction will ſeek to *Moſes* and *Aaron*, and they muſt pray for him, *this once*, and all ſhall be well: but he dallyed with God, till his vengeance burſt out againſt him, being an enemy and Promiſe-breaker: ſo with theſe. Say with *David*, *I have ſworne, and will performe*, Pſal. 116. 13, 14.

Uſe 3. *Rules to be obſerved in ſpeakings.*

Sithence that we ſpeak with our mouthes in lawful things, we cannot go back; obſerve theſe rules in ſpeaking.

Firſt, learn to ſpeak in the preſence of God: make him a witneſſe, he who is the Judge, unto whom accompt muſt be given of every idle word: dareſt thou ſpeak before God, and offer to go back?

Secondly, learne to ſpeak by the direction of God, get the Lord to rule thy ſpeech, *Proverbs* 16. 1. *The preparation of the heart is in man, but the anſwer of the tongue is of the Lord.* Speak often with God by prayers, and thou ſhalt be able to ſpeak to man, ſo as thou ſhalt not need to go back.

Thirdly, ſpeak from a right ordered heart; for that onely rightly orders the ſpeech: for meaſure, teaching us to *be ſlow to ſpeak*: for the manner, in truth and charity; for this is veracity of ſpeech, when there is *harmonia inter animam, linguam, & rem*; or *affectus entis & mentis. Out of the abundance of the heart the mouth ſpeaketh: and a good man out of a good treaſury bringeth forth good things.* Jam. 1. 19.

Fourthly, in all Promiſes conſider if they be in thy power to do them. Make them with Gods leave, *James* 4. 15. and being done, thou mayeſt maintain them with conſcience and credit before God and all men. A Chriſtian muſt onely eſteem that poſſible, which is lawfull; and every promiſe is a private Law upon a mans ſelfe, which requires performance.

Fifthly, in all oathes ſee they be lawful things and weighty, ſuch as thou mayeſt boldly call God to be intereſſed in. A godly man will *fear an oath*, becauſe in lawful things he may not go back. Eccleſ. 9. 2.

Sixthly, leave curſes and imprecations to the limbes of the devil; let not ſuch

ſuch things be once named among Chriſtians: haſt thou caſt out fearful and direful imprecations againſt thy ſelfe or others? bewaile it betime, the word is gone out of thy mouth, and thou art liable to thy owne ſentence; it is Gods great mercy if the word bee ever called back. Remember the revenge of an haſty Father in the Towne of *Miſnia*, 1552. wiſhing his ſonne might never ſtirre from the place, and preſently he ſtuck faſt, three yeares ſtanding, foure yeares ſitting faſt and unmoved, and there died. So the Jaylors ſonne of *Newgate*, who wiſhing that if it were not his, he might rot; and ſo he did. Note this.

The example of the Jewes at this day is a ſufficient warning for curſers; and if any want ſtore of examples of viſible judgements befalling curſers, let him read the 31. Chapter of that profitable Book, entituled, *The Theater of Gods Judgements.*

At *Newburg* in *Germany*, a mother curſed her ſonne, and ſaid, Get thee away, I wiſh thou mighteſt never come home alive. The youth went that day to waſh himſelfe, and was drowned, and never came home alive, according to her ungodly and unnatural wiſh. *Theatrum Juſtitiæ.*

A Remarkable Judgment upon Paſſionate wiſhes

5 SE 54

A NEW

MAPPE of ROME:

EXHIBITING HER

CRUELL MERCIES

TO THE

Church of God,

Specially in the

GUNPOWDER-TREASON:

Under three heads.

I. *Brethren in evil*, Gen. 49. 5, 6, 7.
II. *Miſchief to the Miſchievous*, Pro. 12. 20.
III. *The Maſſacre of* Bethlehem, Mat. 2. 13.

In ſeveral Sermons preached at *Reding* on the fifth day of *November*, a day to be ever much remembered to the Lord in all our generations.

By Dr. THOM. TAYLOR, *Miniſter of the Goſpel.*

REVEL. 17.6.

I ſaw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jeſus; and when I ſaw her, I wondered with great admiration.

LONDON,
Printed by *T. R.* & *E. M.* for *John Bartlet*, at the Golden Cup in *Pauls* Church-yard. 1653.

The city of Pavia was given up to 14 hours plunder, and, 600 defenceless persons murdered in that town. Seditious Republicans may pass eulogiums on the moderation and humanity of these modern Vandals, but we cannot, for our part, consider their triumphant march but as one of the most dreadful scourges which the avenging hand of the God of Hosts [redacted] inflicts on the sins of nations. The city of Pavia in Italy was given up to the cruelty of the French in 1796.

BRITISH MUSEUM

BRETHREN IN Evill.

GEN. 49. 5, 6, 7.

Simeon and Levie are brethren in evil, instruments of cruelty are in their habitation.

O my soule, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged downe a wall.

Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

They slew the Shechemites. Genesis 34. 26

IACOB by the Spirit of Prophecie in this Chapter foretelleth future events, and what was to befall his sonnes and posterity in time to come.

In the first and second verses is a solemne preface, calling them all to attention and teachablenesse.

In the narration, first he begins with *Reuben*, his eldest sonne, and casts him off his dignity of first-borne, for ascending into his fathers bed.

In these verses he sets down a severe commination against his two sons, *Simeon* and *Levi*, for their most wicked cruelty committed upon the *Shechemites*, the story whereof is in *Gen.* 34. *Distr. of the Text.*

And in this Prophecie we will consider these six things. 1. The Persons. 2. The Fact. 3. The detestation of the fact. 4. The maledict. 5. The accomplishment of it. 6. The use and application. *6 Things in it.*

For the Persons: 1. They are described by their names, *Simeon* and *Levi*. *Object.* Were not all *Iacobs* sons in the fact? *Answ.* They all consented to the action; but these two were chief, and the principal actors. Whence note: *The Lord sets special eye upon captaine-sinners, and the devisers of mischief.* It is too much to be led into sinne; but to be a leader, and head of a band against grace and innocency, hath a special brand of wickednesse upon it. I. *The Persons two wayes; described.* *Chief sinners chiefly blotted and punished.*

2. They are described by their relation: *Brethren in evil.* Brethren, not onely

The two Tribes of Simeon and Levi put Christ to death

onely of the ſame mother, (*Leah*,) but of the ſame diſpoſition; Brethren in the ſame wickedneſſe: As two twinnes, ſo like one another, that hardly are they differenced. Both are thought to have conſpired againſt *Joſeph*; Both ſworne Brethren in perfidious cruelty againſt innocents; Both Brethren in the crime; Both Brethren in the curſe; Yea, *Brethren in evil*, in their poſterity as well as in themſelves. For theſe two Tribes put Chriſt to death, ſay ſome of the Fathers: for *Judas* was of *Simeon*, and the Prieſts of *Levi*.

Penmens ingenuity argues the Scriptures divinity. 2 Pet. 1. 21.

Where note, how *Moſes* layes down to the world in writing the ſinne and ſhame of his own Tribe, and Father *Levi*. Holy men wrote the Scriptures as they were *moved by the Holy Ghoſt*; and therefore unpartially publiſhed for Gods glory the ſinnes of their deareſt friends, yea and their own ſinnes; as *Moſes* did the ſinne, for which himſelf was debarred of *Canaan*. If they had been guided by fleſh and blood, or an humane ſpirit, they would certainly have covered the blemiſhes of their Anceſtors, at leaſt concealed their own. Which ſeeing they did not, is an infallible Argument that the Scriptures are the Word of God.

II. *The ſinful fact foure wayes demonſtrated.*

Next, of their ſinful fact: *Inſtruments of cruelty are in their habitation*; that is, cruelty and deteſtable fierceneſſe dwells with them; for they agreed to uſe *weapons of violence* againſt innocent men, and their cruelty was boundleſſe, and moſt violent from firſt to laſt: For,

First, It was a ſlaughter in time of peace, and treacherouſly done againſt a League and Peace concluded: yea they make a fraudulent peace, with purpoſe to break it.

Secondly, They put to the ſword, not onely *Sechem* who had offended them, but *Hamor* the Prince of the Family, and all the reſt of the City, young and old, of all ſexes, without all pity or humanity, ſparing neither Infants, Maides, nor Matrons, being all innocent.

Thirdly, Such was their rage, that they were not content with the ſlaughter of the men, but uſed ſavage fierceneſſe againſt the beaſts and cattel, and made a ſpoile and havock of the City and buildings.

Fourthly, They ſcandalize and diſhonour their own profeſſion; for they kill thoſe who were content to be circumciſed, and at that time when they were ſore and to be pitied; ſo as here was nothing but violence and rage in their habitations.

Be not partial in ſins of children.

Note hence, how this holy man *Iacob* directed by God, amplifieth the ſin of his ſonnes: In caſe of Gods diſhonour he forgets himſelf a father, and them to be children. No conſanguinity or nearneſſe of blood ſhould make us winke or be ſilent at ſin; but ſtill ſhould we keep an utter deteſtation of it, even in our Brethren, in our bowels and children; uſing it as a Serpent, the nearer it creeps to us, the more to fly and hate it.

III. *Deteſtation of it:*

Whereof more in the third general, namely the deteſtation of theſe mens fact: two wayes.

1. In *Iacobs* own heart and conſcience.
2. In the foulneſſe of it ſelfe.

1. *In* Jacobs eſtimation.

The former in theſe words, *Into their ſecret let not my ſoule, or glory come*: that is, let my ſoule ever hate and deteſt that impious counſel and ſlaughter, which they ſecretly and without my privitie executed upon the *Shechemites*. *Nor let my glory be joyned in their aſſembly*; that is, Let not my tongue (the inſtrument of praiſe and glory, as *Pſal.* 30. 10.) ever give any approbation to ſo wicked an action as that was.

Heart as well as hand muſt be cleare from ſinne. 2 Cor. 6. 17.

Note hence, that good *Iacob* was not contented to have pure hands, in reſpect of his ſons wickedneſſe, but he would alſo ſhunne all their wicked counſels; And we ſhall never keep our hands clean, if we liſten to the counſels and ſecrets of wicked men. We muſt have no ſociety with them, but keep ſuch diſtance, as that we *touch no unclean thing* wherewith they defile themſelves.

Then

Then followes the deteſtation in regard of the foulenesſe of the fact; *for in their wrath they ſlew a man*; that is, either *man* in the ſingular number *collectively*, for the plural, *many men*, as 1 *Chron.* 10. 1. or by eminency, they *ſlew the man*: *Hamor* the Prince, with his ſonne and ſubjects; for ſo it is uſed for *Kings and Rulers*. *And in their ſelf-will they digged down a wall*; that is, without my will and conſent they deſtroyed and razed the City: ſuch was their rage, that they ſpared not the walls and buildings, but raging againſt the perſons, they razed the foundations of the City? All which aggravates their ſinne the more.

2. *In foulenesſe of the thing.*

Targum. Hieroſolym.

And note, how boundleſſe wicked men are in ſinne, who are given up to themſelves: They break through all bounds; Nothing can plead and prevaile for a drop of mercy. It is no leſſe plague to be given up to a mans ſelf, then to be given up to the Devil.

No bounds ſet to wickedneſſe.

The fourth general is the Malediction: And this, 1. In general, *Curſed be their wrath, for it was fierce; and their rage, for it was cruel.* 2. In ſpecial, *I will divide them in* Jacob, *and ſcatter them in* Iſrael. God by the mouth of the Father (who is now led by the Spirit of Prophecie,) denounceth the puniſhment of their perfidious cruelty.

IV. *Malediction denounced on it.*

Where note,

1. *General.*

1. He curſeth not their perſons, but their wrath; that we might learne to condemne vices, but not perſons.

Hate ſins, love the men.

2. Gods curſe followeth like a blood-hound, unjuſt murder and blood-ſhed. Innocent blood hath a loud voice, as *Abels* againſt *Cain*, *Gen.* 4. 10. *Cain* is ſilent, but his ſin *cries* for vengeance. Yet let it be never ſo ſecretly contrived or acted; the curſe purſues blood, and ſleeps not.

Blood-ſhed ever dogg'd with revenge.

3. Note, how ſin followes the ſinner, and returnes upon him many yeares after. This was fourty yeares after the ſin of *Simeon* and *Levi*, when they thought it was forgotten; but now it is renewed and remembered afreſh. Let no ſinner flatter himſelf in hope of impunity: For if *Gods long-ſuffering draw him not to repentance*, he ſhall finde that forbearance is no payment; his puniſhment is but increaſed: ſoft and woollen feet have leaden hands.

Puniſhment ever followes ſin, though a far off. 40 years

Rom. 2. 4.

Object. Had not theſe men repented of their ſinne, and ſo the curſe removed?

How theſe men are puniſhed, yet their ſinne pardoned.

Anſw. It ſeemes they had repented, and were pardoned the ſin; but yet the Lord would inflict a temporal correction; not in way of ſatisfaction, but, *partly* to humble them ſtill, that they ſhould not glory in ſo miſchievous a fact, though long before paſt: *Partly* in regard of others, who by their example might be affrighted from unjuſt ſlaughter and effuſion of blood; The Lord doing herein the part of a Phyſician, rather then a Judge: making the correction a ſovereigne remedy to the ſick perſons themſelves, as alſo an Antidote to prevent the like evil in others.

From the ſpecial denunciation againſt the two Tribes, and their poſterity; where he ſaith, *I will divide them in* Jacob, *and ſcatter them in* Iſrael; Note two things:

2. *Special.*

1. Sin and puniſhment go undivided. They will not be divided from their ſin, and ſhall not be ſevered from the ſorrow of it.

Undividedneſſe of ſinne and puniſhment: And proportion.

2. Sinne commonly carries a proportionable judgement. They had diſperſed the habitations of the *Shechemites*, and God diſperſeth their habitations, that they have no one ſeat, nor certaine dwelling in the promiſed land.

Now the accompliſhment of this curſe appeares in the books of *Joſhua* and *Judges*; they were divided and diſperſed among the habitations of *Jacob* and *Iſrael*: 1. In regard of their *heires*: 2. Of their *inheritance*.

V. *This denunciation, how accompliſhed.*

For firſt, theſe Tribes (in reſpect of their heires,) never increaſed to ſuch a number, as the other Tribes; ſo as the Tribe of *Simeon* was a baſe and contemptible

In heires.

temptible Tribe in compariſon of the reſt; inſomuch that *Moſes* omitteth it in the bleſſing of the Tribes, *Deut.* 33. And that ſmall number that was, was by the juſt judgement of God for their ſin diminiſhed exceedingly, *Numbers* 25. 9, 14.

And inheritance.

Secondly, for their *inheritance*: Whereas all other Tribes had their lot and certaine countreys aſſigned them in the good land of Promiſe, onely theſe two Tribes had none: For the Tribe of *Simeon*, as it was ſmall; ſo was it diſperſed through the moſt populous Tribe of *Judah*, *Joſh.* 19. 1. And *Levi* was divided in *Iſrael*; for the Levites had *no part nor lot in the land*, nor proper habitation, but were ſcattered through all the Tribes, *Ioſh.* 22. and 1 *Chron.* 6. It is true indeed, that the Lord who brings light out of darkneſſe, turned this diſperſion of this Tribe to the inſtruction of all the Tribes, and mitigated the diſhonour of this curſe by advancing it into the honourable ſervice of the Prieſthood: Yet the diſperſion it ſelf was a juſt correction, and grounded on this ſin of their Father *Levi*.

How this curſe is turned into a bleſſing.

And *Simeon* was the ſtronger by his intermixing with a ſtrong Tribe.

Thus God to his own not only mitigates his puniſhments, but turnes them *all unto good*, *Rom.* 8. 28.

VI. Now for the Application.

Application to Papiſts, and eſpecially Powder-Traytors.

As *Simeon* and *Levi* were in the familie of *Iacob* and Church of God, the blemiſhes and diſhonour of it; ſo lurke there alwayes in the Church ſecret vipers, that ſeek to devoure the mother that bred them.

Among all ſecret enemies, none have more perniciouſly laid themſelves in ambuſh againſt the Church, then Antichriſtians; and of Antichriſtians, none ever wrought more diabolically in contriving helliſh miſchief, then our Gunpowder-Traytors.

Let us a little compare their deſigne with this in our Text, where we have ſome dark reſemblance and repreſentation of it; but this laſt device is farre beyond the former, as being a mother of Treaſon, a ſtore-houſe of miſchief, an unmatchable villanie, beyond all name, and beyond all example. Yet in all the five parts of our Text we ſhall ſee ſome ſimilitude: (for wicked men are all ruled by one ſpirit.)

In the five parts of the Text.

1. The Perſons were alike.
2. The Fact was alike.
3. The Deteſtation of the Fact alike.
4. The Curſe alike.
5. The Execution alike.

The Perſons were alike, both in quality, and in relation.

1. In quality of the Perſons.

1. In qualitie: *Simeon* and *Levi*, both of Civil and Eccleſiaſtical eſtate; ſo here was not onely *Simeon*, ſome diſcontented Gentle-men; but *Levi*, the Levites and Prieſts as forward as they. Nay, we may ſay, not *Simeon and Levi*, but *Levi and Simeon*; for the Prieſts, *Garnet* and *Gerrard* put life into the whole conſpiracie, they animated, they warrented, they confeſſed, they abſolved, they promiſed reward, and pronounced it meritorious; they ſwore them to ſecrecie; they delivered the Sacrament to binde them to performance.

Spiritual wickedneſſes of all other the greateſt.

Note.

Indeed thoſe unfortunate Gentle-men, (as their favourites call them,) were nimble and active; but the great wheeles were the Prieſts and Jeſuites, that ſet them all on work; and the plummet that ſwayed them, was the Popes *Breve*: So as the Arch-Gunpowder-Traytor was the Pope himſelf, and the reſt were but his Salt-peter-men.

And relation.

2. In their relation; they were *Brethren in evil*; Not onely of the ſame Romiſh

miſh mother *Hagar*, but of the ſame affection and diſpoſition; ſworne brethren in ſuch a miſchief, as no title can ſo well expreſſe, as a *Catholick villanie.*

As the perſons were alike, ſo the fact was not unlike, in three things: their inſtruments of cruelty, ſecrecie, and perfidious treachery. *2. In the fact three wayes.*

1. *The inſtruments of cruelty were in their habitations*; that is, ſwords prepared againſt the *Shechemites*. But theſe had in their vault and habitation thirty ſixe barrels of gunpowder, iron-barres, iron-crowes, timber-logs, and billets, maſſie ſtones, pick-axes, and their working tooles, and three matches for fayling. Beſide, they were provided of great ſummes of money, of galloping horſes, of power and ſtrength to get their ſuppoſed ſucceſſor into their hands; and of Proclamations to lay the fact upon the Puritans. For *Fauxe* confeſſed, that they *would not have avowed the fact*, till they had *power enough to make their party good.* Here were many dreadfull inſtruments of cruelty in their habitations. *Inſtruments of this treaſon.* *36 Barrels of Gunpowder.*

2. For ſecrecie; *Into the ſecret of his ſons* muſt not *Jacobs* ſoule come: So theſe contrived their work of darkneſſe in the vault of darkneſſe. All of them took the Oath and Sacrament for ſecrecie. *Cateſby*, *Percy*, *Wright*, *Fauxe*, and *Winter* took it of *Gerrard* upon a Primar, for ſecrecie in a Chamber, and went into the next roome and heard Maſſe, and received the Sacrament upon it; Confeſſed by themſelves. *Secrecie.*

And as they deviſed, ſo they acted in ſecret; as moles they wrought under ground; yea they gloried in their ſecret contriving of it, as in the Letter; *They ſhall receive a terrible blow, and yet not ſee who hurt them.* So as their work-houſe was under ground, in a cave of darkneſſe, as neare hell as they could dig: That for the ſecrecie of it, we might have hoped as ſoon for a league and eſcape from hell and the grave, as from it.

3. For the treacherie and perfidiouſneſſe of it: Firſt, *Simeon* and *Levi* made leagues, with purpoſe to break them, and in time of peace go out in warre againſt peaceable men: that had uſed them moſt kindely, and with whom they had ſtricken a league: So theſe Catholicks, againſt all lawes of humanity, all oathes of loyaltie, and all bands of nature, break through all ties againſt their Prince and Countrey, and Friends, and Kinſmen; and this, according to the rules of their Religion, as their Councel hath concluded, that *no faith is to be kept with* thoſe whom they pleaſe to call *Hereticks*. *Perfidiouſneſs in breaking leagues.* Concil. Conſtant.

Secondly, as *Simeon* and *Levi* made Religion and the Sacrament of Circumciſion a cover and maske for their violence and treacherie: So theſe make Religion and the Sacrament and ſolemn Oathes, the cloak and cover of all their villanie. *Fauxe* ſaid he was to do it *only for religion and conſcience ſake.* And all of them undertook it (as they confeſſed,) *for the relief and ſupport of the Catholick Cauſe.* A good cauſe, that muſt be ſo ſupported. Never was the Religion of Chriſt ſo ſupported; but this is of Antichriſt. *And pretending of Religion.*

Come we now to the deteſtation.

The facts were both horribly deteſtable: thus. *3. In the deteſtation of it foure wayes.*

1. That was a cruel and fierce rage, becauſe it was ſo general, ſpared none; not onely ſlew *Shechem* the ſinner, but *Hamor* and all the Citizens that were innocent: So was this an univerſall rage, againſt all eſtates, ſexes, and conditions of men; not ſtrangers, as they, but brethren, allies kinded, &c.

2. As that was an irreligious and barbarous rage, intented againſt thoſe of their own Religion; for they ſlew them that were content to be circumciſed, thereby diſhonouring their own profeſſion: So this rage (like that of Duke *Medina*'s ſword, which in the Low Countreys *knew no difference between Catholicks and Heretick*,) would have ſent up their own fellow-Catholicks to heaven in their fierie Chariot; which when ſome of them ſtuck upon, and thought it hard to kill innocent Catholicks with the Hereticks; it was warranted in conſcience *Ghoſtly counſel, doubtleſſe.*

ſcience by *Garnet* the ſuperior of *Engliſh* Jeſuites, and by *Gerrard* and *Teſmond* Prieſts, who not only told them it was lawful to kill the innocent with the nocent, but by their Apoſtolical power did abſolve them, and commend the fact which for the advantage of the Catholicks they ſaid muſt be executed, though with the death of ſome innocents.

3. *Jacob* deteſts their rage, becauſe *in their rage they ſlew a man*; that is, either multitudes of men, or the man *Hamor*, and his Son, and Subjects. So deteſtable likewiſe was theſe mens rage, that they would in one moment deſtroy 1. The King and his ſeed. 2. All Government, all Lawes, ſilent and ſpeaking, Records and Law-makers. 3. Not onely the King, but the Kingdome alſo; yea they would make but one blaze and bone-fire of three Kingdomes. 4. All Religion, in the Scriptures, the ground of it; in the Lawes, the protector of it; in the Preachers, the upholders of it; in all the holy exerciſes of it, and in all the holy profeſſion and profeſſors of it. No marvell if *Winter* ſaid to *Cateſby*, telling him of the project, that *this ſtrikes at the root indeed.*

Rem, Regem, Regimen Regionem, Religionem.

They digged a vault under the Parliament-houſe 9 foot thick

4. *Jacob* deteſts their rage, becauſe they cruelly *digged down a wall*; ſo theſe *Digbyes* and diggers, our pioneirs in the vault of villanie, digged down a wall under the Parliament-houſe, nine foot thick, and intended the overthrow of *materiall* walls and foundations; yea, the ancient buildings and monuments which are the grace and ornament of the City and Kingdome: But eſpecially the *ſpirituall* walls, the foundation laid in *Sion*: Their maine driſt was, to blow up the walls of the Church, pure worſhip of God, and his holy Religion.

4. *In the curſe that followes.*

This was a *deteſtable* rage indeed.

And they are alike alſo in the *curſe*: *Curſed was their wrath.* God curſed their counſels and enterpriſes, and brought their plots on their own heads. One of themſelves confeſſed, that *he ſaw too late God was deſpleaſed with ſuch attempts.* Yea though the *Balaam* of *Rome* curſed us, they ſaw there was no curſe againſt *Iſrael.* And though his ſhavelings ended their Maſſes with particular prayer for their ſucceſſe, yet was their prayer turned into ſin.

Note { *Forme of prayer for ſucceſſe to this treaſon.*

The forme of their prayer was this: *Proſper, Lord, their paines, that labour in thy cauſe day and night: Let hereſie vaniſh away like ſmoak: Let their memory periſh with a crack, like the ruine and fall of a broken houſe.* And what they prayed, they had; not on *our* fifth of *November*, in the powder-plot, but on *their* fifth of *November*, in the returne of their publick Sermons at *Black-Friars.* Hereſie vaniſhed in duſt and ſmoake, their memorie periſhed with a crack; and like the fall and ruine of a broken houſe. A remarkable revenge; what they wiſhed to us in the very Letter, was made good on their dead carkaſes.

Note { *Prevailes on themſelves in the fall of* Black-Fryers. 1623.

Again, as this curſe of *Simeon* and *Levi*, ſo that curſe came on them when they thought the danger was paſt. *The danger is paſt*, (ſaith the Letter to the Lord,) *ſo ſoon as you have burnt the Letter.* As *Agag* to *Samuel*, *Surely the bitterneſſe of death is paſt*, when he was preſently hewen into pieces; and ſo were they.

1 Sam. 15.32.

Laſtly, as the curſe followed *Simeon* and *Levi* many yeares after the fact, ſo this day is holily and juſtly ordered by the Lawes to keep in memory this execrable fact to all poſterities and ages to come. And bleſſed be God for that worthy Statute, and thoſe worthy Law-makers. Bleſſed alſo are thoſe men in their memory, (already deceaſed) and others yet living, who have in this City and ſundry other places of the Kingdome erected (by bountiful gifts to annual Sermons, and almes to the poor) Trophies and Monuments to all future ages, that the wickedneſſe of Papiſts and their Religion, (the grand rebell of all,) may never be put from under heaven.

5. *In the execution of the curſe.*

But the *execution* of the curſe is alſo alike.

They that diſperſed the *Shechemites*, were themſelves diſperſed in *Jacob*, according to that equal Law of Retaliation; as the ſame water drowned *Pharaoh*, where-

wherein he drowned the Infants; The ſame fire licked in the accuſers, which was kindled for the three children.

So likewiſe of our powder-traytors: How were theſe, that had divided among themſelves our Kingdome, our Honours, our Offices and Inheritances, diſperſed ſuddenly and divided from themſelves? Thoſe that were hunting, and in their chaſe for blood, were themſelves hunted and purſued to blood. As a Peece over-charged, recoyleth, and ſtriketh down the ſhooter; ſo this maſter-piece of miſchief. They that would have made waſte, diſperſion, and ſpoile in all countreys, (as they did begin to rob and rifle in ſome, thinking all their own,) by and by were forced to range and wander, ſeeking where to hide themſelves from purſuing revenge, through *Warwick-ſhire, &c.* They that laid ſo much powder for others, felt the deadly ſindge and ſmart of powder themſelves. *Cateſby* the deviſer, and *Percy* the chief actor, reſolute in rebellion, fighting againſt higheſt authority, were both ſlaine with one bullet, the meſſenger of powder from a Musket. The two *Wrights* ſlaine with powder. *Cateſby, Rookwood,* and *Grant,* drying their powder, had their faces and bodies ſcorched and disfigured with their own powder: That doubtleſſe themſelves beheld divine juſtice puniſhing like with like.

Our Traytors puniſhed in their own kinde.

——Neque enim lex æquior ulla. Quam necis artifices arte perire ſua.

And to make up the ſhot, How miſerably were they diſperſed.

1. In their counſels? all their ſecret villanies being diſcovered even by themſelves; the ſame hands that ſhould have acted it, detected it: the ſame tongues that ſwore to ſecrecie, fully revealed it.

And diſperſed every way, ſome eſpecially.

2. In their goods, lands, and inheritances, which were divided and diſperſed among ſtrangers.

3. In their children, Families, and poſterities, all diſperſed and caſt from their hopes, and tenures, and laid under an indelible blot for ever.

4. In their perſons, their bodies divided from their ſoules, their heads from their bodies, and their limbes diſperſed into ſeveral parts of the Citie and Kingdome. A juſt and dreadful execution of a moſt juſt and righteous ſentence.

And let this be for ever the reward of the Lord upon all that in hatred of *Sion* riſe up in rebellion againſt the Lord and his Anointed.

For us: Let the rage of Gods enemies be *turned to his praiſe*, Pſal. 76. 10. *He that is mighty hath done great things for us, and bleſſed be his Name*: In three reſpects.

Our dutie for this deliverance. Luke 1. 49.

1. That we eſcaped that *terrible* intended *blow*, lifted up with high and wicked hands againſt all Religion, Piety, Worſhip, Word, Sacraments, and all holy things, and Heaven it ſelf. That theſe Babylonians have not *razed our Temple to the very foundation*, and have not carried away all our veſſels and rich ornaments; That our Arke was not taken by theſe Romiſh Philiſtines, and *Dagon* ſet up in ſtead of it: That the Lord hath kept his poſſeſſion amongſt us: that the wayes of *Sion* have not mourned; that our ſolemne feaſts are yet frequented; that our name is not *Ichabod. &c.* 1 Samuel 4. 21, what is glory.

Pſal. 137. 7.

2. That we were delivered from a *terrible day*; a day of fire and brimſtone, if the fire-works of thoſe fire-brands had prevailed; and intended to be *like the day of the Lord, which burneth as an Oven*, Mal. 4. 1. A diſmall Domes-day of *England*, wherein the very Sunne ſhould have been turned to blood, the Aire darkened with blackneſſe of the day, and the earth have opened her mouth to have ſwallowed up the Inhabitants and glory of the Kingdome

3. Praiſe we God, that we have new tenures and leaſes of our lives, eſtates, friends, eſpecially of the Goſpel and meanes of ſalvation. As he hath renewed his favours, let us renew our thankfulneſſe. Come not be-

Sacrifice of praiſe & almes.

fore him without a ſacrifice of praiſe. Go not from before him emptie-handed, without a ſacrifice of almes. Let God and man taſte the fruits of thankful hearts; and on this occaſion, at this time leave a pledge of thankfulneſſe to GOD in the hands of his poor and needie ſervants.

Let us keep this fifth of *November*, as the Jewes their fourteenth of *Adar*, *Eſt. 9. 22.* In regard of the *Moneth which was turned from ſorrow to joy, and from mourning into a joyful day, to keep them the dayes of feaſting and joy, and to ſend preſents every man to his neighbour, and gifts to the poore*: Preſents to *the rich* in way of thankfulneſſe, and to congratulate to them ſo great a preſervation; and *gifts to the poore* in way of charity, that even they may ſhare and have a part in the publick joy.

Miſchief

MISCHIEF
To the
Miſchievous.

PROV. 12. 20.

Deceit cometh back to the heart of them that practiſe miſchief.

IN this Parable is a terrible denunciation of judgement againſt wicked men, who are enemies to God and his Church: In which are two generals. 1. A deſcription of their perſons. 2. Of their condition and eſtate. *Parts.*

1. The perſons are *evil doers*, yet not every evil doer is here meant: for all men, further then they are regenerate, are evil doers: there is none that doth good, no not one. But the practiſer, the trader, the artificer in evil: one wholly bent upon ſin: the body and minde occupied in executing and acting corrupt deſires. Not every bungler or beginner, but an expert workman, that can diſpatch more buſineſſe of ſin in one day, then ſome other in a moneth or yeare. *Expoſition. Who the perſons are.*

2. Nor is every evil here aimed at, but evil in an high degree, evil againſt others, *miſchief*. Many evil men are only greateſt enemies to themſelves, intent to ſerve and ſatisfie their own luſts: but theſe with whom we have now to do, alwayes have evil in their hearts and hands, in their conſultations and executions, whereby to hurt and *miſchief* others, to trouble their peace and good eſtate, &c.

3. Again, this man in our text *is ſubtile in his evil*: As he is a cunning workman, and active in high deſignes of evil, ſo he carrieth his buſineſſe as ſubtilly, for which the whole work carries in the Original the name of *deceit*: for the ſlie, ſubtil and cloſe deviſing and effecting of *miſchief*: pretending all fair weather, as a ſtill water is deepeſt and moſt dangerous, or like a waterman that looks one way and rowes another; or (as the word imports) he is like a witty handy-craftsman, moſt ſilent when he is moſt upon his inventions. Caraſh opiſex, a caraſh ſilere, *ſc.* dum excogitat. *Noti*

Whence theſe two obſervations.

1. *It is a ſigne of an extreme wicked man, to be an inventour of evil, a plotter and deviſer of miſchief.* The Apoſtle notes it of the Heathens who were given up by God to a reprobate ſenſe, that they were ἐφευρετὰς κακῶν, *inventours of evil*, Rom. 1. 30. And it muſt needs be a note of infinite corruption in the heart and minde: they are not content with preſent ſinnes, or ſinnes already deviſed, unleſſe they may deviſe more: they are greedy ſinners, inſatiable in their ſinful appetite. And it notes an heart extremely forſaken of God, and under his curſe: while the minde and thoughts are the continual anvils, on which Satan forgeth and hammereth out the greateſt evils againſt God and humane ſociety. The curſe is in *Note 1. A property of extreme wicked men to deviſe evil.*

Micah 2. 1. *Wo to them that imagine wickedneſſe, and work evil upon their beds, and in the morning practiſe it:* In which the Prophet bends himſelf againſt the moſt graceleſſe ſort of People in *Iſrael*; that night and day, when others were aſleep, and themſelves ſeemed ſo to be, were plotting and contriving *miſchief* againſt their neighbours.

Uſe 1. *Danger of* England *by inventions of ſin.*

Whereby we may conſider the fearful eſtate of our Nation, the inhabitants generally being ſo witty to deviſe new kindes of ſins, altogether unknown to the ages of our forefathers. We have new oathes a number, new Sabbaths of Proteſtant Jews and Proteſtant Atheiſts, new faſhions, new faces, I had almoſt ſaid new kindes of men and women, ſcarce diſcernable by their habits, whether men or women, or neither, or ſome monſter between both. We have new devices of drinking, by the dozers, by buſhels, by yards; healths on knees; drinking out of pots, and out of pipes: New devices for pleaſure, as having ſurfeited of old pleaſures, or as if there were ſuch a Proclamation as of *Sardanapalus* that wretched Epicure, who propounded *a reward by a Cryer to him that could deviſe ſome new kinde of delight, never thought of before.* We have new devices for gain, new tricks of breaking, of couſenage, of cheating, of deceiving: and every man of trade hath ſome new myſtery or craft, in which he is ready and expert.

Plutarch. Sympoſ. ἄθλον ὑπὸ κήρυκος ἀπηγορεύθη καινὴν ἡδονὴν ἐξευρόντι.

Let ſuch know the Lord is deviſing as faſt *ſome new faſhion of judgement*, as was ſaid of *Korah* and his complices, *Num.* 16. 29. And as every workman, the quicker and cunninger he is, the greater is his wages; ſo theſe deviſers and ſkilfull workmen ſhall receive double wages to other ordinary workmen, of Satan, of whom they learne, and do him ſo faithful ſervice, and of God whom they highly diſhonoured more then others.

Strange puniſhment for ſtrange ſinnes.

Uſe 2. *Papiſts very wicked, who invent ſo wicked a treaſon.*

A rule alſo it is, whereby to judge our plotters and powder-traytors: ſonnes of *Belial*, men in the higheſt rank and forme of wickedneſſe, not content with all the devices of miſchief and malice, that former ages and ſtories affords, unleſſe they invent a villany and cruelty tranſcendent, fit for none but either devils or deviliſh Catholikes; come out of the tyrant *Phalaris* of *Rome* his School, who promiſeth rewards to them that can deviſe new kindes of torment for Chriſtians, the likeſt to the torments of hell, as this helliſh plot was. And what we ſay of theſe hatefull perſons, the ſame of their hateful *religion*, which themſelves confeſſe was the ground of their plot: *Fauxe* and others. A wicked religion, and hateful to God muſt that be, which makes no end of miſchievous and bloody deſignes, and murderous inventions by which it muſt uphold it ſelf. And ſuch is the Popiſh, beyond which all the tyrants in the world cannot go in cunningly-contrived cruelty againſt the innocent Saints of God: witneſſe the bloody Inquiſition, the Maſſacre of *France*, the Gunpowder-treaſon in *England*, and the open and bloody Perſecution in all countreys, which have runne with ſtreames and ſeas of blood ſhed by Romaniſts.

And their religion the cauſe of it.

See *Jam* 3. 17.

Let us know, Chriſts religion is quite contrary, and upheld by meekneſſe and patience. He never allows his diſciples to call for fire from heaven againſt them that receive him not.

Wouldeſt thou know a difference between our two religions? By mercy and unmerciſulneſſe eſteeme them, one of Chriſt, the other of Antichriſt. And let theſe enemies of Chriſtianity and humanity know, they cannot be more witty to viſe cruelty, then the Lord to revenge; as both our text, and our eyes in this our occaſion do teach us.

Uſe 3. *Invent and deviſe for good, as they for evil.*

Mat. 23. 15.

Laſtly, let us of our part learne for wicked men to bend our thoughts for the good of our brethren, as they for hurt. Let us ſtudy how to promote in them true piety, and provoke them to good duties. Why ſhould the wicked be more ſtudious, zealous, active and skilful to build up the tents of Satan, then the godly to build up Gods Tabernacle? Why ſhould they be more induſtrious for the Devils Chappel, then we for Gods Church? We ſee Papiſts and Jeſuites like ſo many

Phariſees

Phariſees compaſſing the earth, and travell *ſea and land to make a Proſelyte:* and ſhall we be at no paines to prevent them? Shall a powder-traytor be more inventive and induſtrious night and day to build *Babel*, then we for *Sion*? Oh let it never be ſaid, that unto good we have no underſtanding, &c.

So of the firſt note.

Note 2.

2. In that the wiſe man calls their miſchief *deceit*, Learne another property of notorious wicken men, that *while they plot and act moſt high villanies, they would deceive men with faire ſhews and pretences.* Hence are they called *deceitful Workers*, 2 *Cor.* 11. 13. and crafty *fowlers*, who by ſecret traines, twigs, ginnes and nets do catch more birds, then by open violence. And as a Cony-catcher lives by his wits, ſo ſinne and ſinners by their wiles.

A property of extreme wicked men, to carry their matters ſlily.

But whence this?

Reaſ.

1. Satan at firſt transformed himſelf *into an Angel of light*; therefore no marvell if his miniſters do ſo, 2 *Cor.* 11. 14. He is a diligent maſter, and they apt ſcholars: hence this jugling.

2. Themſelves would not ſeeme ſo bad as they be: and therefore would ſeeme juſt, religious, peaceable, and honeſt men: knowing that the leſſe they be ſuſpected, the more ſucceſſeful their plots are likely to be: ſo though they have *Eſaus* hands, they will ſpeak with *Jacobs* voice. Politicians care for no more then the *opinion* of Piety: the life and practice is a burden, and to their projects an hinderance. The Scribes and Phariſees, and their ſucceſſors, though the greateſt enemies of Chriſt, will be reputed wiſe, learned and religious: and under theſe masks, whatever they ſet abroach, ſhall be received; whatever they ſet againſt, ſhall be generally condemned.

Machiavel.

3. Never was any *miſchief* more *miſchievous*, then that which is veiled with good pretences of Peace or Religion; *Iezabel* pretending Religion, did ſoon and handſomly get away *Naboths* life and Vineyard: Oh let there be a Faſt and puniſhment for blaſphemy. And *Herods* cruel intention (we know) was cloaked under colour of doing homage to Chriſt.

Shews of Religion moſt miſchievous.

The moſt bloody Maſſacre in *France*, long before intended, was veiled with pretence of Peace, League, ſolemn Marriage, and Oaths of fidelity: and was a meer perfidious, ſhameful and diſhonourable deceit; the indelible blot of Catholick Religion.

Or of Peace.

The moſt ſavage powder-Plot was carried with more then diabolical deceit. For, while they were imagining and acting under ground, and by night, when men thought they had been aſleep, the moſt execrable *miſchief* that ever was deviſed; Oh they carried it with a faire pretence, it was *for the Catholick cauſe*, for righting of wrongfully-afflicted Catholikes, and for the reſtoring of the Catholike Religion; and ſo with ſolemn Oaths, Maſſes, and receiving the Sacrament, (according to their Romiſh devotion) they ſet upon it, and brought it forward.

Nihil eſt in ſpecie fallacius, quàm prava religio; ubi Deorum immortalium numen ſceleribus prætenditur. *Liv. l.* 9. Decad. 4. *Idololat. Eccleſ. Rom.* Dr. *Reyn.*

Never was there ſo baſe or general idolatry in the world, as that of Antichriſt: Never ſuch effuſion of ſtreams and ſeas of blood, as for upholding that idolatry: and all finely covered: the former with pretence of Churches authority, devotion, zeal and good intent: the latter with pretence of Churches Peace, Churches advancement, Catholike cauſe, and the like. The *Goliahs* ſword lurketh under an Ephod, an holy garment; Crueltie is cloaked under devotion and Piety.

Uſe 1.

Caſt off therefore the cloakes of deceit and craftineſſe: leave ſuch treacheries and ſhameful ſleights to the painted whore of *Babel*: The chaſte ſpouſe of Chriſt abhors to appear other then ſhe is: ſhe is ſimple as the doves, innocent as children. A good Chriſtian cannot account murder manhood, nor his luſt love, nor his pride comelineſſe, nor his riot good fellowſhip, much leſſe rebellion to be Religion, murders of Kings to be heroical facts, (as that Pope declaimed,)

weare not cloakes of ſin: an ill livery.

not

nor blowing up of Parliaments to be works meritorious. Let Papiſts wear theſe cloakes, and make their ſin ſo much the moreodious, as it is coloured with holineſſe of Pope or Proſelyte, to *receive greater damnation*, as their Predeceſſors, *Mat.* 23. 14

Uſe 2. *Againſt credulity toward evil men.*

We learn hence alſo, not to be ſo light and credulous, as to be carried away with the flatteries and faire ſpeeches of wicked men. For, whatſoever their words be, they hatch evil in their hearts againſt the godly. It was *Davids* fondneſſe, that knowing his ſonne *Abſalom* to be a notable Practicer of miſchief againſt him, yet he ſuffered himſelf to be taken and enſnared with his flattering ſpeeches and ſembled obedience. It was no leſſe folly in *Ahab* King of *Iſrael*, to ſuffer himſelf to be deceived with the flatteries of *Benhadad* King of *Aram*: and ſo to his own great loſſe (for his *life muſt go for his life,*) he delivered him both from death and bonds, 1 *Kings* 20. 31. And are we ſo ſimple to think Papiſts fit to be truſted in their pretences? know we not, that it is a ruled caſe in their Councel, that *no faith is to be kept with* us, whom they call *hereticks?* Had not *John Huſſe* and *Jerome* of *Prague* woful experience of their treachery, whom the Emperours ſafe conduct would not ſave from their perfidious miſchief, and ſhall we yet truſt them? know we not that theſe wolves for the time put on ſheep skins, till time ſerve them to ſhew what they be? ſhall we think them as good ſubjects and peaceable men, as they pretend? God keep our King, our land, our ſelves from their cruel mercies. Whatever they beare outwardly, *Solomon* here tells us, they nouriſh *deceit* within. And truth is, as *Jacobs* ſonnes talked deceitfully with the *Shechemites*, ſo do theſe with us, *Gen.* 34. 13. If we ſhall make a thief the guide of our way, we may eaſily and ſhall worthily loſe our purſes, perhaps our lives. And it is juſt lamentation to ſee our ſilly women ſeduced daily, who are miſled from the Phyſician to the Poiſoner, to the certain loſſe of their lives and ſoules.

1 Kings 20. 31. *Rule of the Councel of* Conſtance, *to make Proteſtants for ever wary.*

But ſee a little more, in two Concluſions.

1. *Concluſ.* 1. Popiſh Religion is a meer ſubtilty and bundle of policie, as appeareth thus: Never Potentates could lay the foundation of obedience in conſcience beſide the *Romane* Biſhop, whereby all Potentates are held in bondage to a ſilly Friar. Never any but he could overcome all his enemies without warre, only by a parchment-bull. Never any but he could maintain himſelf in all ſuperfluous pomp, at all other mens coſts and devotions. None but he could conquer oppoſite Princes by their own ſubjects, freeing them from their allegiance. Never any was able to maintain ſo many Intelligencers, as they do by Confeſſions to their Prieſts, &c.

Note this

2. *Concluſ.* 2. Their religion is a bundle of miſchiefs and treaſons, in the very conſtitution of it; They will ſay they are good ſubjects: But, 1. Who holds the King an heretick, and no faith to be kept with hereticks, but traiterous Papiſts? 2. Who holds the Oath of Allegiance to be againſt Catholike faith and ſoules health, but only the Popes *Breve* and his Papiſts? who but they will affirm, that Princes excommunicated by the Pope, may be depoſed and killed by their ſubjects? 4. That all men are bound *in the ſtraiteſt bond of conſcience*, to reſiſt heretical Kings, as they terme Proteſtants? 5. That a King ſecretly heretical, is *ipſo jure* depoſed, and all his Poſterity? 6. That it was a juſt and honourable warre for the Nobles to riſe up in armes againſt Queen *Elizabeth*? 7. Who were the traitors in our latter Princes times, but Papiſts and ſuch as they inſtigated? what King was ever aſſaulted by any Proteſtant? &c.

Arctiſſimo conſcientiæ vinculo. *Symanch.* *C. Allen.*

By their fruits ye ſhall know them, Mat. 7. 16.

And this be ſpoken of the *Deſcription*.

Now we come to the *condition* of theſe perſons: Their deceit *returnes into the heart* that firſt hatched it; that is, brings certain woe, and unavoidable miſchief on themſelves, to the breaking of their own hearts. Whence note, that

Doct. *The greateſt workers of ſinne and miſchief, are greateſt workers of their*

own

own wo and hearts grief, Prov. 11. 6. *The tranſgreſſor ſhall be taken in his own wickedneſſe*, Pſal. 37. 15. *The ſword ſhall pierce their own hearts*, Iſa. 33. 11. *The fire of your breath ſhall devoure you.* *Workmen of ſin work their own wo.*

But why?

1. There is no ſmall heavineſſe and unquietneſſe in the heart, while it is plotting and hammering evil; not only becauſe of the intention and buſineſſe of it, which ſuffers them not to eat or ſleep, but alſo the ſting and wound of evil conſcience, which dogs them with feares, terrours and amazedneſſe, as in many examples. *Reaſ.*

2. Whomſoever they deceive, they cannot deceive God, who will make them the greateſt deceivers of themſelves, as is ſaid, *He ſcattereth the devices of the crafty, ſo that their hands cannot perform their enterpriſe: He taketh the wiſe in their own craftineſſe, and the counſel of the froward is carried headlong*, Job 5. 12, 13.

3. How juſt is it, that what pleaſure they conceive in inventing miſchief, they ſhould loſe it by the fruit of their miſchievous inventions? Is vexation and ſorrow ſo meet for any as thoſe that plot it for others? Is it not juſt that a man ſhould eate the bread of affliction he prepares for others, and drink as himſelf hath brewed?

4. Whereas ſin is a ſure Pay-maſter, and *the wages death*, the ſin of theſe men, ſo preſumptuouſly acted, muſt needs ſlay them, and play the part, both of an *Officer* to attache them, of a *Jaylor* to hold them in bolts and fetters, and of an *Executioner* to bring them to ſhameful death, often in this life, and ever in the life to come, when they ſhall never ſhuffle out of the law by favour or rewards. Rom. 6. 23.

5. The ſorrow of their ſinne comes with much and daily addition, and pierceth the mans heart as a ſword. For as he is an happy man, who can be a beginner in good things, (having a ſhare in all the good that follows that beginning even when he is gone:) ſo cannot he but be a moſt unhappy man, who is a ring-leader in evil: for as it is eaſie to ſet fire on an houſe, but not ſo eaſie to quench it; ſo he hath begun miſchief, and all the ſinnes and evils of that unhappy ſpark, committed many generations after him, ſhall be up-heaped on him to his deeper condemnation; as a wicked Miniſter, by whoſe example many are drunken. *Guilt of ſin increaſeth, as ſin is propagated.*

Then is there no foe to the wicked man, like himſelf: were there no other purſuer, he ſhall raiſe hue and cry againſt himſelf: Were there no other paine, wickedneſſe ſhall be paine enough to it ſelf. There is no ſafety in ſtanding up againſt the Church. Say not as the letter to the Lord, *They ſhall receive miſchief, and not know who hurt them.* If God know, it is enough. Come ſo near him *as the apple of his eye*, thou ſhalt ſurely be met withal. *Uſe 1.* Nequitia ipſa ſui pœna. Zech. 2. 8.

Beware therefore of pleaſing thy ſelf in any evil: the pleaſure in it ſhould be but ſhort, and the deceit of it ſhall bring for every dram of pleaſure a pound of paine, nay a talent of heavie ſorrow into the midſt of thy heart. See, is it not *deceit*? *Uſe 2.*

Beware ſpecially of deviſing *miſchief* againſt the Church of God, his ſervants and holy Religion. And conſider hereunto, *Uſe 3.* *Beware of all ſin, ſpecially of plotting againſt the Church.*

1. *The Power of God*, which all wicked men together are not able to reſiſt; ſo long as he hath power, let great ones band themſelves, and bend all their forces againſt Chriſt and his Church, yet they deviſe but a *vaine thing*, Pſal. 2. 1.

2. *The Wiſdom of God*, who hath *ſeven eyes*, and all upon the Church for good, *Zech.* 4. 10. He is wiſer then all the enemies, and overmatcheth them every way: He knows their counſels, but they know not his. He knows the whole plot and project, and ſuffers them to carry it a long time, and knowes when to prevent and diſappoint them, 1 *Cor.* 3. 19. *He takes the wiſe in their craftineſſe.*

3. *The juſtice of God*; with whom it is *righteous*, that wicked men in deviſing *miſchief* ſhould provide their own rods, as the Courtiers of *Darius*, *Dan.* 6. 24. and *Haman*, and the Powder-traitors, who called in many to their help, who only furthered the puniſhment and deſtruction one of another, but not the performance.

2 Theſ. 1. 6.

4. Evil men lay all their plots on a ſandie and ſlippery foundation, which will bring down all the houſe and frame on their own heads. Oh what a miſerable thing is it, that a man ſhould be an enemie to Gods friends and truth, and ſo the hatred reach to God himſelf! An arrow ſhot againſt heaven, falls on the ſhooters own head. *Harm watch*, (we ſay) *harm catch.* Thou intendeſt to thruſt down another: look to thine own ſtanding. He that would trip up another mans heels, had need look himſelf ſtand firme. Thoſe certainly that oppoſe Gods ſervants, have the wrong end of the ſtaffe: as *Jezabel*, what gained ſhe by chaſing *Elias*, but a miſerable end, to be eaten up by dogs?

a proverb.

Uſe 4. *Be patient and revenge not.*

Let not good men therefore be diſquieted at any ſuch plots, which ſhall all redound upon their enemies themſelves; Moleſt the godly they may, but the *miſchief* and evil ſhall be their own; therefore be comforted and quiet, and leave all revenge to God: forbear, they are working their own wo, yea, thou canſt not wiſh them ſo much evil, as they are brewing for themſelves.

Uſe 5. *Thankfulneſſe for the mercy of this day.*

Laſtly, ſee and acknowledge the truth of this doctrine in the bleſſing of this day, wherein we celebrate this truth of God ſealed up to all our ſenſes. Our eares have heard, our eyes ſee, and our hands do handle this faithful Word: *The greateſt Plotters of our confuſion, were the only Workers of their own*: their deceit returned into their own hearts: theſe ſpinners and weavers have made a garment for their own funerals: they imagined a vain thing, a *deceit*: The fire and powder laid for others, did flie in their own faces: yea, their powder by a bullet did pierce their own hearts: when they hoped, rejoyced, gloried in their practice of *miſchief*, it proved a *deceit*: for then ſorrow pierced them, ſhame covered them and all their abettors, whoſe infamy ſhall never be put from under Heaven. The ſpoiler is ſpoiled: He that took the ſword, hath periſhed by the ſword: as when *Agag* had *made many women childleſſe*, himſelf was ſlain, and *his mother thereby made childleſſe.*

1 Sam. 15. 33.

Now then,

1605 { *Duties* 1. *See for this*, Exod. 17. 14,

1. *Remember, and forget not what* Amalek *hath done to us*, Deut. 25. 17. Nor let our children ever forget that the Papiſts in the yeare 1605. digged for us a ſulphureous pit, with a wide mouth, to ſwallow up three Kingdomes at once.

2. *Write in a book*, and keep in the Catalogue theſe ſpecial mercies of God, how he renewed our terme and tenure of Peace, Religion, Juſtice, comforts of wife, children, callings and eſtates, all which had been buried with our ſelves in one grave; Thus to hearten our faith, perpetuate the gift, and invite the like mercy by *thankful remembrance.*

See Biſhop Carleton.

3. Let us build an Altar in our hearts, and call it *Jehova Niſſi*, for that the Lord was our banner and covert.

4. Let us praiſe the Lord *according to his righteouſneſſe*: Righteouſneſſe in his Promiſes, defending his Church: and righteouſnes in his threats, revenging on the enemies: Here meditate on *Pſ.* 7. 14, 15, 16. Praiſe him for a deliverance, from a *ſecond* hel, and a ſecond redemption, from a lake of fire and brimſtone. Praiſe him for a deliverance from an *artificial dooms-day*, a black day, a terrible day, like the day of judgment, which ſhall *burn like an Oven*, Mal. 4. 1. A day of confuſion, in which the Sun ſhould have been turned to blood, the earth opened her mouth to receive the inhabitanrs, and the frame of the world might to us ſeem diſſolved: Such a diſmal day had that fifth of *November* been, if the fire-works of theſe firebrands had then prevailed.

Pſal. 7. 17.

Nov: 5: 1605

The more praiſe to God who wrought t he deliverance. Praiſe him therefore every way, and ſpecially by an holy and fruitful improvement of his mercies. So it becomes the juſt to be thankful.

THE

THE MASSACRE OF Bethlehem.

MAT. 2. 13.

Ariſe, take the young childe and his Mother, and flee into Egypt, *and be thou there until I bring thee word, for* Herod *will ſeek the childe to deſtroy him.* 1626.

IN the former ſtory Chriſt is ſought unto as a King by wiſe men to be ſerved and worſhipped: Here in this, as a poor baniſhed childe, he is purſued by a King to be ſlaine; where are, 1. The perſecution of Chriſt. 2. His preſervation. *Two general parts.*

The former, in that *Herod* ſought the Babes life; and he ſought it two wayes, 1. Secretly, by the wiſe mens diſcovery, which God diſcovered and prevented. 2. Openly, by the ſlaughter of the Infants in *Bethlehem*, and the countreys thereabouts. *The perſecution of Chriſt.*

Where note, 1. Chriſt no ſooner begins to live, but he is ſought to death: This is true in his own perſon, as alſo in his members, in whom he ſuffers as in theſe innocent Infants. But why? *Note 1. Chriſt and his ever perſecuted. Reaſ.*

1. Becauſe of the malice of Satan joyned with his ſubtilty, who perſecutes Chriſt in the Cradle, and ſeeks to blaſt grace in the blade, *Rev.* 12. 4. *The dragon ſtood before the woman which was ready to be delivered, to devoure her childe as ſoon as it was borne.* Thus *Pharaoh* would drown the Church in the Infants. And *Herod* would ſlay Chriſt an Infant among the Infants. And if the enemy cannot hinder the conception and birth of Chriſt, yet he hopes preſently to deſtroy him when he ſhall be borne.

2. The Lord would ſhew in the beginning of his Sonnes life, what kinde of life he ſhould lead, namely, not of eaſe or worldly delight, but of paſſion and perſecution, *John* 12. 27. *Therefore came I to this houre.*

3. He would ſhew alſo, what Kingdome Chriſts was to be, namely, *not of this world*, but rather reſiſted by all worldly Kingdomes, as here by *Herod*, and *Dan.* 2. 35. all the image was againſt *the little ſtone*, and that againſt all, and deſtroy them all. *Uſe 1. Reckon not to be a Chriſtian, and avoid trouble.*

Wouldeſt thou then be a Chriſtian, and yet avoid perſecution? impoſſible: it is a priviledge, which neither Chriſt nor his Parents could attain, nor any

2 Tim 3.12. one that *will live godly in Chriſt Jeſus.* Shall not the innocency of his nature, nor of his age and infancy free him, and mayeſt thou expect exemption, or murmure to be conformable to thy Head?

In Converſion to God expect troubles. No, no: from the cradle of Chriſtianity look for trials, and prepare for them: ſeeing Chriſt in the cradle muſt be ſo purſued. While *Iſraelites* in *Egypt* ſit ſtill, and favour the Egyptian idols, they may enjoy fleſh-pots, and all the favours of *Egypt*; but let them once ſpeak of the true ſervice of God, and departing from thoſe men and manners, preſently ſhall *Pharaoh* and all his people proſecute them with all barbarous cruelty. If a Miniſter, as *Saul*, ſhall breath out fury and rage againſt all godly Chriſtians, and revile all the generation of them that ſeek God, and caſt them into bonds and trouble; he thrives, and lives in as great eaſe and grace with the times, as *Saul* while he was in that way: But let him once ſee a *light* ſhining round about him, and begin faithfully to *preach that Goſpel which he furiouſly perſecuted*; now he ſhall ſee a generation of Vipers ſtinging him, and a neſt of hornets raiſed againſt him; now he heares of nothing but whipping, impriſoning, ſtoning, and all deadly perſecutions.

Gal. 1. 23.

And let a man never ſo private give his name to God, and take upon him with the profeſſion the practice of ſound godlineſſe: then, if he look any way, he ſhall meet with meſſengers of Satan buffetting him. And no man ſhall lay himſelf a living ſtone in the ſpiritual houſe, but he ſhall finde as many oppoſites ſtand before him, as *Nehemiah* had in repairing the walles of *Jeruſalem.*

Look well therefore about thee in the beginnings of grace: for then above all times thou ſhalt not want diſcouragements and trials; enemies gaze on grace firſt ariſing, as on a new Comet; and no ſooner do they eſpie it peep out of a godly heart, but preſently they ſeek to extinguiſh the leaſt ſpark of it, by ſcoffes, reproaches, and extreme perſecutions. It is Gods mercy to make the birth more eaſie then Satan and the world would have it. Conſider, and caſt thy accounts aright.

So of the firſt note.

Note 2. *Innocency may ſuffer.* 2. In this open perſecution of Chriſt, and ſlaughter of ſo many thouſand Innocents, (the Fathers ſay, fourteen thouſands) note this, that *innocencie may ſuffer, and that in regard of God juſtly.* For the ſuffering of this cruelty by the poor Infants, reaſons might be ſecret, but juſt.

14000

Reaſ. 1. The Lord foreſaw, and his Prophet foretold it: divine diſpenſation permitted and ordered that the Scripture ſhould be fulfilled, *Jer.* 31. *In* Ramah *was a voice heard, &c.*

2. The Infants had ſin, which ſubjected them to death: and ſooner or later they muſt pay the due to nature corrupted. Death was deſerved by them, though not from the Tyrants.

3. Perhaps the Parents ſin was revenged in their children, for their careleſſe neglect of the Sonne of God, borne among them, but not acknowledged. And it was juſt, that as they ſinned againſt the Sonne of God an Infant, ſo they ſhould ſuffer in their own Infants.

4. God would have a teſtimony, even from theſe infants, given to his Son, for whom he was borne and ſhed his blood. And why ſhould not they as well have their blood ſhed for him, as his for them?

Uſe. Stumble not if innocency ſuffer. But learn hereby, not to be offended when innocency ſuffers: Gods judgements are often ſecret, alwayes juſt: we muſt admire and adore them, not ſcan them, or curiouſly pry into them. Neither may we judge according to the world, but with righteous judgement. *Herod* ſaith, theſe Innocents were enemies to his Kingdom, but the Word teſtifies to their innocency. Chriſt was no ſooner borne, but thought an enemy to the Civil State, and muſt therefore be hunted to death: And ſo ever ſince, the world condemns the good way for *hereſie,*

reſie, and perſecutes it as a noveltie and preciſeneſſe; but the Word ſaith, it is the way in which we muſt *worſhip God*, Acts 24. 14. The world pretends many evils, why good men ſuffer evil: but the Word ſaith, *it it for righteouſneſſe*, and for not running *to the exceſſe of evil*, 1 Pet. 4. 4. The world ſaith, it is folly to ſuffer, to loſe reputation, preferment, wealth and eaſe for ſuch nice points as men do: but the Word tells us, that to give the life is to get it, to loſe it is to ſave it, and God for well doing will not keep us from preferment, but to preferre us better.

Note 3. The nature of Tyrants in five things.

3. Note here the condition, diſpoſition and nature of all tyrants and enemies of Chriſt. And note it in five things.

First, they conceive Chriſts Kingdome an enemy and encroacher upon theirs, as *Herod* here, and ſo cannot but take up armes againſt it, but altogether upon an ungrounded quarrel: For 1. What need he ſeek a temporal kingdome, who gives an eternal? 2. He came not to diſſolve the Law, nor ſpecially the fifth Commandment: nay himſelf was obedient to Princes, Parents and Officers that came to apprehend him. 3. His Kingdome *is not of this world*: he reignes now inwardly by his Spirit; His ſword is in his mouth to conquer ſoules, not bodies: for his he prepares inward peace, food and raiment: Other regalities he meddles not withal. Mat. 5. 17. John 18. 36.

Upon like quarrel, Antichriſt, and his Princes and Captains are as mad as *Herod*: namely, for that they ſee Chriſts Kingdom, an enemie to their uſurped power and tyranny, it being a Kingdom of *Peace*, *Righteouſneſſe* and *Holineſſe*; and theirs clean contrary. The ground of all their cruelty againſt the Church, which theſe times ſhew us, is their contrariety to Chriſt and his Kingdom. Rom. 14. 17.

Whence the malice of evil men is.

Secondly, Tyrants will deſtroy all that are like unto Chriſt, even all that expreſſe humility and innocency, as *Herod* all the Infants of Chriſts age. For, 1. Innocency drawes the envy of evil men, for that it really reproves their wickedneſſe. 2. There muſt be a conformity between the Head and Members. 3. The inveterate enmity and unreconcilable fight between light and darkneſſe, is one cauſe: Nothing ſerves them but deſtruction. Nothing ſerves *Pharaoh*, but drowning all the Infants. Nothing ſerves *Herod*, but ſlaying all the Infants. Nothing ſerves the dragon, but drowning the woman *with a flood*, Rev. 12. 15.

Hence are all haters of the godly condemned by the law of murder; 1 *John* 3. 15. namely for the firſt degree of murder, and inclination of the will.

Yet is this diſpoſition to be ſeen in all wicked men, as in *Herod*: No ſooner can they heare of Chriſt born in any man, but they ſeek to deface and deſtroy him: Eſpecially in our Antichriſtian Herodians, who have embrued their hands in the blood of ſo many millions of Innocents in all ages and countreys, which have run with the *blood* of Saints, as the ſtreets of *Jeruſalem* in *Manaſſehs* time. 2 Kings 21. 16.

Chriſt ſtill aimed at in perſecutions.

Thirdly, Tyrants and enemies deſtroy Innocents, as *Herod*; not ſo much for themſelves, as Chriſt among them: Theſe Innocents died for Chriſts ſake: *Herod* intended Chriſts death in theirs. Antichriſtian Herodians likewiſe fight againſt Chriſt himſelf, faith, holineſſe and Chriſtian Religion, and would kill that in the Saints and Martyrs. It is Chriſt, that wicked men hate in the godly. *Object.* No, we love and honour Chriſt. *Anſw.* John 15. 21. *All theſe things will they do unto you for my Names ſake, becauſe they know not him that ſent me*, Mat. 10. 18. *Te ſhall be brought before Governours and Kings for my ſake.* They hate the ſervant for the Maſter, the childe for the fathers image; and Chriſt will ſay one day, as to *Paul*, *Why perſecuteſt thou me?*

The moſt harmleſſe not ſpared.

Fourthly, Tyrants and enemies to ſatiate their cruelty and malice, ſpare none that ſtand in their way. 1. Thoſe that never hurt them, nor can hurt them: as here *Herod* ſpares not theſe Infants: what had they done? or what could they do?

do? yet all must die. Profane enemies, angry with one good man, raile upon all that feare God, who have done them as much harme as these Infants had done to *Herod*. Desperate Papists, angry with some, will blow up all with one terrible blow, even those that never hurt them. 2. Let them be never so near them, yet must they not be spared. This tyrant in our text spared not his own sonne, begotten of one of the lineage of *David*; so as *Augustus* said, *He had rather be* Herods *swine then his Sonne*: Religion suffered him not to kill his swine, but suffered him to kill his sonne. Let a man want grace himself, he will hate and persecute it in the neareſt to him, childe, friend, brother, or wife in the bosome. The Antichristian Herodians forget all bands of Nature, Countrey, Prince; and make themselves ridiculous in their intended murder of King and State, Protestants and Papists, and all must go one way: No Lawes of God, nature or humanity can set any bound to Popish tyranny.

Nor the neareſt friends. Macrob. l. 2. cap. 14. inter jocos. *Aug. Cæs.*

Fifthly, the confusion of tyrants and enemies in the end. *Herod* cannot reach Christ: nor can any cruelty prevaile against his safety whom God will have preserved. How mad are tyrants to think we will extinguish Christian Religion by killing innocents? Here the children and Infants are slain, but Christ is not slain: Hath all the innocent blood shed in *Christendome* by bloody Papists, destroyed Christian Religion? nay, hath not the blood of Martyrs watered the Church? Can the truth be conquered, the Spirit be bound, the faith and grace of Saints be wonne? *Pharaoh* cannot command the waters to drown *Moses*. The tyrant can command the furnace to be made seven times hotter, but cannot command it to burn the bodies of the Saints. The Papists may lay thirty six barrels of powder under the Parliament-house, but have no power to set fire to them: It was God alone that made these merciless creatures of fire and water more pitiful to us then merciless and pitileſſe Papists.

All this malice without effect, in the end.

36 Barrels of Gunpowder

Oh therefore let us not hide the Lords salvation: but let fathers tell it to their children, and so let it be in everlasting records and memory, that the grace of our God, and the wickednesse of Papists be never put out; And let us never cease to praise the Lord according to his righteousnesse.

II. *Christs preservation: where foure things.*

This of the *persecution* of Christ.

Next, in his *preservation* we have four things. 1. The means, *flight*. 2. The place, *flee into* Egypt. 3. The ground, Gods commandment. 4. The extent, *till I bring thee word.*

1. *The means.*

The means is flight. And Christ must flee, 1. Because God commands, who also gave the woman in the Revelation *wings to flee* into the wildernesse. 2. To save his life: for though Christ was God and man, and thereby his death alwayes meritorious enough, yet must he not die an infant for two reasons.

Rev. 12. 14.

Why Christ must not die in this Massacre.

1. The Messiah had many things to do, besides to be borne and die. He must with a lively voice bring the doctrine from heaven, which he could not do till the age of thirty yeares. He must confirme that doctrine by many powerful miracles. He must come into his Temple, expound his holy law, purge his house, convince the world of darkneſſe, foretell *Jerusalems* fall, &c.

Exod. 12. 5.

2. When he comes to die he must die in his strength, as a *lambe of a yeare old*. His death must be an action, not of weakneſſe, but of greatest strength; and therefore by flight he must be preserved to this measure of his age.

Use 1. *Humility to be learnt by this flight.*

Whence note, his *humility*: The Saviour of the world must be saved by a poor sinner, and flying Carpenter: A great King of glory flies from a small and wretched King: Christ the refuge of Beleevers must flie for refuge among unbelievers: A mighty God from a mortal man. Never after this be proud or haughty, but hereby humble thy self: It was not *Herods* pride could bring him so low, but ours: our height in sin brought him low in sorrow.

And patience.

Admire also *his patience*: for he avoides a man whom he could have cast into hell

into hell preſently. Admire and imitate. He revenged not when he might, but wiſely and patiently declined the furie: for his time of righting himſelf was not yet, nor *Herods* ſinne as yet ripe. So is it in thy caſe too: therefore be patient.

Next, the place of the flight. Why into *Egypt*? *Anſw.* 1. It was the place appointed by God. 2. It was out of *Herods* reach, as no corner of *Judea* was. 3. To fulfill the prophecie, *Out of* Egypt *have I called my Sonne*: 4. It might be a ſilent prediction of Chriſts calling the Gentiles; and that the Kingdome of Chriſt, being ſhortly to be perſecuted in *Judea*, was to be transferred among the Gentiles, as *Acts* 13.46. Now was to be a great change in the world: *Judea* was to become an *Egypt*, and *Egypt* a *Judea*.

2. *The place; why Chriſt flies into* Egypt. *Reaſ.* 4. Hoſ. 11. 1.

Note here the mercy of God, who retaines not wrath for ever: *Egypt* was of old, a ſhop of miſchief, an old oppreſſor of Gods people, and of the Lords firſt-borne; but now a preſerver and harbourer of the firſt-borne of many brethren. *Moſes* of old fled out of *Egypt* for fear of *Pharaoh*: now Chriſt flies into *Egypt* for fear of *Herod*. *Moſes* ſtruck the land with darkneſſe, Chriſt viſited it with light. Once they drowned the infants in the waters: now they are waſhed in the waters of Baptiſme. Once they were ſmitten with ten plagues: now one medicine, the preſence of Chriſt, heals all their diſeaſes. Oh what a change in that place where Chriſt is received, both in the perſons and in their eſtates! Once receive Chriſt, and no matter what thou waſt, yea though any *Egyptian*, all evil is wiped away.

Uſe 1. *See* Eſa. 19. 23, 24, 25.

Chriſts preſence heals all evil, ſupplies all good.

Again, here is comfort to godly men. Keep Chriſt company, and God will finde thee an harbour. Make much of Chriſt, carry the Name and Spirit of Chriſt with thee as *Joſeph* did his perſon, God will give thee entertainment every where. If *Judea* drive out *Joſeph*, *Egypt* ſhall receive him, becauſe he brings Chriſt with him. And the other *Joſeph* is caſt out of his fathers houſe, and ſold by his brethren, but *Egypt* receives and honours him: for he feared God. If *Judea* reject *Elias*, the widow of *Sarepta* in *Sidon* ſhall take him in. If Gentiles again reject Chriſt, the Jews ſhall take him in.

Uſe 2. *All in ſafety, when Chriſt goes*

Sarepta. in Sidon

But what is the ground of the means? *Anſw.* Commandment: *Flee into* Egypt *with the Babe*; where note,

3. *The ground.*

1. Gods care of his Sonne and his parents: not bringing the croſſe, till he had premoniſhed and armed them. He had before generally fore-warned them by *Simeon*, of *the ſword and contradiction*: and now this is the firſt-fruits of that warning. Yet now he warnes *Joſeph* again of *Herods* intention before execution. Divine prevention and conſolation out-runneth the perſecution. *Herod* hides his murder in his heart, diſſembles it to the wiſe men, and now reſolves on execution: no watch or care of man can diſcover or prevent him: But now God watcheth, and in due time ſtrikes in to diſappoint him: he chargeth the Angel to warne *Joſeph*, chargeth *Joſeph* to remove the Babe before execution of the barbarous ſentence, defineth the place of ſafety, and determineth the time of their trial, both for beginning and ending.

Obſerv. 1. *God warnes & watches over his children.* Luke 2.34, 35.

This watch of God is the ſame on his adopted ſonnes, as waking, as comfortable: 1. He watcheth in the night, when we ſleep as faſt as *Joſeph* and the Babe. 2. He watcheth to delude and bring to nought the imaginations of proud men againſt the Church and members: that they cannot do what they liſt, but what he ſeeth good. 3. He watcheth the due ſeaſon to diſcover their plots and enterpriſes: as he did *Herods* upon the nick of execution. 4. He watcheth to bring ſeaſonable deliverance by ſuch meanes as are quite out of mens reach.

Uſe

The watchfulneſs of God for his peoples good.

1.

2.

3.

4.

All theſe in this inſtance. All theſe in the powder-plot: that *the night is much to be remembered to the Lord in all generations.* All to excite our faith, and our thankfulneſſe: the one in preſent dangers, the other after them. Exod. 12. 42.

So of Gods Commandment.

2. *Joſeph*

Obſerv. 2. *No delayes or demurs, where God commands.*

2. *Ioſeph* having a commandment, obeyes it ſpeedily. He might have alledged many things to the contrary: As 1. The Babe was to be King of the Iews: what ſhould he then do in *Egypt?* 2. The length of the way might be a demur, two hundered miles, a great journey for a Babe. 3. The danger of the way, being the ſame wilderneſſe and dreadfull deſert, in which the Iſraelites wandered fourty yeares. 4. The tenderneſſe of the mother, hazard of the childe, and inconveniences of going among ſtrangers.

Nor prayers.

Or if he would not plead againſt the commandment, he might have prayed and requeſted many other things rather: 1. That God would rather miraculouſly preſerve them in ſome other corner of *Iudea*. 2. That the tyrant *Herod* might be deſtroyed: Or, 3. Converted, and his heart changed. None of which were hard for God to have done.

But the commandment cuts off all pleas and prayers: his holy heart thinks of nothing but obedience; in which he expects a good iſſue from too things. 1. The commandment ſets him in Gods buſineſſe: the journey is the Lords. 2. He carries with him Chriſt the Son of God, both in his heart and armes all the way.

Uſe 1. *Never conſult with fleſh and blood.* Gal. 1. 16.

Go thou, and do likewiſe. In any commandment of God reaſon not the caſe though it be never ſo difficult, nor *conſult with fleſh and blood*; only conſult of the beſt means of doing it, as here *Ioſeph* did. All mens commandments muſt be weighed, none of Gods.

2. *Rules to get through danger.*

Again, if thou expecteſt good ſucceſſe in trials, travels, and exiles, take theſe two things with thee. 1. Know thou art in Gods way, appointed by him. 2. Carry Chriſt along with thee in a faithful heart: If his preſence go not with thee, ſtir not from thy place.

4. The *extent.*

But how long muſt Chriſt ſtay in *Egypt?* Anſw. *Untill I bring thee word*: that is, till thou haſt a call and commandment of the Lord to the contrary. God gives him no certain time: 1. He will have *Ioſeph* ſtill to attend his pleaſure. 2. He reveales his counſels to his children, as their needs require.

Where note briefly theſe things:

Obſerv. 1. *A ſet time to end our trials.*

1. The Lord implies hereby, that there is a time when his Word ſhall call them out of *Egypt*, as now he ſends them in. God hath ſet a time, to put an end to all the trials of all his ſervants.

2. *Waite Gods time, not take thine own.* Hab. 2. 3.

2. We muſt with faith and patience waite the Lords time, and ſtay in *Egypt* till *the appointed time* come, that the Lord call us out. *Noah* in a world of waters, as he went into the Ark by Gods Word, ſo he ſtayed till he had a commandment to come forth; The Iſraelites by Gods Word went into *Egypt*, and there ſtayed under many oppreſſions till the Lords voice called them out, after foure hundered years. Waite then, and be patient: the Lord Jeſus hath ſanctified not only all afflictions, but the ſtay and abode under them.

3. *All promiſes performed, all waiting rewarded.* 4 years.

3. Chriſts obedience and *Iſephs* had the promiſe accompliſhed. It appears he ſtayed in that exile about foure years: for he was borne in the thirty third of *Herods* reigne, and *Herod* died in the thirty ſeventh, and after *Herods* death the Lord calls him, *Ariſe, and take the Babe, &c.* So all the time of Chriſts infancie was a time of exile in an uncomfortable place, among idolaters. But he muſt ſtay no longer: for in his education he muſt be a *Nazarene*.

Uſe Pſal. 9, 18.

Learne we likewiſe, to expect the promiſe of deliverance in the way of obedience: and though we waite long, *The patient abiding of the juſt ſhall not miſcarry*, as here we ſee in *Ioſeph*: and in the other *Ioſeph*, Pſal. 105. 18. 19. *Whoſe feet they hurt with fetters: he was laid in iron, until the time that his Word came; the Word of the Lord tried him.*

005

THE

BADGE

OF TRUE

Christians,

OR

DISCIPLES

OF

CHRIST:

Fitly subjoyned to those bloody

CHARACTERS of ANTICHRIST,

HIS

CHAPLAINES and *CAPTAINES.*

By Dr. THOM. TAYLOR, *Minister of the Gospel.*

GAL. 5.22,23. *The fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance.*

JAMES 3.17. *The wisdome that is from above, is first pure, then peaceable, gentle, and easie to be intreated; full of mercy and good fruits, without partiality, and without hypocrisie.*

Oppositа juxta se posita magis elucescunt. *Arist.*

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BRITISH MUSEUM

THE BADGE OF TRUE Chriſtians, OR DISCIPLES OF CHRIST.

JOH. 13. 35.

By this ſhall all men know ye are my diſciples, if ye love one another.

IN the former verſe Chriſt commendeth to his diſciples the duty of love: who had nothing more frequent in his mouth, living nor dying, then this Commandment of love; his heart being filled and wholly taken up with a fervent love and charity to man, and out of the abundance of his heart his mouth ſpake: A leſſon wherein he was ſo uſual, that the Apoſtle (*Gal.* 6. 2.) appropriates it to Chriſt, and calls it *the Law of Chriſt*, in foure reſpects. *Love, the law of Chriſt in four reſpects.*

1. Chriſt is the Author, and frequently urged it.
2. It was not a Law before Chriſt: namely, not in reſpect of the *matter* and ſubſtance, for ſo *John* calls it *an old Commandment*, 1 *Joh.* 2. 7. but in reſpect of the new *manner* of writing it in the tables of the heart, and adding of ſtrength and efficacy to Believers to perform it, which is the only work of Chriſt, and for this he calls it *a new Commandment*, in the verſe before the Text.
3. It is the Law of Chriſt, becauſe Chriſt is the patern and rule of it: *Even as I have loved you.* So this new motive of urging it doth likewiſe ſirname it *a new Commandment.*

4. Becauſe every Scholar in Chriſts Schoole muſt be trained up in this leſſon, wherein Chriſt took ſuch paines to inſtitute his diſciples.

Quid inſinuavit crebriùs diſcipulis ſuis Dominus, quàm ut eâdem dilectione quâ diſcipulos ipſe dilexit, nos quoque invicem diligamus? Cyp. de zel. & liv.

Thus you ſee the excellency of the ſubject we are to handle and hear. If Chriſt were now in *perſon* teaching, as he is in his *Miniſters*, he would not be more either plentiful or urgent in any one argument, then this of love. And therefore as his Miniſter in his room, I have fallen upon a moſt neceſſary theme, well fitted to us, both as we are gathered to Chriſt as Chriſtians, and alſo as loving friends, gathered on this occaſion or errand of love.

The ſumme of this verſe.

This verſe urgeth the duty of Chriſtian love, which was propounded in the former verſe, by a ſtrong argument; namely, becauſe it is a note to know who are diſciples of Chriſt, and trained in his Schoole: affording us two general obſervations.

Two points propoſed.

1. That Chriſt would have every Chriſtian expreſſe himſelfe a diſciple.

2. That he would have him known ſo to be by this note: Every mans diſciples are knowne by ſome ſpecial badge or note; *Moſes* diſciples by circumciſion, ſacrifices, feaſts, and the like: Diſciples of Scribes and Phariſees, by faſtings, waſhings, phylacteries, long prayers, and the like to them: But the true note whereby a diſciple of Chriſt muſt be known, is Chriſtian love, a fruit of Chriſtian faith.

Antichriſts diſciples by croſſings, miſſings, Popiſh books, and ceremonies.

Doct. 1. Of the former, a few words. *Chriſt would have every Chriſtian known to be a diſciple.* And this cannot be otherwiſe in them that are Chriſtians indeed, and in Gods account or eſtimation. The fire of grace will ever ſhew it ſelfe both by ſmoak and light.

Be, and be known to be a Chriſtian.

Now by *diſciples*, we underſtand not only thoſe, whom he honoured ſo farre, as to follow him in his own perſon in the dayes of his fleſh; but all faithful Believers that ſhall follow his doctrine and life to the end of the world: for himſelfe hath honoured all ſuch with the name of *diſciples:* Mat. 16. 24. *If any will be my diſciple, let him deny himſelfe*: Luke 14. 26. *If any man come to me, and hate not all, he cannot be my diſciple:* Acts 11. 26. *The diſciples were called Chriſtians firſt in Antioch.*

Application.

Queſt.

Anſw.

But wherein muſt we ſhew our ſelves diſciples of Chriſt?

I anſwer: in five things.

Evidences of a true diſciple of Chriſt.

1. The diſciples were called by Chriſts voice, and depended on his mouth for inſtruction and direction: So muſt we be made diſciples by the word of Chriſt. Art thou called by the voice of Chriſt in the Miniſtery? doeſt thou depend upon his Word? and doeſt thou conſtantly cleave to the means of growth in grace? ſo did the Apoſtles: and ſo wilt thou, if a diſciple indeed: But if thou careſt not for the preaching of the Word, or deſireſt not to grow in knowledge, or canſt content thy ſelfe in thy ignorance, or with ſome confuſed knowledge; if the Word be near thee, thou runneſt from it; if it be abſent, thou runneſt not after it: Now thou ſheweſt thou art no diſciple: The diſciples of Chriſt had more reſpect and love to the Word.

Sequitur Chriſtum, qui præceptis ejus inſiſtit, qui per Magiſterii ejus viam graditur, qui veſtigia ejus atque itinera ſectatur, qui id quod Chriſtus & fecit & edocuit, imitatur. Cyp. de zel. & liv.

2. The diſciples being called, *denied themſelves, left all* for Chriſt, and acknowledged *no Maſter but him* alone, *Mat.* 4. 22. & 23. 8, 10. If thou likewiſe be a diſciple, thou muſt renounce all other Maſters, and all employments which will not ſtand with Chriſtianity. If thou be a diſciple, thou knoweſt the truth, and *the truth hath ſet thee free*, *Joh.* 8. 31. that is, of a ſervant of ſinne thou art a freeman in grace. The diſciples walked in a courſe of mortification, were no gameſters, ſwearers, deceivers, or the like. Conſider, and do thou as they have given thee example.

3. The Diſciples were called to be near attendants of Chriſt, to abide and continue with him, and perform all his Commandments, *Joh.* 8. 31. *If ye abide in my Word* (that is, the faith and obedience of my Word) *ye are truly my diſciples.* They were near friends unto Chriſt, *chap.* 15. 14, 15. *Ye are my friends, if ye do whatſoever I command you.* Mark the condition, obey; elſe *Why calleſt thou him Lord*, as if thou wert a diſciple, ſeeing thou *doeſt not the things he commands thee?*

Luk. 6. 46.

4. The

4. The disciples were glad of Christs presence; and when he was absent, their hearts were *full of sorrow*: If thou beest a disciple, thy soul rejoyceth in the presence of Christ, in his Ordinances, in the directions and consolations of his Spirit: and contrarily thou droopest, when Christ hath *withdrawne himselfe* from thee in any of these means of presence. Examine thy selfe: how is it with thee? Joh.16.6. Cant.5.6.

5. The disciples had Commission and Commandment to make other disciples, accordingly were diligent in their callings, exercising therein love of God, and love of men, were sober, godly, humble, walking in the steps of Christ their Lord and Master, spending themselves in doing good to others, parting with deerest things for Christ and his Church, name, liberty, life it selfe. These things if thou doest, thou makest men know thou art a disciple: if thus thy life, in the whole course of it, be Counterpane of theirs. Doest thou gain others to Christ, and forme thine owne course to his? and art thou zealous for Christ? and doest thou *account all things dung* and drosse in comparison of him? Then be of good comfort, though thou findest many imperfections: (for, how weak were the disciples, while Christ was with them?) Christ will nevertheless acknowledge thee for a disciple: if men should fail to do it, yet will not he. Phil.3.8.

But to come to our errand in the second part:

Christ would have all known his disciples by this badge of love. True Christian love is an infallible badge of a true Christian. So it is in 1 *Joh.*2. 10. *He that loveth his brother, abideth in the light*: that is, the light of grace abides in him, and he in it. *Doct.*2. *Love the badge of Christians.*

But what is this true Christian love?

Answ. The love here meant is not that common charity, which we owe to all men in general; but *a love of good men for goodnesse sake according to Christ.* In which short description we have four things: the *Act*, the *Object*, the *Bond*, and the *Rule*. *What it is.*

1. For the Act: *love*: it is *a fruit of the Spirit*, *Gal.* 5. 22. beyond the strain of all natural affection: no natural man is capable of it: nor any but such as are entred into Gods School: 1 *Thess.* 4. 9. *Ye are taught of God to love one another*: namely, with brotherly love: the Father teacheth the love of the brethren. *The act.*

And this love is both *affectivus*, and *effectivus*: inward and outward. *Inward*: sincere and unfained: a love in truth, well-wishing all possible good to every one of the household of faith, delighting and pleasing it selfe *in the Saints* above all other, *Psal.* 16. 3 desiring union and undivided fellowship with such above all men. This is in the *inside* of true love: *a dear unity* saith one: and enjoyes it selfe onely in union and fruition of the thing loved. But it hath an *outside* too, and is effective as well as affective: there is ever an actuating of affection, it not only wisheth well, and speaketh well of such, but doth and endeavoureth in promoting and effecting all the good that is in the power of it: It is not love in *word and tongue*, but in *deed and truth*, 1 *John* 3. 18. This is not the *having*, but *shewing* of love to all Saints: A *labour of love* to the Saints. Charitas quasi chara unitas. *Gerson.* Heb.6.10.

2. The Object of it is *good men*, and *all* good men, all disciples: love must be to *all Saints*, *Eph.* 1. 15. even the poorest and meanest, without accepting of persons: it must not offend one of the little ones. *The Object.*

But I know not who are Gods children, thus to place upon them the love of brethren. Take direction thus: All that in the judgement, either of certainty or charity (so farre as we can judge) are called to grace, have right to thy love: All that professe holinesse, and walk as children in their fathers house, are the Objects which thy love must chuse. Remember the notes of Disciples, formerly delivered: and it were an hard thing, if the Spirit could not by some note or other discern the same spirit in the brethren: As for example, if a man either work the works of his father, or resemble him in his image, or walke in his Fathers steps, or love his fathers house, children, and servants, or speak his Fathers language, or maintain hatred with his fathers enemies, &c. by one or other we may discern him a brother. *Object.* *Sol.* *whom we must embrace in love.*

3. The Bond of this love is *goodnesse*: Christian love loves not onely in the *The Bond.*

truth, but *for the truth*, 2 *John* 1. 2. It loves a diſciple *in the name of a diſciple*, that is, becauſe he is a diſciple, *Mat.*10 42. Love from God is love *for God:* and onely grace ties this knot; becauſe, if for love of God we muſt love *our* enemies, much more *his* friends. Beſide, love from God is love, not ſo much of the men, as of God himſelfe in them, becauſe we ſee and admire his image that is ſtamped on them. And it is a thread or ſtring riſing from that root of love that is in God, who loves not any man for any thing that is *about him*, but for that which is *within him:* He eſteems not men for purſes full of money, nor for fine clothes, nor ſtalls full of oxen, nor ſhops full of wares; but for grace, wealth of heaven, gain of godlineſſe, ſimilitude with Chriſt: So we, if we ſhould admire men for wealth, why ſhould we not fall down before gold and ſilver? or if for fine clothes, why ſalute we not whole pieces of Sattin or Velvet? for, take many a man out of theſe trappings, there is no lovely thing there. Finally, love from God is a love never loſt, and from things that a man cannot loſe; ſo our love to Saints muſt be ſurelier founded then upon goods, honours, or any ornaments which with the body it ſelfe ſhall be utterly taken away; even upon the graces of God, faith, humility, charity, patience, and the like: And thus ſhall our love be like the Lords, for we ſhall never want occaſion to love him, whom we affect in the excellencies of ſaving grace.

Tunc verò amicus amatur, ſi non pro ſe, ſed pro Deo ametur. Qui verò pro ſe amicum diligit, inſipienter eum amplectitur. *Iſid. Hiſp. l.*3. *c.* 28. Quos amor verus tenuit, tenebit.

The Rule.

How to love as Chriſt loved us.

4. The Rule of this love is, *according to Chriſt:* *John* 13. 34. *Love one another, as I have loved you.* Thus: 1. He loved us *firſt*, before we loved him. We alſo muſt ſtrive to be firſt in the duty of love to our brethren. It is praiſe-worthy to be firſt in any grace. 2. He loved us when we were enemies to him: We likewiſe muſt love the Saints for grace in them, if they ſhould be never ſo oppoſite to us. 3. He loved us not for his benefit, but ours: And our love of the Saints muſt not be for ſelf love, or benefit to our ſelves, but for their benefit and comfort, even beyond our own occaſions. 4. He loved us to make us better, to help us out of ſinne, to help us to ſhare in grace and glory: So muſt we help our brethren toward heaven, by our beſt endeavours. And laſtly, he loved us conſtantly, even *to the end:* neither temptation of the devil, nor perſecution of the world, nor the wrath of his Father could interrupt it: *Much water could not quench it*: So for us, no adverſity, want, diſgrace, ſcorn of wicked ones, lies, or calumnies, ſhould ever break off our love to the Saints and ſervants of God.

John 4.19.
1.
2.
3.
4.
John 13. 1.
5.
Cant. 8. 6.

Reaſons ſhewing this love to be a badge of true Chriſtians.

This is the true Chriſtian love, which is a badge of a true Chriſtian man. And that for theſe reaſons:

1. It is a note of Gods childe, or one that is *born of God: for God is love*, 1 *Joh.* 4. 7, 8. And, *We know that we are tranſlated from death to life, becauſe we love the brethren*, chap. 3 14.

2. It is a note of the Spirits preſence, who dwells no where but in the heart of a ſound Chriſtian. We noted it before *a fruit of the Spirit:* yea it is the *bond* of the Spirit, whereby Chriſtians are knit together, and made of one ſpirit.

Gal. 5. 22. Eph. 4. 3. ἀρχὴ ζωῆς, πίστις· τέλος δὲ ἀγάπη. *Ignat. ad Epheſ.*

3. A lively and inſeparable fruit of living faith is a badge of a true Chriſtian: but true love of the brethren is ſuch a fruit of living faith: Therefore. Now it comes of faith, for that *Faith works by love*, *Gal.* 5. 6. And he that walketh by faith, walketh in love, namely in the courſe of Chriſtian obedience.

4. A note of a true member of the Church is a badge of a true Chriſtian: but it is a note of a true member of the Church, when the *Lion and Lamb feed together*, or the *childe and cockatrice play together*; *Eſa.* 11. 7, 8 that is, when a man brought into the Kingdome of Chriſt, putteth off his fierce, lioniſh, and poiſonful affection, and is now become tame and tractable as a Lamb of Chriſts fold, or as a childe reſembles his heavenly Father, who is loving and merciful.

Uſe.

Love one another, holily and entirely.

All which may excite us to this ſo neceſſary a duty, which will prove a trial of our new birth, and of our ſoundneſſe in Chriſtianity: for faith hath joyned no man to Chriſt the head, whom love hath not joyned to the members: and he is not of this body myſtical, who is not in union with both head and members.

And

And can we want reasons or motives hereunto? See a little. *Motives.*

1. Naturally we love *beauty*: and the chiefest beauty is in the Church: she is *all faire*, and hath *no spot* in her: *faire as the Moon, pure as the Sunne, terrible as an Army with Banners*: like unto Christ, who is *fairer then the sonnes of men*. Perfect beauty *in Christs beauty*. And as a Diamond loseth none of his worth, being troden in the dirt: so neither doth a godly man, when most despised. Cant. 4. 7. 6. 10. Psal. 45. 2. Ezek. 16. 14.

2. We love *excellent* things, in right judgement: but the excellent part of the earth are sound Christians, *Psal.* 16. 3. *To the Saints that are in the earth, and to the excellent, in whom is all my delight.* They are honourably descended, of the blood of Christ, and have an honourable calling, to be *Kings and Priests to God*; most honourable robes and ornaments, even long white robes of righteousnesse, and decked with graces as so many jewels and pearles, much *more precious then gold that perisheth*; a most rich and wealthy estate, of precious and durable riches; their childes part given them by Christ the chief good that mans heart can desire: the Spirit is theirs, dwelling in their hearts for illumination and consolation: theirs is election, effectual vocation, justification, sanctification, which are not perishing moveables, but eternal in the heavens. Thus their *lines are fallen in a good ground*: therefore love them. Rev. 1. 6. 1 Pet. 1. 7. Psal. 16. 6.

3. We love things and persons beneficial, or likely so to be. But of all other none can do us so much good as the godly can and do by their counsels, examples, comforts, prayers, and fruitful communion. And for their sakes the Lord withholds judgements, and upholds the world. Their hearts and hands are up for us, when we think uot of them. Now benefits are binders, great benefits great binders: and this bindes us to the duty of love.

4. The *relation* of Believers is or ought to be a strong tie thereunto: being children of one Father and Mother with us, God and his Church: brethren of the same elder Brother, Jesus Christ: of one household of faith, at the same table, in the same suits: combatants against the same spiritual enemies: co-heires of the same hope and glorious inheritance: therefore how should these love one another, and in love joyn together for the good of the whole community?

5. Great are the benefits that come of loving one another, *Psal.* 133. 1, 2, 3. As for example, To honour God and the Gospel, to be too hard for the common enemy, to live a sweet and comfortable life for ones own particular, to advance the work of grace in our selves and others, *Eph* 4. 15, 16. to win others to the same holy profession, *Acts* 2. 47. to avoid the sinnes which come of disagreement, *Jam.* 4. 1. to be accepted in duties we perform, *Mat.* 5. 23, 24, 25. to cut off the occasions of sinne and sorrow, which Satan ever watcheth to introduce, *Eph.* 4. 26, 27. with much comfort in a mutual fellowship according to Jesus Christ: by which the Apostle adjures that Church to love and Unity, *Phil.* 2. 1, 2. *If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one minde.*

6. Above all, meditate often and deeply on the matchlesse love of God to every of his children: the Father so loved the world, that he gave his only begotten Sonne for the life of it: the Sonne *loved us, and gave himselfe for us, an offering and a sacrifice to God for a sweet-smelling savour*: and the holy Ghost who is the great Comforter, makes us to know the love of God toward us, which is the top of all sound consolation, *Rom.* 5. 5. Eph. 5. 2.

But still remember this *Badge of Christs disciples*; and how a time may come, that scarce any other note of sincerity will stick by thee; but onely *the love of the brethren*, 1 *Joh.* 3. 14. So it hath been with some Christians in hard times: and may befall thee likewise.

Exod.

Preached at St. Magnus London at New-years Tide in 1627.

EXOD. 23. 2.

Thou ſhalt not follow a multitude to do evill.

THE Lord that made us, knoweth our mold, and how eaſily we are perſwaded to taſte of the forbidden fruit, and how prone to be carried headlong to error: And therefore gives us a *Caveat*, and ſets a barre and a ſtoppe in our way, that we run not to evill, becauſe we ſee others runne or lead the way before us.

Note.

1. And we ſhall do well by the way to take notice of our own corruption, as the Lord doth: that in the ſame we may ſee the neceſſity of this precept: for firſt, nature corrupt is as *attractive of evill*, as the Adamant naturally drawes iron: juſt as a ſpark to

2. tinder or gunpowder. Secondly, *evill is diffuſive* of it ſelfe, and ſuch an acquaintance there is betweeen it and us, as the plague cannot ſo eaſily infect our bodies,

3. as ſinne doth poiſon and ſuddenly infect our ſoules. Thirdly, our *nature is ſocial*, and not as the brutes: we readily thruſt into company, and therefore being naturally enemies to ſolitarineſſe, we are ready to follow, if any one lead us the way; but if many or a *multitude* (as here) then we run, and for haſte never ſtay to reaſon the caſe, neither in what way, nor upon what errand.

ζῶον πολίτικον. Ariſt. Pol. l. 1. c. 2.

And therefore the Lord would have his people to fence themſelves with a *rule of prudence*, that they be not miſled by the crooked ſteps of others, and their owne perverſe inclinations.

Expoſ. Nothing is hard in the meaning. Onely we muſt know, that the word *Rabbim* tranſlated *multitude*, ſignifieth *mighty* and powerful men, as well as *many* men; which addeth a larger ſcope to the expoſition, then ſeemeth at the firſt ſight. And *evil* is not only that we know to be evil, but what we know not to be good.

Doctr. So the point is this: *No man muſt follow others to evill, be they never ſo many, never ſo mighty.* Multitude is no rule to follow. *Lot* will not go with the multitude of *Sodomites:* nor *Joſhua* with a multitude of *Iſraelites* to falſe worſhip: nor *Micaiah* with a multitude of falſe Prophets. And *Jehoſaphat* is commended, that he *walked not after the trade of Iſrael*, 2 *Chron.* 17. 4. And all commanded, not *to faſhion themſelves to the world*, *Rom.* 12. 2.

No ſafe way to go with the multitude.

Reaſon. 1. 1. One reaſon is in the text: becauſe a multitude may erre and runne to evil, and may decline to overthrow truth. 2. Multitudes cannot make that to be good,

2. which is evil in it ſelfe, neither in doctrine nor manners: well they may make an evill worſe, but none better. 3. Multitudes cannot keep off the revenge of evill:

3. one evil mate may help his fellow into ſinne, but cannot help him out of puniſhment: *Though hand joyn in hand, the wicked ſhall not go unpuniſhed.* Neither millions of Angels in heaven, nor a world of ſinners on earth can ſhift off the revenge, if they ſinne againſt God.

Multitudo errantium non parit errori patrocinium. *Hieron.*

4. Multitudes and moſt men are commonly the worſt: the way to hell is

4. broad, and the gate wide that leads to deſtruction, and many *go in thereat*, *Mat.* 7. 13. *Hell inlargeth it ſelfe*, *Eſa.* 5. 14. *Tophet* is *large and wide*, chap. 30. 33. And therefore it cannot be the ſafeſt way, which the moſt walk in. Contrarily, the feweſt are commonly the beſt: pearles are rare: many hundred falſe Prophets to one poor *Micaiah*: Gods part in the world was ever but a *gleaning*, and a

Prov. 11. 21. Argumentum peſſimum turba eſt. *Sen.* de vita beata. Luke 17. 17. Gen. 6, 5, 6.

ſmall

ſmall remnant: and the Apoſtle (1 *John* 5. 19.) pronounceth in the name of Believers, *We know we are of God, and the whole world lieth in unrighteouſneſſe.*

5. It is better to walk the right way alone, then to wander out of the way with company: better go to heaven alone, or with a few, then with multitudes to hell. *Objections anſwered.*

Object. 1. But then I ſhall be ſingular, if I do not as the moſt do.

Anſw. Religious, grounded, and warranted ſingularity is both good and neceſſary: but not the affected. The judgement of one man that hath his ſight, is better then of a thouſand blinde men. It was good for *Lot* that he was ſingular: and for *Noah* that he alone and his family entred into the Ark. *Singularity, where good.*

Object. 2. But do not many eyes ſee more then one?

Anſw. 1. One eye having ſight, is better then an hundred blinde eyes. In Chriſts time all the Jewes, rulers and people, cried out, *Crucifie, crucifie*, and condemned our Saviour: onely the poor thief juſtified him. *Not always two eyes ſee more then one.*

2. The multitude being a beaſt of many heads, have all but one eye; and are like a drove of cattel, where if one lead the way, all follow; perhaps to the ſhamoles, but none of them examines either the way, or the end. So the multitude are our ſimple ſort, unable to ſee or try the right way, but led to evill as the *ſimple Iſraelites* by *Abſolom* into treaſon, under pretence of a vow, 2 *Sam.* 15. 11. 2 Sam. 15. 11.

Object. 3. But if I do as the moſt do, the feweſt will ſpeak of me, or laugh at me.

Anſw. 1. Walk with the moſt, and periſh with the moſt. Do as the moſt, and thou ſhalt ſuffer with the moſt. Undivided companions in ſin, cannot be divided in the puniſhment. *Regard little what the moſt think or ſay.*

2. *Paul* cared not for the cenſure or ſentence of the moſt, but was careful to ſtand or fall *to his own Lord.* And every wiſe Chriſtian is ſtout to contemn the contempt of the world. Rom. 14. 4.

Object. 4. But our forefathers did thus, and believed thus, and they were wiſe, and I pray God I do no worſe. *The like of forefathers or friends.*

Anſw. 1. *If the blinde lead the blinde, they both fall into the ditch.* Mat. 15. 14. If blinde forefathers lead blinde poſterity, the iſſue is fearful: ſee *Jer.* 44. 21, 22. Patrii mores non præoccupatos abducunt à veritate. *Cl. Alex.* protrept. ad Gentes.

2. No friends nor kindred, no allies, nor the parents, nor the ſonne of our bowels, nor the wife of our boſome muſt draw us to evill, *Deut.* 13. 6. conſent not, conceal him not, but draw him out unto death.

3. In this caſe we muſt cut off hands, and pluck out eyes, though never ſo dear: *Pſal.* 45. 10. the ſpouſe muſt forget her *own people, and her fathers houſe:* and 1 *Pet.* 1. 18. it is a part of our redemption, to be delivered from vain converſation, *received by tradition from the fathers.*

Object. 5. But many good Scholars and Preachers do thus and thus, play, ſwear, drink, ſwagger; and they would not do it, if it were not good. *Of Scholars and Preachers.*

Anſw. 1. We muſt not do this or that, becauſe ſome Miniſters, good Scholars, and good Preachers do ſo: for the Scribes and Phariſees were good Scholars, and able teachers, and yet Chriſt commands to do as they ſay, but not as they do: *for they ſay, and do not.* And *Judas*, a man in gifts farre beyond other Preachers, did lead a band to apprehend Chriſt. Mat. 23. 3.

2. It is a fearful ſinne for thoſe that ſhould lead others to good, to lead them into evill: as when *Aaron* ſhall lead *Iſrael* a dance about the calfe. And yet many ſuch there be, of whom our Saviour ſaith, *Mat.* 5. 19. *Whoſoever ſhall break the leaſt Commandments, and teach men ſo, ſhall be leaſt in the Kingdome of Heaven.* Blinde guides ever were: no wiſe man muſt ſo ſhut his eyes, as to follow them Mat. 5 19.

Object. 6. But I know good men and holy men do thus and thus: theſe I may follow. *Of good men.*

Anſw. Yes, if thou followeſt the light ſide of the cloud. It is good to follow good men in good: yea though *mean in degree*, as *Naaman* and *Job* their ſervants: *or fooliſh:* it was ſafe for *Balaam* to take the counſel of his aſſe. (Nay follow 2 Kings 5. 14. Job 31. 13.

good things in *enemies*.) But the fineſt Lawne hath motes, the beſt men their frailties, the Saints themſelves are not to be followed in all things, as we ſee in *Noah*, *Lot*, *David*, *Peter*; but be ſure it be good, wherein we follow good men: Follow me as I *follow Chriſt*, ſaith *Paul*: and 3 *John* 11. *Follow not that which is evill, but that which is good*. Only Chriſt is our patern tranſcendent in the gifts and exerciſes of grace.

1 Cor. 11. 1.

Of the Church.

Object. 7. But the Church is a multitude of Believers, and a Catholick or univerſal company, to which we muſt joyn our ſelves: ſo here is a multitude which we we muſt follow.

Non regula ex numeris, ſed numeri ex regula. *Iren. l. 2. cap. 43.*

Anſw. Neither muſt we follow the Church for the univerſality of number: for it is not ſimply a multitude that makes a Church, but a multitude teaching and embracing the truth of God: the Church is *multitudo orthodoxa*, or elſe might a legion of Turks or devils make a Church.

Come we now to application of this point.

Uſe 1. *Wofull to lead a multitude to evill.*

1. If it be ſo dangerous to follow a multitude to evill, what a fearful thing is it to lead a multitude to evill? as the Magiſtrate that enacts and commands evill: like *Jeroboam* that made all *Iſrael* to ſinne. Or the Miniſter that ſhall be weak as another man, by whoſe example many are corrupted, through looſe ſpeeches, unſeemly behaviours, libertine courſes, fellowſhip with the abject, oppoſing the perſons and ſtrict courſes of ſuch as fear God, The miſerable guides lead legions of licentious perſons after the fleſh, and *compell* them to be naught. And if *humane* juſtice cut off, and revenge with greater ſeverity Leaders and Captains in mutinies and rebellions, much more ſhall *divine* juſtice meet with theſe Captaines, and make them examples to others in revenge, as they have been examples in evill and impiety. So of a private perſon, who is a Captain-ſinner, a ſtrong drinker, a ſtout blaſphemer, a ſetter of drinking matches, a Maſter-gameſter, a leader of the devils band, one in the higher formes and ſervices of ſin: This man ſhall finde one day it had been too much to have been led and ſeduced: but to lead others to evill, is double or treble damnation.

1.

2.

Gal 2. 4.

3.

Uſe 2. *Or follow a multitude to evil.*

2. See how deſperately many men frame their courſes, while they live as if to do as the moſt do, were a good and warrantable plea. Becauſe the moſt are irreligious, without the fear of God, and without conſcience: ſo are they. The moſt ſcorn to attend Gods Ordinance: ſo do they. Moſt men hate the feare of God in others, and are glad when on any occaſion they can caſt reproach on the profeſſion of godlineſſe: ſo do they. Moſt men caſt off their callings, and addict themſelves to fulfill the luſts of the fleſh, ſit down to eat and drink, and riſe up to play: and ſo do they. To whom no more but this: Commit a felony, riot, robbery, or rebellion with a multitude, and try if in thy trial before the Judge it will be a good plea to ſay, I was led, and followed the multitude.

Hoc faciunt, cum quibus habito. *Bern.*

Rules of faith and of obedience.

Facile eſt errare cum pluribus quando veritas cum paucis ametur. *Tertul.* de pudic. c 1.

In Synodis & Conciliis major pars ſæpè vincit meliorem.

Non numeranda ſunt ſuffragia ſed appendenda.

Aug. in Pſ 39. ὥσπερ εἰσὶν οἱ τῷ πλήθει τῶν ἐκκλησιῶν ὁρίζοντες καὶ τὸ βέλτιον ἡττώμενον πολιτεύεσθαι; Naz. ſerm. cont. Arrianos.

Queſt. What then would you have us to do?

Anſw. 1. In matters of faith build upon a ſurer foundation then upon numbers and multitudes, whom it was never ſafe to follow: nor was it ever a good argument either of the truth or true Church, whatſoever Romaniſts pretend. In Chriſts time the multitude followed the Scribes and Phariſees, but not Chriſt, nor his Apoſtles; and all the multitude cried, Crucifie him. And how uncertain a rule this is, the Father tells us who obſerved, that *in Synods and Councels the greater ſide doth oftentimes overcome the better*: and another who ſaith, that in all divine caſes we muſt not *number* voices, but *weigh* them. What ſure ground can be expected from the rude multitude, then which nothing is more fickle and uncertain? But we have a ſurer Word, *being built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the chiefe corner-ſtone*, Eph. 2. 20. and 1 Cor. 3. 11. And we ſay as *Huſhai* to *Abſolom*, 2 Sam. 16. 18. *Nay but whom the Lord and this people, and all the men of Iſrael chuſe, his will I be, and with him will I abide*. Not ſo of Fathers, Councels, men nor multitudes.

2. In

2. In matter of practice walk by rule, not by example: look at truth, not at numbers: regard not what is done, but what ought to be done. Papiſts boaſt of multitude; Anabaptiſts of paucity, both are out, truth with neither. Every man is to give account *of himſelfe* and his own doings not of another: and therefore every man muſt diligently finde out the truth, to which all actions are to be ſquared. The juſt muſt live by his *Faith*, not by his eyes.

Quid ſit agendum, prudens ſpecta, non quid agatur, Rom. 14. 9. Hab. 2. 4.

3. Suſpect that way, wherein thou ſeeſt the multitude, and avoid it; for God will have his ſervants *tried* by the error and falling away of multitudes, whether they will ſtay with the truth: 1 *Cor.* 11. 19. And it is ſoundneſſe of faith, to ſtay with Chriſt when *many* go away: *John* 6. 66. Multitude was ever a ſtream to be hard rowed againſt.

1 Cor. 11. 19. John 6. 66.

4. Hinder and ſtop the ſinnes of the multitude, as did *Lot*, and eſpecially every Miniſter ought to do; or if that cannot be, mourn for them, as *Lots* righteous ſoul was *vexed daily* with the unclean converſation of the wicked: and *David* ſaith, *I ſaw the tranſgreſſors*, and was ſore grieved, *Mine eyes guſh out* with rivers of tears, &c. He never ſorrowed for his own ſinnes in truth, that cannot ſorrow for other mens in ſome meaſure. And true zeal againſt a mans own ſinnes will kindle as fire againſt the ſinnes of others: and the more they be, or the more univerſal, the more will zeal be kindled.

Gen. 19. 7. 2 Pet. 2. 7, 8. Pſal. 119. 136. 158. Non ſuccenſere iis qui ſe dedunt libidini, eſt indicium animi ad ſimilia propenſi. *cl. Alex. Pæd.* 3.

5. The property of uprightneſſe is, to *chuſe* and *direct* his way, not take it at adventure, or on other mens word. It will to heaven alone, if it cannot get company. It loves the ſoule better then to damne it for company. Thou loveſt thy body ſo well, as if thou ſee multitudes leap into the ſea, or caſt themſelves into the fire, thou wilt not do ſo for company: and wouldſt thou for company break the neck of thy ſoul?

Prov. 14. 8.

6. To guide thy heart in the way, avoid wicked fellowſhip, *Prov.* 23. 19, 20. Be choice of thy company: chuſe ſuch ſociety, as by whom thou mayeſt be led out of evill, not into it. For it is eaſier to keep out of wicked company, then in ſuch company to keep from wicked manners. Few are the *Lots* that live in *Sodom* uncorrupted. If *Iſrael* be mingled among *Moabites*, they will uſe their ſacrifice, and learn their manners, *Numb.* 25.

Conſider therefore: A ſure ſigne of converſion and the new man, is forſaking of old unfruitful ſociety, and a joyning to new and fruitful; as the Apoſtle *Paul*, (*Gal.* 1. 16, 17.) at his converſion went not to his old companions at *Ieruſalem*, but joyned himſelfe to the Apoſtles. And know, God looks every year he addes to thy life, that thou ſhouldeſt with the old year leave off the old courſes and companies, and renew thy life, and get into that *new and living way*, wherein none but new men walk. If he renew thy leaſe, thou muſt renew thy rent, thy obedience; not framed and faſhioned to the world, but to the rule of the Word, which is the rule of faith in earth, and in heaven.

Preached at S. Magnus, 1627. at New-yeares tyde.

Heb. 10, 20.

Preached
At the ſame
CHURCH.
St. Magnus

JUDE. 20.

But ye beloved, build up your ſelves on your moſt holy faith.

Coherence. Paraphraſe.

THE Apoſtle having made a Catalogue of wicked men, fleſhly, following ſects and luſts, corrupt in doctrine, or in life; in theſe words turneth to the Saints, *But ye beloved*: You muſt follow another rule, walk by other principles, have another mover and motion; children of light muſt be clean contrary to children of darkneſſe: Let them, as being paſt feeling, walk in darkneſſe of their underſtanding, and give themſelves to wantonneſſe, to work all uncleanneſſe, even with greedineſſe; *But ye have not ſo learned Chriſt*, Eph. 4. 28.

Note. Eph. 5. 16.

The more wickedly evil men behave themſelves, the more gracious and zealous muſt godly men expreſſe themſelves. If the dayes be evil, they muſt *redeem time* the more diligently. The boldneſſe of ſinners muſt (by a ſpiritual kinde of *Antiperiſtaſis*) be as water caſt on the ſmiths coales, to make their fire of zeale more hot and vehement. A fit point to dwell on, in theſe our times, in which many will not be built, many fall from the foundation, ſome turne Papiſts, ſome Atheiſts, ſome Worldlings, ſome Epicures, many Enemies: *But ye beloved, build up your ſelves in your moſt holy faith.*

Expoſition.

Build.] A ſignificant and pleaſant Metaphore, in which the Church is compared to a building, or great houſe, *Heb.* 3. 2. Moſes *was faithfull in the houſe of God*: 1 Tim. 3. 15. *how to behave thy ſelf in the houſe of God, which is the Church*: 2. Tim. 2. 20. *In a great houſe there are veſſels, &c.*

The whole Church and particular Chriſtians, the houſe of God.

Deut. 33. 12.

Firſt, Becauſe it is builded of the Lord for his own dwelling. He that dwells every where by the *preſence of his Eſſence*, dwells ſpecially in his Church by the *grace of habitation.*

Secondly, He repaires and upholds his owne Houſe.

Thirdly, He rules, and governes, and receives requeſts and complaints, as men in their houſes. Thus he promiſed to dwell in *Iſrael*, *between* Benjamins *ſhoulders*. And ſo he ſtill is reſident in publick Aſſemblies of the Saints.

Againe, the heart of every particular Beleever is a ſpirituall Houſe unto Chriſt: 1 *Pet.* 2. 5. *Ye are built a ſpiritual Houſe.* And every Chriſtian muſt be in ſubſtance that which was ſignified by the Temple and Tabernacle: 2. *Cor.* 6. 17. *Ye are the Temple of the living God.* And thus it is here meant.

Queſt. *Anſw.* Pſal. 127. 1. *Proſp.* ad Cap. Gall. reſp. ad Ob. 6. Inchoatum per gratiam Chriſti, &c. Non libertate gratiam, ſed gratiâ libertatem. *Aug.*

Your ſelves.]

What then, have we free will?

No, the Temple and Tabernacle could not build themſelves, nor any houſe: And our hearts are not naturally houſes of God, but made ſo to our hands: *Unleſſe the Lord build the houſe*, all the labour of builders is in vaine. Beſides, this Text denies it to be in our own power, while it addes, *Praying in the Holy Ghoſt.*

But the Apoſtle ſpeaks thus: 1. Writing to the Regenerate, who have the Spirit, by whom they have received, *not grace by liberty, but liberty by grace*, faith

ſaith *Auguſtine*: And now *acti agimus*, being drawn we run, *Cant.* 1. 4. 2. The Lord builds us, but by meanes, and by skilful builders; and now by ſuch precepts exhorteth us to ſubmit our ſelves to the meanes, to give our ſelves to be hewen, ſquared, and laid in this building.

On faith.] That is, the *doctrine* of faith: As *verſ.* 3. *Contend for the faith once delivered to the Saints.* All muſt be ſet upon faith; and that which will not ſtand with faith, will not ſerve for the building. *Faith, what?*

Your Faith] Not by nature or induſtry; all the power of Nature and Art cannot reach it. *Ours, 3. wayes.*

But firſt, yours by *gift*, *verſ.* 3. Faith given to the Saints. All Faith, whether the doctrine or grace of Faith, is the gift of God.

Secondly, Yours by *right and title*; others have it offered to them, but reject and ſcorne it, and the Saints for it.

Thirdly, Yours in the right and ſaving *uſe and end of it*; the end of Faith is *ſalvation of the ſoul*, 1 Pet. 1. 9. To you it is the *ſavour of life*, to others a bill of endictment, and ſentence of condemnation. 2 Cor. 2. 16.

Moſt holy Faith] 1. For that the Author is the moſt holy God; and no doctrine elſe is θεόπνευστος, *Given by inſpiration of God*, 2 Tim. 3. 16. *How moſt holy.*

2. The inſtruments were moſt *holy men* of God, who ſpake as they were *moved by the holy Ghoſt*, 2 *Pet.* 1. 21.

3 For the effect; it worketh and inciteth holineſſe, where was nothing but filthineſſe of nature, heart and life. And ſo is contrary to the doctrine of falſe teachers, who are alſo corrupt in manners, as our Apoſtle had deſcribed theſe men and their followers; it was not a *holy* Faith which they preached.

But note; the Apoſtle not only enjoynes every Chriſtian to be buſie in his own building, but the word is in compoſition, ἐποικοδομοῦντες, noting a building up till the whole work be finiſhed, together with the oppoſition in the connexion, to thoſe that fall off: Which teacheth *every Chriſtian, that in framing himſelf a ſpiritual Houſe for Chriſt, he neither ſtand at a ſtay, nor fall from the work till he be builded up for a perfect building for Chriſt to dwell in.* For, *Doctr. Build on till the houſe be quite finiſhed for GOD.*

1. He that *looks back*, loſeth all his labour, his prayers, hearing, ſuffering all his hope and reward He began in *the Spirit*, and ended in *the Fleſh*: he took his hand from the plough, and ſo is not fit for the Kingdome of God, but *withdrawes unto perdition.* *Reaſon.* 1. Luke 9 62. Gal. 3. 3. Heb. 10. 39.

2. In Chriſtianity, not to go forward is to go backward; as in *Jacobs* ladder, all were either aſcending or deſcending, none ſtood ſtill. 2.

3. Conſider the benefit; thou laboureſt not in a *temporall* building, which muſt fall down one time or other, but *ſpiritual* which abides to all eternity. 3.

Queſt. What may a Chriſtian do to be built up a ſtanding Houſe for Chriſt, for ever undemoliſhed? *Application.*

Anſw. This is our whole buſineſſe at this time; and thus to be done. *Moſes* was taught to build the Temple according to the paterne ſhewed him in the Mount. And *Solomon* had wiſdome given him to build the Lords Temple. We alſo muſt be inſtructed of God for the building of this *Beth-gnolam*, this Houſe of Eternity. And Gods wiſdome teacheth us three things, *What is to be done in this ſpiritual building.*

Three generals.

1. What is to do *before* building.
2. What *in* building.
3. What *after* building.

Before building, three things. I.

1. Caſt the coſts before-hand: *Luke* 14. 28. *Which of you intending to build a Tower, ſitteth not down firſt and counteth the coſt, whether he have ſufficient to finiſh it?* If this be not firſt done, well thou mayeſt begin to build, but not ha- *What before-hand. Caſt the coſt.*

ving to defray the charge, the building ſhall ſtand at a ſtay, and the ſcornfull paſſenger ſhall ſay, *This man began to build, and was not able to finiſh*; This fooliſh builder thought building to be a matter of credit, eaſe, pleaſure; thought of no charges, no change of times, no croſſes, nor that it might coſt him his name, goods, liberty, life, nor whether he were able to defray ſuch a charge. This irreſolution and haſtie thruſting into the profeſſion, cauſeth many dainty Chriſtians to give up their profeſſion in the evil day, and bid farewell to the Goſpel for want of fore-caſt. They took it not to be a building, or coſtly. So, as ſwallowes, they take their Summer with us, but in the approach of Winter take them to their wing.

Verſ. 30.

Prepare materials.

2. Before building, prepare fit matter. It is noted wiſdome in *Solomon*, (2 *Chron.* 2. 8, 9) that he *prepared* Gold and Silver, and Cedars, and Firre-trees, and Algume-trees, and timber in abundance, *becauſe the houſe was great and wonderful* that he was to build: So a wiſe Chriſtian muſt prepare ſtore of ſuch matter, as may ſtand againſt ſtorme, winde, and weather; not humane inventions, precepts or traditions of men; we muſt not build upon any opinion or authority of men whoſoever, but provide *gold, ſilver, and precious ſtones*; that is, the pure Word of God, every where preferred before theſe: and *Cedars*, which have an unputrifying quality. For, when every *mans work ſhall be tried*, all ſelf-conceits, unneceſſary diſputations, curious devices of men ſhall prove chaffe and ſtubble, and be conſumed.

1 Cor. 3. 12. Pſal. 92. 12. *Plin.* lib. 13. Cedro digna loquutus.

Get good workmen.

3. Before building, prepare skilful and faithful builders. *Moſes* provides his *Bezaleel*, *Solomon* his *Hiram*: So likewiſe, by any meanes do thou live under a faithful Miniſtery. For there are many unfaithful and unskilful builders. Some build a wall, but *dawbe it with untempered morter*, which the ſhower and hale-ſtones throw down again, *Ezek.* 13. 11. Some flattering builders there be, that gild rotten poſts and mud walls, and by flatteries *cauſe people to erre*, *Jer.* 23. Some that ſquare their work by a falſe Rule; not the Word, but ſome profounder ſchoole-learning: And he that preacheth the pure Word, and blends it not with froth of mens devices, and ſtrange tongues, is counted no builder. But droſſe is droſſe, let it be double or treble gilt; and confuſion of tongues reareth a Babel, and maketh the building to ſtand at a ſtay. Now no man will commit ſo much as the building of a cottage, to a deceitful work-man, or bungler, that will coble it up any way for his own profit, &c.

Ab imperitis paſtoralem magiſterium quâ temeritate ſuſcipitur, quando artium ars eſt regimen animarum? *Greg.* Paſt l. 1. c. 1.

These things *before* building.

In building, three things are intended of every wiſe builder:

II. *what in the building.*

1. Lay a good foundation: both for *matter* and *manner*,

Lay a good foundation.

1. *Matter.*

The matter is Jeſus Chriſt. 1 *Cor.* 3. 11. *Other foundation can no man lay, then that is laid, which is Jeſus Chriſt.* He is the Rock, on which the Church is laid; *a corner, tried, precious ſtone*, 1 Pet. 2. 8. *a ſtone cut out* of the Mountaine without hand, *Dan.* 2. 45. figured in the *great coſtly ſtones* provided by *Solomon* for the foundation of the Houſe, 1 *King.* 5. 17. And there is no other foundation.

None but Chriſt the foundation of the Church.

Object. 1. *David* was ſaid to be *a corner-ſtone*, Pſal. 118. 22.

Objections anſwered.

Anſw. Only as a type of Chriſt; there was ſome reſemblance to him, being head and governour of that people, and oppoſed as Chriſt was, and victorious as Chriſt. But the ſpiritual foundation of the ſpiritual Houſe is Chriſt onely.

Object. 2. The Apoſtles are ſaid to be *foundations* of the Church, *Eph.* 2. 20.

Anſw. That is, onely the doctrine of the Apoſtles, laying Chriſt the foundation.

Object. 3. *Peter* is the Foundation and Rock, *Mat.* 16. 18.

Anſw.

Anſw. 1. The Rock was not *Peters perſon*, but *confeſſion.* Chriſt ſaid not, *ſuper hunc* Petrum, *ſed ſuper hanc petram.*

2. If it were true of *Peter*, what is that to the Pope, whoſe name is not in Scripture, except to deſcribe him as Antichriſt? *Thou art Peter, and upon this Rock, &c.*

3. *Peter* himſelf affirmes Chriſt to be the *living ſtone*, on whom this ſpiritual Houſe is ſet, not himſelf, 1 *Pet.* 2. 4.

Fooliſh builders in ſtead of laying this Rock, do found *upon the ſand*, and miſplace the foundation. Sometimes on merits and good works, their owne or others, as if men were to be built upon themſelves. Sometimes on civility and good meaning. Sometimes on the *forme and ſhew* of Religion without the *power*, as if a *righteouſneſſe not exceeding the righteouſneſſe of the Scribes and Pariſees*, would bring men to heaven. No, a ſmall ſtorme will caſt down all theſe holds; yea ſooner or later they ſhall fall of themſelves. Matth. 7. 26. Chap. 5. 20.

Then the manner of laying this foundation ſure, is to dig deep; as you know the foundation of a great houſe had need to be. Lay it in humility and godly ſorrow, called in *Heb.* 6. 1. *The foundation of repentance*, becauſe it can never be laid without a deep ſenſe and ſorrow for ſin, giving us a clear ſight what need we have of Chriſt; without repairing to Chriſt, without confeſſion and forſaking of ſin, pleading guilty, and pleading pardon, as for life and death. A tree of righteouſneſſe that muſt grow high, muſt root low. A ſhallow and falſe foundation overthrowes many a ſlightly building: So here, a fond ſparing of thy ſelf and paines at the beginning, and ſhunning of godly ſorrow, makes all thy building in Chriſtianity but a ruine, and ſtrongeſt caſtles to come downe. 2. *Manner.* Homo, ſicut ex latione fit humilis, ſic fit humilitate ſublimis. *Fulg.* ad Monim. l. 1. ---Et quantum vertice ad auras Ætherias, tantum radice ad Tartara tendit. *Æne.* 4.

2. The foundation thus laid, lay all the materials skilfully upon the ſame foundation. For building is an artificial coupling of all materials by ſquare upon the ſame foundation. So here. *Lay all well upon the foundation.*

Firſt, there is uſe of many materials; in every mean houſe there muſt be ſomewhat of every thing, ſome ſtone, timber, lime, lead, glaſſe, iron; and in this building muſt be ſome degrees and parcels of all graces, ſome faith, hope, love, knowledge, and the reſt: *Faith* as gates of braſſe, and door of the Arke to let us in unto Chriſt and his Church for ſalvation: *Knowledge* as windowes to lighten the houſe, or elſe all would be dark: *Hope* as the glaſſe or caſements to look out unto things beleeved, ſpecially the life to come: *Love* as the cement to knit, binde, and couple all together: *Patience* as the dormers, bearing all the weight of the houſe, &c. Eph. 2. 20, 21, 22. *In foure things.* 1.

Secondly, theſe and the reſt of the graces muſt be *laid together*, 2 Pet. 1, 5. *Adde to vertue knowledge, temperance*, and the like. 2.

Thirdly, *By line* and ſquare of the Word. *Exod.* 25. 40. all in the Tabernacle muſt be made *after the patern* which was ſhewed to *Moſes* in the Mount; ſo here muſt be order and diſtinction, or elſe we ſhall build a *Babel.* 3. 4.

Fourthly, All *upon the ſame foundation*; all muſt look and lean upon Chriſt: on him we muſt reſt, even when our building is advanced higheſt, leſt it prove hypocritical and deceitful, while it ſtands not upon the ſtrength of the foundation, Faith muſt not be wandering, nor Hope ſtaggering, nor Love carnal and ſelfloving, nor Zeale prepoſterous.

3. Build up to the laying of the roof and ridge-tiles; ſtill ſtriving to perfection, as work-men do, *Heb.* 6. 1. *Let us be led forward, leaving the foundation*, Eph. 2. 21. *The whole building groweth to a ſpiritual houſe, for an habitation of God.* It was a law for the Jewes making new houſes, that they ſhould make *battlements to the roof*, leſt by falling thence blood ſhould be laid on the houſes, *Deut.* 22. 8 For they made them ſo, as many hundreds and thouſands might ſit or walk on the top, as we ſee of the houſe where *Sampſon* was and played: So in building thy ſelf a new houſe to God, ſee thou goeſt up to the roof, and be ſure of a battlement, that thou fall not from the top of thy profeſſion. Lay not the blood of Apoſtaſie upon thy houſe. *Never ceaſe till the roof and all be up.* Judges 16. 27. Joſh. 2. 6. *Object.*

Object. 1. This building is never brought to perfection in this life.

Answ. The whole life of a Christian is a strife to perfection; and though thou canst not come to a perfect measure of this holy structure, yet to a due, competent, sure, and stedfast measure thou mayest and must come, and not desist.

Object. 2. But I have many impediments and enemies, discouragements by sin, Satan, wicked men, &c.

Answ. Do here as good *Nehemiah* and his servants in building the walls of *Jerusalem*: build with *a trowel in one hand*, and *a sword in the other*; stand in readinesse against *Sanballat*, *Tobiah*, and every enemy, but give not over at any time, *Neh.* 4. 17.

Some build not so fast as they would.

Object. 3. I have heretofore endeavoured in my building; I have laid the foundation, and made some proceeding, but I see the work stand at a stay; nay, I wish I were not gone back from many good desires, motions, and exercises which now I finde not.

Comforted.

Answ. Consider that all times are not so fit for building. In Winter men cannot build for cold and frosts, for stormes and violence of weather. And a Christian sometimes hath his winter to hinder his building. *Josephs* brethren had a long winter of thirteen yeares; and *David* himself of thirteen moneths, when he lay as frozen in his sin. But whatever thy winter be, do two things.

Directed.

1. Bewaile thy sin, humble thy self before God, *Remember whence thou art*

Rev. 2. 5. *falen, and do thy first works.* Upon search made, thou shalt finde something quenching or grieving the Spirit, which makes his work, motions, and graces to stand at a stay.

2. Pray for the returne of thy blessed Sunne and Summer, for strength and comfort once again to finde the joyes thou sometimes enjoyedst, *Psa.* 51. 8, 9, 10, 11, 12.

Encouraged to build on.

And to move us to build up our selves, consider what a Season and Summer we enjoy; even such means, as no people under heaven have the like: especially in this City. And shall we stand at a stay, and not be built up? Shall we hear

John 14. 9. Christ say as once, *Have I been so long with you* in the powerful Ministery of my servants, and are ye yet ignorant, dull, earthly, wavering? shall many able, skilful, faithfull builders labour, and build with cost, choice and fit matter, and the building still grow downward? Oh what a curse of God appeares in

Matth. 21. 19. this barrennesse! &c.

III. Now *after building* do three things likewise.

What to do after building. Dedicate the house to God.

1. As the Jewes having built an house, must dedicate it to the Lord: so do thou thine. Especially the Temple and Tabernacle were solemnely set apart for his service and sacrifices: Do thou also offer in this thy house, the daily sacrifice of Prayer, Praise, Almes which *smell sweet*, Phil. 4. 18. Let it be the *House of Prayer; a spiritual house, to offer spiritual sacrifices*, acceptable to God by Jesus Christ, 1 *Pet.* 2. 5. Yea, offer thy soul and body a *reasonable sacrifice, living and holy*, Rom, 12. 1. which is the right dedication of thy house. If Satan, sin, or lusts sue now for a roome in thy house, tell them all the roomes are taken up, thou mayest not grieve the Spirit, nor take in his enemy into the same roome with him. Art thou by profession a Temple of God, and wilt thou make thy

Keep still the Feast of Dedication.

Col. 3. 5. self a Temple of Idols, by falling to Popish idolatry, or *covetousnesse which is idolatry?* Or darest thou profane the Temple, to turne it into a stewes by wantonnesse, or into a tap-house by drunkennesse, or into a barne or stable by taking in beastly and swinish lusts and vices? Will the Lord indeed come in, or dwell in such a roome?

Get good furniture into it.

2. Furnish thy house with needful Utensils. *Solomon* having built the Temple, did furnish the house of the Lord with all costly and needfull furniture, both within and without, fine Linnen, Purple, Scarlet, Table, Candlesticks, Mercy-

seat,

ſeat, Arke, Altar, moſt coſtly houſhold-ſtuffe: So deck thou thy houſe with vertues, hang it with holineſſe, perfume it with prayer, waſh it by repentance, ſet up a *Green bed* in it for Chriſt to reſt in, keep a good fire, and daily blow up the Spirit, keep good hoſpitality to cheare the bleſſed Trinity who will *come in and ſup with thee* on the table of thy heart. Set up the great Laver to waſh in daily, and the golden Candleſticks of ſaving knowledge, burning coutinually. Let the ſweet odours, of ſweet affections, prayers and praiſes, continually perfume thy houſe. You beſtow ſome ornaments on the roome you bring your friends into; and will you bring God unto bare walls? Did not the *Shnnammite* deale better with the Prophet *Eliſha?* 2 King. 4. 10. Cant. 1. 16. Revel. 3. 20.

3. Daily repaire thy houſe, where it failes or falls to ruine. For it is never perfect in this life, neither in the profeſſion nor practice of grace. A ſhip where it leakes, muſt be timely ſtopped: So where Satan by temptation breaks in, or ſin ſhatters the walls or windowes, or the ſtorme of foule weather, (I mean reproaches, or perſecution) beats in, repaire the breaches; whether thou ſinneſt againſt holy Doctrine, or the rules of holy Religion: *the onely repaire of all is repentance*; Repent therefore ſpeedily, let not thy houſe too long run to ruine; delay is dangerous, and calls on the more coſt and labour, the longer it is let run. If then thou haſt fallen with *Peter*, ariſe with *Peter*; If thou haſt denied with *Peter*, go forth ſtraightway and weep with *Peter*. All ſinne deſerves death and judgement: yet none brings it, but impenitency. *Keep it ſtill in good reparations.* Secunda poſt naufragium tabula.

Now according to theſe directions, let us reſolve with *David*, (Pſal. 132. 3.) *Not to enter into our bed, nor ſuffer our eyes to ſleep*, till we finde our hearts a fit place for the Lord, an habitation for the mighty God of *Jacob*. And the Promiſe ſhall be made good to us, as unto him; *Alſo the Lord telleth thee, that he will make thee an houſe, which ſhall be eſtabliſhed for ever.* Good conſideration for ſo poor entertainment. 2 Sam. 7. 11, 16.

MATTH. 6. 26.

Are not ye much better then they?

Arguments againſt earthlineſſe and carking care.

OUR SAVIOUR having diſſwaded from Earthlineſſe, and baſe ſeeking and ſerving of the World, uſeth ſundry Arguments and ſtrong perſwaſions to pull the minde of Chriſtians from off theſe earthly things, to better thoughts and cares.

The firſt in the former Verſe, drawn from the greater to the leſſe: he gave thee greater without thy care, he *gave thee a body* when thou hadſt none, and he gave thee a living ſoul; and will not he much more (without thy diſtruſtful care) give *thee food and raiment?* or cannot he that gives life, give meanes to preſerve it?

The ſecond in the former part of this Verſe, drawn from a compariſon of man with the fowles of Heaven. Of which three branches.

1. They are preſerved without their care and covetous hoarding up of food; *They ſowe not, nor reap, nor lay up in the barne*, yet are they fed and preſerved; and ſhall not you likewiſe?

2. God who is not their Father, feeds and ſuſtaines them; *Pſal.* 147. 9. *He gives the beaſts their food, and to the young Ravens when they call.* And much more will he feed his children; *Your heavenly Father knowes that you need theſe things*; and can a man be ſo unnatural as to provide for his cattel, and ſuffer his children to ſterve? much leſſe will God.

Verſe 32.

3. Great is mans excellency above all the fowles and creatures that riſe out of the earth: *Are ye not much better then they?* as if he had ſaid; The better the creature, the greater is the Lords care and providence for it; and the more careful he is for it, the leſſe need it diſtract and divide it ſelf with cares for earth and earthly things.

This is the *Coherence* of the words.

Next the *meaning* of them, and inſtructions from them.

Expoſition. Four wayes are we better then other creatures.

For the former. Man is much better then the creatures,

in reſpect of
1. *Kinde* above them.
2. *Gifts* above them.
3. *Rule and Sovereignty* above them.
4. *Uſe and end* above them.

1. Better in kinde.

I. Of earthly creatures are foure kindes, every one excelling the other.

1. To ſome God onely gave to be, as the Sunne, Moon, Starres, Elements, Earth, Water, and the like; brute and dead creatures.

2. Some have not being onely, but life; as plants, trees, and other vegetables, preſerved by the Elements.

3. Some have being, life, and ſenſes; as beaſts, birds, fiſhes, preſerved by the vegetable creatures which are ſubordinate to them.

4. Some have being, life, ſenſe and reaſon, with immortality, by meanes of a reaſonable ſole; preſerved by all the former creatures, which are to this end

end ſubordinate unto man, and *put under his feet*, *Pſal.* 8. 6. So as man in his *kinde* is farre better then all they.

II. Man is farre better then they in reſpect *of gifts* above them, both natural and ſupernatural. 2. *Better in gifts: both.*

Natural, thus: 1. The beſt gift they have, is ſenſe: but man hath reaſon, wiſdom, judgement, diſcourſe, election, and diſtinction between good and evil. 2. The beſt gifts they have, are mortal, and periſhing with themſelves; the very heavens *waxe old as a garment*, and the ſpirit of beaſts *goeth downward*: But man in his nature is immortal, and hath an undying ſpirit, which *returns to God that gave it*, for the ſentence of eternal bleſſedneſſe, or miſery. 3. Whatever gifts they have in their nature, they have no knowledge of them, nor how to put them forth: the horſe knowes not his ſtrength, neither of himſelf without mans guidance can make his ſtrength ſerviceable to man; But man with the gifts he hath received, hath alſo the knowledge of them, rejoyceth in them, and praiſeth the giver of them. 4. The beſt of their gifts raiſe them not beyond a *ſenſual life*, but as their countenances are towards earth, ſo are all their ſenſes; and on the earth live for the preſent, without all conſideration of paſt or to come: But man in his nature is to live at leaſt a *reaſonable* life; and whereas other creatures look downward, man hath an erected and upright countenance, looking toward heaven, and a minde mounting up in divine and ſpiritual contemplations; ſo that ſcorning the brutiſh life of ſenſe, and for the preſent he meditates and prepares for immortality, as we ſee in the Philoſophers. *Natural*, 1. 2. Pſal. 102. 26. Eccleſ. 12. 7. 3. 21. 3. 4. Pronáque quum ſpectant animalia cætera terram, &c.

Then for gifts *ſupernatural*: 1. Man is not onely made after the image of God, but renewed after Gods image, *Eph* 4. 24. *in righteouſneſſe and holineſſe*, 2. Is redeemed by the blood of God the Sonne, 1 *Pet.* 1. 19. who by taking our nature advanced it above the Angels. 3. Sanctified by the Holy Ghoſt for a fit and ſweet manſion of the bleſſed Trinity. 4. His natural parts and ſenſes elevated to more excellent objects and uſes: 1 He hath eares to hear, not men onley, but Gods voice, and the voice of Chriſt in the Goſpel, and the voice of the Spirit in his motions. 2. He hath eyes cleared, not only to ſee earthly objects, but heavenly; even God himſelfe in Jeſus Chriſt, *which is eternal life*. 3. He hath a tongue and ſpeech, not onely to commune with men, but with God in holy prayers and praiſes. 4. And all his parts apprehenſive of the means of ſalvation. 5. He is capable, not only of Gods image here in grace, but of his preſence and fellowſhip hereafter in glory, and that for all eternity. Our heavenly Father gives us both *grace and glory*, of both which the creatures are uncapable. *And ſupernatural.* 1. 2. 3. 4. 1. 2. John 17. 3. 3. 4. 5. Pſal. 84. 11.

III. Man is much better then they, in reſpect of *rule and ſovereignty* over them, God having made him *Lord over the works of his hands*, *Gen.* 1. 28. *Pſal.* 8. 7. which ſovereignty was both given and loſt for us in the *firſt Adam*, and now reſtored in the *ſecond*, as the Apoſtle teacheth, *Heb.* 2. 8. Man is as in Gods place, ruling in earth, onely ſubject to God, and the Angels are his *fellow-ſervants*. 3 *Better by dominion.* σύνδουλός σού εἰμι, *Apoc.* 22. 9.

IV. Man is much better then they in reſpect of his *uſe and end*: and that is twofold. 1. In ſpecial manner to glorifie God on earth. It is true, that all the creatures glorifie their Creator in a general and interiour manner: *Pſal.* 19. 1, 2. But man in ſpecial manner, by loving, fearing, truſting in God, and performing unto him a *reaſonable worſhip* and ſervice, which unreaſonable creatures cannot do. 2. To be honoured and glorified of God in heaven, and to enjoy his ſpecial and beatifical preſence. 4. *Better in uſe and end.* 1. Rom. 12. 1. 2.

In all theſe regards is man farre above all the creatures.

Inſtructions.

1. Note: Our Saviour in this interrogation ſeems to check his followers for want of profiting in the ſchoole of the creatures: Teaching us that we ſhould by the *viſible things* of God, and the very frame of nature, ſee and apply the wiſdom, power, and mercy of God to our ſelves; as *Rom.* 1. 20. A curious work leads us to the skill of the Workman: and in all Gods creatures there ſparkleth forth ſome not-obſcure repreſentation of his owne ſhining brightneſſe: ſo as we

1. *From the creature ſtill have recourſe to the Creator.* Supellex ornata hominem arguit, & mundus Deum. *M. Min. Fel. Octav.*

muſt riſe and reaſon from the creature to our Creator.

Οὐδὲν χρῆ σαρκὸς ἀγαπᾶτε, ἀλλὰ χρῆ θεόν. *Ignat. ad Eph.*

For example: ſhall I ſee ſuch ſurpaſſing glory in the Sunne, as mine eye is not able to behold, and ſhall I not conceive what unconceivable glory there is in God the Maker of it? ſhall I ſee all creatures ſerving me, and not provoke my ſelfe to ſerve the Lord, ſeeing we gave them no being, as he did to us? ſhall I ſee and obſerve the beaſts live by ſight, ſenſe, and for the preſent; and ſhall I live by my ſenſe and appetite, forgetting that I am capable both of reaſon and religion? ſhall I obſerve God providing for the little birds, here named in the Text, becauſe they are ſo ſmall in their bulk and worth, and are of all other moſt improvident; and ſhall I not obſerve that he who careth for the leaſt of his creatures, will alſo care for and provide for me?

2. The better the creature, the more cared for.

2. Note: Our Saviours argument implieth, that the more excellent any creature is, the more is the care of God for it. It is true, that his *general* care and providence reacheth to the leaſt of his creatures, to preſerve them in being, and to order them for his glory while they are. But he ſets a *ſpecial* eye of favour on thoſe that are more excellent: for, as man is more excellent then other creatures, ſo ſome men are more excellent then other. A Chriſtian farre excells an heathen: a Chriſtian indeed excells him that is one in profeſſion only. Nay a Chriſtian who is ſo in ſoundneſſe, may excell himſelfe here in grace, and ſhall excell in heaven that he is now here. And ſtill Gods care and favour riſeth upon ſuch as are moſt excellent in earth.

Reaſon 1. 2. Mat. 7. 11.

And why? 1. They do more glorify God then other. 2. They are in nearer relation to God, then other: he is their Father, and ſo is he not of all men: nay he is their *heavenly Father:* being *heavenly*, he *can* ſupply them: being a *Father*, he *will:* for even *evill men* can give good things to their children.

Uſe.
The beſt wayes to be void of care.
1 Pet. 5. 7.

Which teacheth the godly to cheriſh one care, which will expell all other exceſſive cares and diſtractions. Care onely to be good, and to excell in grace. As for all other cares and burdens, *caſt them upon the Lord.* Care thou to be good, and thou haſt a Father in heaven to care for thy good; and aſſure thy ſelf, that he that cares for evill men, who care for no goodneſſe, will much more care for thee, whoſe care is to excell in goodneſſe and piety: 1 *Tim.* 4. 10. *he is the Saviour of all men, eſpecially of them that believe.*

3. Aſhame to make our ſelves equal to the creatures.

3. Note: If God have made man farre better then the creatures, what a ſhameful thing is it for men to make themſelves either equal to the creatures, or worſe then them?

Equal: 1. When men put out the eye of reaſon in their practice, and live by their eyes, their ſenſes are their guides, and their luſts their lawes and Lords. Reaſon will ſay, that things which concern God, muſt be preferred before things concerning our ſelves; and that things concerning eternal life, muſt be preferred before thoſe that concern this preſent life. And reaſon will tell me, if I will travel by ſea and land, in fair and foul for my body, much more ſhould I ſo do for my ſoul. But how few of men live according to reaſon, but bury it in their ſenſes?

Hoſ. 4. 11.

2. How many have put out the eye of wiſdom by covetouſneſſe, as thornes in their eyes: by ſenſuality, and unlimited pleaſures of life? *Wine and women take away their hearts*, and they wallow in pleaſures, more like ſwine in the mire, then like

Pſal. 32. 9.

men: As alſo by a ſottiſh ignorance and indocibleneſſe, *like the horſe and mule that underſtand not*; only worſe herein, that theſe poore creatures *cannot*, but they *will not* be taught.

Deut 32. 29.

3. How many frame themſelves to a brutiſh life, as the beaſt goes right on and forward, never looking back to the pit whence they were digged, to humble themſelves, and to bewaile their ſinnes? and much leſſe *conſidering the end* of their way; which is as if the beaſt were in driving to the ſlaughter, but goes friſking, and wantonly, and thinks not he is ſo near his deſtruction: ſo is the courſe of a wicked man, *Prov.* 7. 22, 23.

But

But others make themſelves *worſe* then beaſts: as they that become ſlaves to the creatures, *brought under the power of them*, as ſuppoſe in exceſſive feeding: ſo have paſſed away their ſovereignty and rule, and are now vaſſals to their ſervants. Some make their gold their god, and their commodity is an imperious Commander, ſaying as the Centurion to his ſervant, *Go, and he goeth; come, and he cometh; do this, and he doth it*: And when riches increaſe, they ſet their hearts upon them: as not knowing that theſe things are good ſervants, but too bad Maſters. Some are ſlaves to pleaſures, hawkes, hounds, cards, dice, bowles, &c. Some to drink and drunkenneſſe, wet and dry, have changed halfe their aire into ſmoake, and are perpetually at the command of a pipe which hath nothing but a little bewitching ſmoak in it. Not to meddle with thoſe debaucht and devoted ſlaves that fall down on their knees to their pots and drunkenneſſe, oftner then they do to the God of heaven.

Or worſe then they are. 1 Cor.6 12. Mat.8.9. *whoſe God is their belly.* Phil.3.19.

Other devout ſlaves there are, that fall down to images, pieces of wood, ſtone, gold, or ſilver, yea to a breaden God, as Papiſts. Some to the Angels, which are but *fellow-ſervants*, to whom no ſervile ſubjection is due. What a pity is it, that noble creatures ſhould be ſo over-reached by Jeſuites and ſeducers, as to ſubject themſelves to baſer creatures then the baſeſt of all men, ſuch as images be! But, whom God gives over, they ſhall be carried away with *efficacy of deluſion*. 2 *Theſſ.* 2. 10, 11. Rev.19.10.

4. Note: How may the beſt humble themſelves in this conſideration! ſaying, God made me much better then any of the creatures, but alas, how have I degenerated? all of them which were made to ſerve and comfort me, may ſerve to condemn me. *4. Matter of humiliation for the beſt.*

1. All they in their kindes kept their firſt goodneſſe of nature, further then they are ſubject to the vanity of my ſinne: But I have loſt all the goodneſſe of my nature. *One thing* (ſaith *Solomon*) *I know*; *God made man righteous, but he hath ſought out many inventions.* *In five meditations.* Eccleſ.7.29.

2. They all ſerve God in their kinde, and without reſiſtance *fulfill* his Word. But how rebellious am I to the good I ſhould do! how heavy and unwilling to the little good I do! Pſal.148.8.

3. They are all fruitful in their kinde: the earth that *receives the water and rain*, brings fruit to the husband-man every year: But how *near* am I *to the curſe* (without Gods mercy) who after ſo much ſhine of the Sunne, and ſo many ſhowrs of grace remain ſtill ſo fruitleſſe! Heb.6.7.

4. They all *know their times* and ſeaſons appointed by God. But Chriſt may mourn over me, as over *Jeruſalem*, who *knew not the day* of my viſitation, and of my place. I have ſlept my ſummer, I have ſlept my ſeaſon, I have not learned of the *Piſmire* to lay up for winter. Jer.8.7. Luke 19.41, 42. Prov 6.6.

5. They depend upon God, and *aſk their food of* him, and receive it at his hands: they uſe no unlawful meanes, nor load themſelves with cares how to be fed and provided for: But I have done, and do worſe then an heathen, then a beaſt; I diſtruſt, I cover, I cozen, I ſweare and lie for advantage, and diſhonour God for trifles. God made me better then the creatures, that I might do him better ſervice then *they*, and walk according to the excellency vouchſafed me like a man, like a Chriſtian, like a member of Chriſt, yea like a Citizen of Heaven: But I forget what I am. — Pſal.145.15.

Thus with an holy bluſhing let us rate our ſelves before God, repent the unfruitfulneſſe and unfitneſſe of our former courſe, and live hereafter as men, yea members of the Church Militant here, and Triumphant hereafter.

The Worthy PORTION.

LUKE 10. 42.

One thing is neceſſary.

OUR Saviour Chriſt going towards *Jeruſalem*, turns into *Bethany*, to receive entertainment of *Mary* and *Martha*, *Lazarus* his ſiſters. He was Lord of all; but while he lived here, was *willingly poor*; without houſe or home on earth, that he might enrich us with an inheritance in Heaven. He comes no ſooner in, but begins to preach (*verſ.* 39) and to inſtruct the family in the myſteries of the Goſpel. Oh how earneſtly did he thirſt after mens ſalvation! how induſtriouſly walked he in his calling! he was never idle, but watched all opportunities to promote his Fathers glory, and mans good. And we likewiſe ought carefully to employ our time and talents, as thoſe that ſhortly are to be countable.

2 Cor. 8. 9.

Acts 10. 38.

Occaſion of the words.

In his entertainment the ſiſters have both the ſame affection; in both the ſame love of his perſon, in both a deſire to honour him, in both an earneſt ſtudy and ſtrife to expreſſe their high reſpect of him in all worthy offices of love and ſervice: Both bid him heartily welcom, and both beſtirre themſelves to give him good entertainment; but not both in the ſame way, and after the ſame manner. For *Martha* is buſie to receive him into her houſe, and troubles her ſelf with many matters concerning his chear and entertainment: *Mary* is as careful to receive him into her heart, and ſits her down to hear his preaching.

Now the 42 verſe gives us the cenſure and judgement of Chriſt concerning the behaviour of the two ſiſters; and hath 1. A check and reproof of *Martha*, where the *matter*, and the *ground*. 2. A commendation of *Mary*.

The matter of the check: *Martha, Martha*: he doubles her name, both to ſhew his love to his kinſwoman, and to draw her attention. *Thou careſt for many things*: that is, thou diſtracteſt thy ſelfe with care, and art too curious about our cheare and fare.

The ſubſtance of them.

No diſlike of hoſpitality or friendlineſſe.

The ground of this loving reprehenſion, in theſe words, ἑνὸς ἐστὶ χρεία, *one thing is neceſſary*. Why? doth Chriſt condemn hoſpitality, or entertainment of friends? and was not the perſon extraordinary? did not the Lord of all with his moſt dear diſciples come in unto her? and ought not ſhe to entertain him *lovingly* as a friend, and *reverently* as ſo great a Lord and Superiour? *Anſw.* 1. Chriſt did not *ſimply* rebuke her for her hoſpitality, which is commanded and every where commended;

mended; but *reſpectively*, comparing it with *Maries* entertainment. 2. He condemnes not the *fact*, but the *manner* of it: as firſt, ſhe neglected a greater duty, to hear his Word. Secondly, ſhe interrupted Chriſt in a greater work. Thirdly, it was joyned with curioſity, and too much diſtraction.

How it becomes blame-worthy.

Note here, how even that hoſpitality which is afforded to Chriſt himſelf and his deareſt friends, is condemned by Chriſt, *when attended with curioſity, or diſtraction of body and minde from Gods Word, and when it prejudiceth the generall calling of a Chriſtian:* as here in *Martha*. So then Sabbath-feaſts are condemned, which are the blood of many, as whereby many are pulled and withheld from hearing the Word becauſe of preparations, and others unfitted to godly ſervices, and ſo Chriſt offended by ſuch meetings. Chriſt allowes it not, if his own perſon were invited. And if men make no conſcience, but in way of ſtate to invite thee that day, a godly man ſhould make conſcience, and refuſe: and this were a good way to prevent ſuch publick profanations.

Queſt. But doth Chriſt reprove *Martha* as a bad woman, or for want of care of goodneſſe, or as one neglecting *the one thing neceſſary?*

Martha, *how reproved.*

Anſw. No: for ſhe was an excellent woman of many worthy parts; for which ſhe was highly *beloved of Chriſt*. He checks her not for want of all care, but of ſuch a degree as *Mary* expreſſed: nor for a perpetual negligence, but becauſe at this time ſhe rather deſired to give him content in her houſe, then to attend to his heavenly doctrine. And herein ſhe was juſtly blame-worthy, to ſlip ſuch an opportunity of her own good, not acknowledging among many incumbrances the *one thing neceſſary.*

Job 11. 5.

Three things to be opened.

In this Text conſider
1. What is this one thing neceſſary?
2. How it is neceſſary?
3. Why it is ſo neceſſary?
4. The Point and Uſes.

I.

What the one thing is.

For the firſt; This *one thing* is not one diſh, as *Theophylact*: nor unity, as *Auguſtine*: nor one grace, whether faith, hope, or charity, as others: But this one thing is, *the Chriſtian care that every one ought to have of his own ſalvation*: becauſe 1. The cares of *Mary* and *Martha* are oppoſed. 2. This was the *good part* choſen by *Mary*, namely a care how to be ſaved. 3. To this is perſeverance promiſed: for as ſalvation is the good part of the elect, which ſhall never be *taken away*; ſo neither ſhall this care to attain that end by the means: for God preſerves it by meanes.

Vid. *Viv.* de trad. diſcipl. l. 1. *Care of ſaving the ſoul.* Luke 10. 42.

II.

How it is neceſſary.

Next, how is it neceſſary? *Anſw.* 1. In order above and before all things, *Mat.* 6. 33. *Firſt ſeek the Kingdom of God*: that is, to get into the eſtate of grace: as *Iſrael* muſt ſeek Manna the firſt thing they do in the morning. 2. This one thing is *ſimply* neceſſary for it ſelfe, all other things for this 3. It is *tranſcendently* neceſſary far beyond all things in the world: for this is alone ſufficient for happines, and ſalvation all they inſufficient. 4. It is *perpetually* neceſſary, while we live; leſt beginning in the Spirit, we end in the fleſh. The Crown is ſet on the head of the Conqueror.

But why is it ſo neceſſary?

III.

Why ſo neceſſary.

1. Becauſe this one thing neglected, all other things are unprofitable, yea all other things are vile without it; what would the gain of the whole world profit him that loſeth his ſoul? how doth the Apoſtle eſteem all things *loſſe and dung* in compariſon of Chriſt in the means? all *without* ones ſelfe, authority, wealth, favour, honour; yea and all *within* ones ſelfe, knowledge, wiſdome, memory, diſcourſe, and the moſt excellent gifts which the Apoſtle had in abundance: All dung and loſſe.

Phil. 3. 7, 8.

2. All actions, words, thoughts, profeſſion, and the whole courſe not accompanied with this care, do ſwerve, and erre, and *being not of faith* are ſinful, idle, hurtful; every thing is loſſe-full, that helps not toward heaven, or that hinders heaven from being ſtill held in our eye.

Rom. 14. 23.

3. God delighteth only in ſuch, as in whom he eſpieth this care. *David* for this

was

Acts 13.22 Jam. 2.23. was *a man after Gods own heart. Abraham* was for this called *the friend of God*, from whom God would not hide his counsel concerning *Sodom.*

4. This one thing and care affordeth a man the sureſt comfort in the world: yea in the agony of death, it chears the heart to have had a care of the beſt things: as *Hezekiah, Eſa.* 38 3. *Remember, O Lord, that I have walked before thee with an upright heart:* and *Pauls* comfort at the barre, *Acts* 23. 1. was, that he had *walked in all good conſcience till that day:* ſo in 2 *Cor.* 1. 12. *This is our rejoycing, even the teſtimony of our conſcience, that in all godly pureneſſe we have had our converſation among you.* Let plague, famine, ſickreſſe, loſſes, or any miſery overtake a man, yet here is comfort. he hath gotten Chriſt in the meanes, he hath had a care to *live* with God, and hath hope to *reign* with him.

IV. *Doctr. Still minde the ſaving of thy ſoul.*

The point is this. *In the moſt earneſt affaires of this life a Chriſtian muſt never forget the one thing neceſſary:* as here we ſee, the care of ſalvation muſt take place of the care of entertaining Chriſts own perſon. And why?

Reaſon 1. 1. The excellency of grace and glory, of Chriſt and his Goſpel is ſuch, as ſhould draw all eyes from off theſe ſhadowes and vaniſhing contentments, to the ſurpaſſing brightneſſe of it. What is earth to heaven, earthly goods to heavenly grace? what is gold and ſilver but duſt of the earth, and baſe things, to enter compariſon with the bleſſings of the Goſpel? What a ſin and ſhame is it, to ſet the Moon above the Sun; to prefer pottage before the bleſſing, ſwine before Chriſt, and huskes before the bread in our Fathers houſe?

Damna animæ totum penitus ſecum auferunt, nec quicquam homo omnino habere poteſt, qui ſeipſum damno animæ pereuntis amittat. *Salvian.* ad Eccleſ. Cath. l. 3. Job 2. 4 Luke 12. 20. 2. The dignity of the ſoul requires the chief care to keep and ſave it. It is a particle of divine breath: called the *precious ſoul* of man, *Prov.* 6. 26. not made for the body, but the body to be the Tabernacle of the ſoul, and the ſoules inſtrument to work by: So precious, as that the ranſome of it muſt be beyond all corruptible things; *not gold and ſilver* can deliver it, but only the precious *blood of Chriſt*, 1 *Pet.* 1. 18, 19. And the ſoul being loſt, what recompence can be given? *Mat.* 16. 26. Even this invaluable price of the ſoule ſhould maintain the care of our ſoules above all things in the world. In other things, the higher the price is, the more chary we are of them. For our bodies we are exceſſively careful and buſie to ſupply them with abundance of good things neceſſary for our natural lives; too careful, ſo as if a Kingdom, a Crown, yea or the world were laid in our hands for them, we would contemn all: And ſhall we ſo undervalue our ſouls (ſo invaluably precious beyond our bodies and lives) as to remit the care of them, and incurre that note of high *folly*, noted in the rich man who cared for every thing but his ſoul? ſhall we minde every thing but the moſt neceſſary, yea the *onely* neceſſary thing, as here in our Text?

Habet animam pro ſale. 3. The preſence of grace makes a man ſerious in this care for *the one thing* neceſſary. It lets a man ſee the *danger* of the ſoul without it, that it is in the ſtate of perdition. It ſhewes the *meanes of recovery* out of this woful eſtate. It ſuffers not a man to live *as if he had no ſoul*, or as if there were no uſe of his ſoul but to keep his body ſweet, as ſalt; but *quickens the care* of ſaving it in the uſe of thoſe means. It enables him to behold the *worth of grace*, and with what care it is kept and increaſed. So as there is certainly nothing of price, no pearles, no grace, nothing worthy of care, where men are ſo careleſſe.

Uſe 1. *Fall upon the one thing neceſſary.* 3. *Meanes.* Labour then to diſcern and conclude, that this is the *one thing neceſſary.* To do which, we muſt do three things.

1. Inform our judgements aright, which are the *beſt things.* This want of judgement to diſcern aright of the beſt things, is taxed here in *Martha.* She ſaw not the greateſt good now ſo near her, as *Mary* did. She did not deliberate of good things, which was in the higheſt degree of goodneſſe, and beſt to be done.

Now if you ask, what are thoſe beſt things to be firſt done? *I anſwer*, ſuch as ſerve to the main end, to uphold and maintain Chriſtian life; ſuch as whereby Chriſt may live in us, and we in Chriſt. Divert thy ſelfe from theſe, and thy life thou careſt for, is but civil not beyond the Heathen, but a ſtep beyond natural which is the life of the brute beaſt.

2. The

2. The ſecond thing is reſolution to do that which rightly informed judgement concludeth. For as the wiſe mans eyes are *in his head* for deliberation, ſo are they *at his right hand* for acting and executing what he hath judiciouſly reſolved, *Eccleſ.* 10. 2. whereas the fools heart is *in his left hand*: he doth every thing with a left hand, for want of judgement and reſolution. What elſe makes men run over ſea and land to provide for the body and life, but careleſly neglect means of knowledge, for which they ſcarce ſtirrre out of their dores, but for want of judgement to deliberate and reſolve? How could men walk diligently in their *perſonal* and particular calling all the day, and all the week long, but altogether neglect the *general*, letting themſelves looſe from thoughts of God; whereas in reaſon the particular ſhould yield to the general? What elſe makes men chuſe the pleaſures and contentments of this life, which hinder and croſſe this care? Were they of *Pauls* minde, all theſe things would be *droſſe and dung* in compariſon. If of *Davids* minde, they would chuſe to be *dore-keepers*, rather then ſit out. If of *Solomons*, the wiſeſt and moſt experienced in all outward ſupports, they would pronounce them all to be *vanity*, and make the total ſum and foot of their account, that the *one thing neceſſary*, the *fear* of God and keeping his Commandments is *the whole of man*. *Judgement and reſolution, the two main pillars of Chriſtian practice.* Pſal. 84. 10. Eccleſ. 12. 13.

3. Avoid the lets and hinderances, by which this care of the one thing neceſſary is uſually put off: two ſpecially. *Hinderances of the one thing neceſſary, to be avoided.*

Firſt carnal and proud conceits. *Martha* muſt be counted a good huſwife, and may not diſgrace her ſelfe now at ſuch a time, and, Chriſt may be heard another time, or if not, ſhe is well enough, ſhe hath given Chriſt entertainment. Oh but he is the beſt husband, and ſhe the beſt huſwife, who provide beſt for their ſoules, who have care that every thing lie handſome and cleanly within, who hear Chriſt upon all occaſions, and give him not a meales meat in their houſes, or entertain his Diſciples and Miniſters at their tables, but give him entertainment in their hearts; without which care the beſt entertainment is not worth a ruſh, no not if Chriſts own perſon were at thy table: for many will ſay at that day, *We have eaten and drunk with thee: to whom he ſhall profeſs, Depart from me, I know you not.* Luke 13. 26, 27.

Secondly, evil example. It was ſo common for women to beſtirre themſelves at ſuch a time, as *Martha* makes a complaint of *Mary* to Chriſt, becauſe ſhe did not help her, ſaying, *Bid her come help me.* But happy was *Mary* that attended Chriſt, though alone. If many run in by-wayes, and ſee not the *one thing neceſſary*, yea and account it the moſt unneceſſary of all, we muſt not go in their way, but ſit down (though alone) at the feet of Chriſt. Luke 10. 40.

Again, if ſo, then nouriſh this care of the *one thing neceſſary*, and be not carried from it, notwithſtanding thou ſeeſt many things that might be objected againſt it, but fence thy ſelfe againſt all carnall perſwaſions. *Uſe 2. Purſue it ſtill againſt all objections.*

Object. 1. I have lived well enough without this preciſeneſſe, and God hath bleſſed me, and loved me. *Anſw.* 1. It is not enough to ſay God loveth thee, but be ſure it be above the *general* love whereby he makes the rain to fall, and the Sun to ſhine, both on good and bad. 2. God love is not meaſurable *by outward things*, but goes with election, juſtification, calling, ſanctification, faith, hope, patience, love, repentance, mortification: If thou findeſt theſe in thee, thou mayeſt ſay God loves thee: otherwiſe not. 3. A ſure note if God love thee, is, *thou loveſt him, and keepeſt his Commandments*, *John* 14. 23. If thou nouriſheſt this care of the *one thing neceſſary*, then ſay God loves thee. Eccleſ. 9. 1.

Object. 2. But I ſee none more croſſed, then ſuch as are ſo careful.

Anſw. 1. It is from love, not from hatred: in way of trial, not of revenge: not to reject, but to purge and amend them. 2. Thus might Chriſt and his Apoſtles be rejected. 3. The way to avoid ſuch croſſes, were, to intend *this one thing*, ſeeing all temporal bleſſings are dependant on Gods Kingdome. Mat. 6. 33.

Object. 3. But we ſee men of great note, and perhaps Miniſters and Preachers ſpeak courſly of it, as too much preciſeneſſe, and fantaſtical.

Anſw. If thoſe that ſhould moſt advance this care, ſhall moſt diſgrace it, yet

we ſee Chriſt our Lord here of another minde, ſpirit, and ſpeech: He encourageth it as the *good part that ſhall never be taken away.*

Whether rich or poor.

Oh therefore let all of us intend this one thing neceſſary.

1. Rich men that have all other things in abundance, ſhould labour for *this one thing* more, which would bring a bleſſing upon all the reſt, and entail their eſtate to their poſterity: Elſe without this themſelves in abundance are poor and beggerly, and all their plots and eſtates juſtly overthrown in their heires and poſterity, as daily experience witneſſeth.

Magnas inter opes inops.

Optimus pecuniæ modus eſt, qui nec in paupertatem cadit, nec procul a paupertate recedit. *Sen. de tranq.*

2. Poor men, in the midſt of want of other neceſſaries, ſhould make ſupply of all by this *one thing neceſſary.* He is a rich man, that hath gotten naked Chriſt in the means. *Object.* 1. Oh I ſhall hinder my ſelfe, and caſt my ſelfe out of trade, out of requeſt, if I ſhall be ſo forward. *Anſw.* But wilt thou take Gods Word, who ſaith (*Pſal.* 34. 10.) *fear the Lord, and thou ſhalt want nothing that is good*; and *Pſal.* 23. 1. *The Lord is my Shepherd, I ſhall want nothing?*

Object. 2. Oh but I have many cares and heavy burdens on me, and I cannot intend *this one thing*, as others may. *Anſw.* This care would eat up thoſe cares, as *Moſes* rod the ſerpents: yea it would ſweeten and lighten them, *by caſting them on the Lord:* it would eaſe thy heart, and looſe it from many unneceſſary cares: and this is moſt neceſſary.

1 Pet. 5. 7.

Notes of him that rightly affects the one thing neceſſary.

Queſt. How may I know, whether my care for *this one thing* be ſuch as Chriſt will approve, as here in *Mary?*

Anſw. 1. If thou daily reneweſt thy faith, by which Chriſt is entertained in thy heart: for this is to *receive* Chriſt, *John* 1. 12.

2. If with *Mary* thou heareſt his Word in an holy and religious manner: As for example, to ſit cloſe to it, and continue in it, as ſhe did: in an humble and. and reverent manner to acknowledge it *the voice of Chriſt*, as all his ſheep do: and to hear with holy affections purpoſes, and endeavours to profit, and expreſſe the Word in life and converſation. This is an hearing, which Chriſt himſelfe will commend.

John 10. 27.

Pſal. 101. 2.

3. If thou walkeſt *wiſely in thine* houſe and ſpecial calling, watching occaſions from it to cheriſh faith and grace in thy ſoul: ſo did *Mary.* If thou ſubordinateſt thy ſpecial calling to the general, and in all earthly buſineſſe avoideſt earthly-mindedneſſe. It was *Martha* her fault, to follow her buſineſſe with too full intention, and with a ſpirit caſt too low, and too near the earth. And ſo do they, who cannot watch and redeem ſome time in a day to refreſh their ſoules, and winde up their thoughts, by hearing if occaſion be, or by reading privately, or by private prayer and meditation. To theſe the rebuke of our Saviour may fitly be applied, "Thou diſtracteſt *thy ſelfe about many things, but one thing is neceſſary:* thoſe many "things are all of them periſhing, and ſhall be ſnatched from thee, or thou from "them; but this *one thing* is the good part which ſhall never be taken away.

EIGHTY Eight.

Preached August 10th 1631 at Pancras Church in London

1 SAM. 12. 24, 25.

Therefore feare the Lord, and ſerve him in truth with all your heart: and conſider how great things he hath done for you.

But if you do wickedly, ye ſhall periſh both you and your King.

THESE words conclude the ſumme of the whole Chapter, wherein *Samuel* had made a long narration of Gods dealing with his people, and theirs with him: how God had become their King, and ſet over them Captaines, and Judges, and Deliverers, from time to time; but they were weary of Government and Judges by him appointed, and after the manner of the Nations they muſt have a King, and thereby reject not *Samuel*, but God who hitherto was their King, *Verſe* 12. *Te have not caſt me off, but the Lord*: ſee alſo 1 *Sam.* 8. 7. *Connexion.*

Notwithſtanding this, the Lord appoints them a King, and as forgetting all wrongs, graciouſly promiſeth, that if they will *cleave* to him, and *ſerve* him, it ſhall be well with them, and they ſhall continue ſo while they follow the Lord: But if not, his hand ſhall be *upon them and their fathers*, that is, the fathers of their Countrey, their Kings and Princes, ſeverely to correct them.

In the words are. 1. An exhortation to fear and ſerve the Lord. 2. The reaſons of it, partly *à præmio:* Conſider how *great things he hath done for you*; partly *à pœna*: But if ye do wickedly, *ye ſhall periſh* both you and your King. *Parts.* 1. 2.

The exhortation hath the *matter* and *manner*.

The matter is, to *fear and ſerve the Lord*; one expounding another, and in both is compriſed all that religious worſhip due unto God in the firſt Table, by vertue of that ſtrait band, that he is become a good Lord unto them. *Matter.*

The manner of this worſhip is in two things. 1. It muſt be *in truth*. 2. *With the whole heart*. *Manner.*

1. It muſt be *in truth*: And then God is worſhipped *in truth*, when in his worſhip we follow the truth of his Word, and mixe it not with our own inventions: for *Samuel* foreſaw, what would in time be the ruine of their State and Kingdom, even falſe worſhip according to mens devices and *commandments*, but contrary to the truth. *Two limitations of Gods worſhip* Matt. 7. 7

2. It muſt be *in ſpirit*, and *with the whole heart*: for God will be worſhipped

in *ſpirit* as well as *truth*, John 4. 24. He is not ſerved when men can ſpeak good words, or in outward formes and conformity only in the Congregation, but when the inward reverence and fear of the heart is the ground of all outward duties and ſervice; when the love of our ſouls, and deſire to pleaſe him *conſtrains* us to outward duties, 2 *Cor.* 5. 14.

Nay, then it is *in ſpirit*, when it obteines all the heart, *the whole heart*, that is, either a ſimple and ſincere heart, not double, deceitful, or hypocritical; or elſe an heart wholly ſet with the beſt ſtudy and endeavour to ſeek the Lord in all his Commandments.

This duty meets us every where in Scripture, and therefore I will ſtand no longer in explaining it, but come to the reaſons that enforce it.

Gods mercy a good motive to obedience.

The firſt is to conſider, *how great things* they had ſeen God doing for them, and therein ſee, what a tie and bond the Lord hath upon them to obey him: As in particulars,

Inſtances in the Jewiſh Church and Nation.

1. Conſider what ſpiritual mercies he hath vouchſafed you, when of old ye were no people, but an *Amorite* was your father, an *Hittite* your mother; when you were *Lo-ammi*, *Lo-ruhama*, or the leaſt and unworthieſt of all people; he covered his skirts over you, choſe you freely to partake of the Covenant of grace, that he might ſet you above all the people of the earth, that to you he might give his *law*, to you diſmiſſe his *Prophets*, to you might primarily belong the *promiſes*, and of you *Chriſt might come* concerning the fleſh. *He dealt not thus* with every Nation, no, nor with any Nation beſides you: for, only Iſrael was acquainted with his laws, and *Jacob* with his ſtatutes.

Rom. 9. 4, 5. Pſal. 147. 20.

2. If you caſt your eyes back to *temporal* favours, conſider how he went down with your fathers into *Egypt*, and what wonders he wrought for them in that land. Ye have ſeen or heard of the ten plagues of *Egypt*, and of the freedome of *Goſhen* where your fathers were: eſpecially of the ſlaying of the firſt-borne of *Egypt*, and the Angels paſſing over the *Iſraelites* houſes. Conſider the miraculous delivery of them in the midſt and depth of the ſea: how he drowned *Pharaoh* and his Hoſte, and laded Iſrael with the ſpoiles of *Egypt*: how he made *Jordan* drie for their paſſage: how he fed them in the Wilderneſſe fourty years with Manna from heaven: how he opend a *rock* for water, and that *rock followed* them: how he led them with a pillar and cloud of fire, by day and night: how he ſpread his wing over them, and ſuffered no man to do them any wrong: how he rebuked Kings for their ſakes, and caſt out Nations before them, greater then they were, and gave men and *people for them*: how he gave them a good land, flowing with milk and honey, and fed them with fine flower of wheat; gave them houſes they built not, and vineyards they planted not; kept their barres ſtrong within them; increaſed their children and ſubſtance, and ever ſent them ſeaſonable Saviours and Deliverers from their oppreſſors.

1 Cor. 10. 4.

Eſa. 43. 4.

3. If you caſt your eye upon preſent things, conſider how you have rebelled and caſt the government of Jehova from off your necks; and yet he forbeareth you, not plaguing you according to your demerits, but hath condeſcended to yield you a King; and that, not in wrath (as juſtly he might) but with farther conditions of mercy and compaſſion.

And now what people ever had God ſo near them, as you! Oh therefore love, fear, and ſerve him, ſeeing ye cannot ſerve a more loving and merciful Lord then he is.

Look on Gods mercies four wayes.

But for farther amplification hereof,

1. Their own excellency.

1. Iſrael muſt conſider the works of God in the *greatneſſe* of them, their *multitude*, *variety*, *freeneſſe*, and *ſweetneſſe*; in their own *unworthineſſe* of them, and their *miſery* without them. All theſe will make them ſwell in our eyes to a wonderful magnitude. *Samuel* here would from one preſent great work of mercy lead them back to conſider all the other; ſhewing that God had not conferred one or two mercies onely, but beſet them with all kindes of mercy, temporal and

and ſpiritual, privative and poſitive. Well he knew that all the great works of Gods wiſdome, love, and providence are worthy of daily recounting and conſideration: and that the laying of many mercies together, is as the laying of many ſticks together, to make a great flame, to warme our hearts with thankful praiſes: And that many cords binde faſter then one, unto love and duty: And in many great mercies ſuch a flame of affection ſhineth out upon the Church, as *much water cannot quench:* and this ſenſe of Gods love enlargeth our affections with zeale and fervencie, to love him againe. Cant. 8. 6

2. Iſrael muſt conſider, *who* hath wrought theſe great works; and that is *the Lord?* Conſider what *the Lord hath done* for you. For why? All great works muſt needs be from a great Agent: works of ſuch ſtrength muſt be from the God of ſtrength. All water comes from the ſea: and all comforts are from the *God of conſolation.* Again, Iſrael ſhall ſet an higher price on the mercies, becauſe they are the Lords: as you know it doubles the favour, to be from a friend, a father, or a dear hand. The gift is but the ſhell: the grace of the giver, the kernel. Finally, Iſrael ſeeing God the Authour of his ſalvation, will eaſily make him the matter of his praiſe: the great works being his, the honour of them muſt be his too. All waters iſſue from the ſea by ſecret channels, but runne openly back again to it: So all the ſtreames of mercy muſt, in the right uſe of them returne to the boundleſſe ſea whence they firſt flow unto us. 2. *Their author.* 2 Cor. 1, 3.

3. Iſrael muſt conſider, *for whom* God hath done all theſe great workes: namely for Iſrael. The greateſt works of Gods power and mercy are for Iſrael, for his Church and children. It is true: he is great in executing juſtice: he gets himſelf a great name in drowning *Pharaoh* and his Hoſte. But all this great power and juſtice was for Iſrael, his Churches deliverance, towards whom his mercy exceeds all his works. And yet withall, the greateſt works of his mercy are but his love-tokens to Iſrael. In all which, not the greateſt mercy it ſelf, but the application of it to our ſelves, whets up and ſets an edge upon thankfulneſſe. And thus in this place it ſerves *Samuels* purpoſe to bring home the mercies cloſe to Iſrael. 3. *The receivers*

4. Iſrael muſt conſider, *for what* the Lord hath wrought all theſe great things for them: And this, three wayes. 4. *The end of giving them.*

First, *in reſpect of the mercies themſelves:* to remember and keep them in minde. As men of trading have their dayes book for their receipts of every day: ſo ſhould we make a day-book of our receipts, and by occaſion of one (while we turne leaves) look often upon others, which we look not for. And as in the Old Teſtament the Saints uſed to raiſe monuments of the great acts of Gods mercy to his people: ſometimes they built Altars, ſometimes they impoſed or changed names, and ſometimes ſet up ſtones, as in *Gilgal*, in remembrance of the waters divided: So ought we to raiſe monuments in our hearts of Gods great acts for us, and have them ever in readineſſe to ſpeak of them, which is alſo a way to faſten them in the memory, *Pſal.* 103. 2. *My ſoul, praiſe the Lord, and forget not all his benefits:* as though he had ſaid, If thou praiſe not, thou wilt forget them. *Threefold end of mercies duly conſidered.* 1.

Secondly, *in reſpect of God:* to think of ſome returne. One good turne requires another, we ſay; and among men we are careful to anſwer kindneſſe with kindneſſe. So ſaith *David*, *What ſhall I returne or render to the Lord for all his benefits?* Pſal 116. 12. I have nothing to give him, but his own: I have nothing worth giving him, or worth the taking. But know, he deſires nothing beyond that thou art able to give, and he accepts *according to that we have*, and not according to that we have not. For free favours, he expecteth but free thanks, free duties, faſt affections: He hath given us the choiceſt and beſt things we have: and we in way of thankfulneſſe muſt returne and offer the beſt things 2. 2 Cor. 8. 12.

things we have unto him, *Levit.* 2. 1. the cakes for the meat-offering muſt be
Eccleſ. 12. 1 made of the *fineſt flower*. We muſt offer the beſt of our time, our *youth*, our ſtrength: the beſt of the day, the *morning* for his ſervice: the beſt part of our ſelves, our hearts which will bring our whole ſelves a *reaſonable living*, *and acceptable ſacrifice*;
Romans 12. 1 yea be ſorry we have no better things then our ſelves for him, and that our ſelves are no better for him.

3. Thirdly, *in reſpect of others*: to provoke them to praiſe God with us: as the cock clapping himſelf rowſeth himſelfe, and by crowing provoketh others: *Pſal.* 34 3. *O magnifie the Lord with me, and let us exalt his name together.* Say as the
2 Kings 7. 9 Lepers, *Come, this is a day of good tydings, we do not well to be ſilent.* God is greatly honoured by the abundant thankſgiving of many: And therefore *Da-*
Pſ. 148. 7, 8. 150. 6 *vid* will call in *Dragons, mountaines, ſnow, haile and ice*, and *all that hath breath* and being (which is cauſe enough,) and is not content that his *ſoul and all that is within him*, praiſe the Lord, but in all his *Hallelujahs* he is as earneſt with others.

Application to Engliſh *people.* *Object.* And now having done with Iſrael, let us ſee what great things God hath done for us, and whether they be not as worthy our conſideration.

What? as great things for us? we never were in *Egypt*, nor in the bottome of the ſea, nor in the wilderneſſe fed with Manna, &c.

Sol. Engliſh *people as much bleſt with ſpiritual mercies.* Yet why not for us, who indeed are farre beyond Gods beſt beloved, in prerogatives of the higheſt nature? Let me a little untie a bundle of ſpiritual mercies wrapt up together: and

1. Was the Covenant of grace more peculiar, more ſure, half ſo clear to Iſrael, as to us? What oracles had they, which we want? had they the law written, and have not we? and to the Prophets, the whole Goſpell added, the Evangeliſts, Apoſtles, Paſtours, and Teachers?

2. Had they the true worſhip of God in ſhadows, and have not we in ſubſtance? had they the promiſes in hope, and have not we them in hand? See, whatſoever they had in expectation, we have in fruition and accompliſhment.

Heb. 3. 5 3. Had they *Moſes, faithful as a ſervant* in the houſe, leading them through the wilderneſſe, and *Joſhua* to ſave them, and lead them into *Canaan?* and have not we one faithful in the houſe as *the Sonne*, and our great *Joſhua*, a great Saviour, to lead us into the celeſtial *Canaan?*

Deut 4. 7 4. Had they the Lord *nearer unto them then any Nation*, walking among them in the Ark, in the pillar of the cloud and fire, and the like? and is our God farther from us? nay is he not nearer unto us, even our *Immanuel*, God with us, and in our nature, ſuffered, dead, buried, raiſed, exalted in our fleſh to the glory of the higheſt heavens?

5. Had they plentie of Manna, purity of worſhip, and extraordinary protection and are we inferior to them, or any age before us, in the liberties of the Goſpel, and happy dayes of grace?

Next, are we behinde them in temporals?

And mercies that are temporal. 1. Hath not God brought our vine out of *Egypt*, where it grew not well, with
Pſalme 80. 8 ſignes and wonders, and a ſtrong hand, when we were in *Egyptian* darkneſſe, and
Rev. 11. 8 the *Babyloniſh* Captivity? How did his ſtrong arme pull us out of Poperie, diſpel darkneſſe, diſplace and dethrone idols, eject Maſſe-mongers, fright away thoſe unclean birds, owles and vultures, and make the happy reſtoring of the Goſpel the new and glorious birth-day of our Countrey?

2. Did the Lord give them a good land, flowing with milke and honey? and hath he not ſeated us in a land farre exceeding that in commodity, as in quantity, foure times as bigge, every way as fruitfull.

3. As he gave them Saviours and Deliverers, ſo have we had our *Moſeſſes*, our *Joſhua's*, our Kings in a ſetled Government, who led us forward in the Goſpel

Goſpel where the former left us. We had our *Henry* the eighth who worthily fought the Lords battels; as *David* took off the head of the Romiſh *Goliah*. We had our *Joſiah*, *Edward* the ſixth, the breath of our noſtrils, under whoſe ſhadow we were preſerved *alone among the heathens*, Lam. 4. 20. then whom the Sunne never ſaw a more godly, learned, and wiſe Prince, being but yet a childe: But he was quickly taken away from the evil to come, which followed his reigne. We had our ancient *Debora* (the wonder of the world) our late *Elizabeth*, the light of Iſrael, who judged and ruled, not *England* onely, but almoſt this part of the world: in ſuch glory and happineſſe, as climbed above all that went before her, whoſe Crown when the Lord in peace and ripeneſſe of age took from her head (or rather exchanged with a better) he renewed our proſperity (the yeares whereof we might well enough conceive expired) in our late *James* of famous memory: In the happy reigne of whoſe race we pray and hope for many more good dayes to our ſelves and poſterity, if our ſinnes do not marre all.

4. As the Lord made their barres ſtrong within them, that they dwelt in *Jeruſalem, a viſion of peace*: ſo we under our gracious *Charles* enjoy peace and plenty, with the Goſpel of peace: we ſit *under our vines and figtrees* ſecure, while divers other Proteſtant Countreys and Churches ſit in the duſt, yea in gore-blood: their lamentable ſpectacles are fire and ſword, death and blood, running in ſtreames and rivers, ſhed like water in fields, ſtreets, and houſes. Here meets them newes of death of parents, children, husbands, brethren; there the deflouring of wives, daughters, maidens. Their noiſes are frightful alarmes, roaring of cannons, unhappy tydings of burning, ſpoile, and ſlaughter: But our noiſes are Sermons, Pſalmes, and ſongs of triumph for many happy deliverances. And all this while Papiſts and enemies chafe and fume at our happineſſe, and curſe, and blaſpheme, for that there is *no ſorcery againſt* Jacob; and are enraged that no deviliſh device ſucceedeth, but falleth ſtill upon their own heads. Zech. 3. 10. Numb. 23. 23.

5. As the Lord gave Iſrael extraordinary victories and deliverances, which ſtrook dread into all Nations about them: ſo hath he done for us, who have been made (in all reſpects put together) the head of Nations, and not the taile, honoured and feared abroad, as well as happy at home. *The deliverance in Eighty Eight.*

Witneſſe that admirable year of Eighty eight, the commemoration and celebration of which is our errand and buſineſſe on this day. It was a year of ſtrange *expectation* before it came, and of *admiration* when it was come. Some deſigned it to be the end of the world: but were deceived. Others deſigned it to be the doomes-day of *England*, the ruine of our Church and Religion, and the funerals of our Prince, people and Kingdome, all on one day: but theſe alſo through the great mercy of God were deceived. Climactericus mundi annus. Annus mirabilis: *Regiom.* Aſtrol.

When *Samſon* had ſet fire on the fields and vineyards of the *Philiſtines*, they asked, *Who hath done this?* ſo likewiſe here, who were they that intended this our ruine? who was the incendiary? Jud. 15. 6 *Who the actors in this intended miſchief.*

The anſwer muſt be: 1. The Arch traytor of all was Popery it ſelf, Romiſh religion, a religion dyed in blood, and matchleſſe for bloody and diabolical cruelty above all other. All that deſigne was hatched (and many ſuch ſince) out of the *Principles* of that doctrine, and directed and acted by the *Teachers* of it. And certainly that muſt be a religion from the devil, that teacheth and acteth his works, who is a *murderer from the beginning*. *Popery the mother of rebellion and miſchief.* John 8. 44

2. The next chief actor, and prime man in that intended Tragedie was Pope *Sixtus Quintus*; the Pope who made that *laudatory oration* in high commendation of that villain *Clement*, who ſtabbed *Henry* the third of *France* in his Chamber. This Pope, treading in the ſteps of two of his Predeceſſors, excommunicated Queen *Elizabeth*, looſed her Subjects from their allegiance, deprived her by his Bull of her Princely dignity, and commanded all her Subjects to take up Armes againſt her Sixtus *Quintus helps three ways in this expedition.* 1.

her princely dignity, and commanded all her Subjects to take up Armes againſt her. It is no news for Popes to depoſe Princes, and expoſe their Kingdomes for a prey to any.

2. Next, out of his liberality he gives the Kingdome to his Catholike ſonne of *Spaine*, with the title of *Defender of Faith*, and his benediction; yet with proviſo, that he ſhould winne it, but not wear it, but only hold the *Engliſh* Crown as Feoditary to the See of *Rome*. Oh the ſtrong deluſion, that Popiſh Princes are given up unto, ſuffering themſelves to be ſo gulled and over-reached by the hypocriſie of that Romiſh Arch-Impoſtor! Wou'd ever any generous ſpirit have attempted ſo ſad an enterpriſe upon ſo light a condition? For if it were the Popes to give, why muſt *Philip* buy it ſo dear? And if *Philip* winne it ſo dear, why muſt he hold it in Fee of the Pope? The time ſurely is coming, when the deluded Princes ſhall ſee his fraud, and be aſhamed of their own folly.

3. But more: this Pope addes a large *promiſe*, not only by his *Cruſado* and *benediction* to aſſiſt the *Armado*, but with a *million of gold*, whereof halfe they ſhould have in preſent, and the other halfe when any notable haven of *England* was entered by the *Spaniard*: And I think the firſt half was as well paid as the ſecond.

3. *Proviſion for the intended invaſion.* But now (3.) *Philip* of *Spain* is become the Popes General, and prepares his *Invincible Navie*: of Galeaſſes, ſhips, and pinaces, about one hundred fifty eight ſaile: great Ordnance, two thouſand eight hundred fourty three: of powder, foure thouſand two hundred weight: of bullets for great Ordnance, two hundred and twenty thouſand: of ſouldiers, ſaylers and ſlaves, fourty thouſand: beſides whippes and butchers knives abundance: ye may gueſſe, for what uſe: ſome of which remaine at this day, as monuments of their mercy.

And preſumption equal to the preparation. Now is their preparation ſuch, as the ſea and ſunne never ſaw the like: and their pride and preſumption as great as their preparation. Their turretted ſhips like ſea-caſtles covered the ſea, as if they would affront the Ocean. Their ſtreamers, flagges, and enſignes are diſplayed, as if in defiance they would darken the ſun. The admired Navie advanceth it ſelf, at one morſel to eat up two Kingdomes. The enemy made all cock-ſure: they were now owners and doners of our Crown, Kingdome, Offices, and all mens eſtates: they brought heires for our lands, choice men deſigned to our Honours, Baronries and dignities, a ſhaven crew for our Biſhopricks and Church-revenues: they play at dice for our offices of Counſel, and State; for all was theirs. The engins of cruelty were all ready, and cut-throats as ready to uſe them.

Our proviſion againſt it, what, and how poor. And how were we now prepared againſt this great preparation? Surely never was State more happy in a vigilant Prince, nor a prince in a vigilant and prudent Councel, then our State then ſtood. Yet God would aſſume to himſelf the honour of our ſafety. For the State expected not the *Spaniard* at that time nor could believe they were in ſo ready preparation againſt *England*, becauſe by the Duke of *Parma* they held us in a perfidious treaty of peace, till their Navie was even in the mouth of our ſeas (for never was Nation deceived by them, whom they truſted not.)

But when certaine intelligence was given that their Fleet was ſeen at the ſea, the beſt proviſion was made on the ſudden, to withſtand this invaſion, by ſea and by land. One of the land-camps was planted at *Tilbury*, to wait upon the enemie if he ſhould attempt to land at any place in that Countrey; Where what a glorious ſight was it to behold our ancient *Deborah* in perſon leading out the Lords hoſts! that renowned *Elizabeth*, with a magnanimous and undaunted ſpirit, having a trunchion in her hand, as a moſt noble Commander to ride through the ſeveral quarters of the Campe, encouraging

Judg. 4. 9. *I will ſurely go up with thee.*

ging the Armie, and putting ſpirits into the faineſt heart againſt the expected enemie! and this ſhe did two dayes together. And this day three and fourty yeares ſhe returned home from the view of her Campe, being the tenth of *Auguſt*, which I conceive to be the reaſon why the grave Citizen appointed this day for that commemoration.

Preached A.D. 1631. *at* Pancras *Church*, Loudon. M. Chapman. Aug: 10

And now *conſider What great things* God did for us, his people. He derided *Romes* project, *Balaams* curſe, *Siſeraes* power, *Spaines* pride. No ſooner appeared they on our Coaſts, but as he had formerly broken *Pharaohs* chariots in the Sea, ſo his mighty hand brake their forces, quelled their pride, cut their cables, ſunk their ſhips, drowned their men. And in the mean time, what did we but behold the *Sunne* and *Moon*, *Starres*, and *Elements*, fire and water, windes and ſtorme, night and day fight againſt that proud *Sicera* that came out againſt Gods people, and Gods Religion? What did we but enrich our ſelves with their ſpoiles and rich treaſures, which they intended not to bring us home? What did we but ſound out the Lords praiſes in publick and private? who not by our own means, though meanes were not neglected, but by his own hand made the confuſion of that *Armado* the ſtupor and admiration of the whole world. Yea ſo extraordinary was the victory, and the deliverance ſo ſtrange for manner, as the world wanted faith to beleeve what we ſaw. And the enemies themſelves in blaſphemous rage did ſay, they thought *Chriſt was then turned Lutheran*; as *Don Pedro Valdez*.

The great works of God at this time done for England.

Judge 5 20,21.

The like ſpeech is attributed to the Turke.

Oh my brethren: 1. Conſider here the *greatneſſe of our danger*, in the power and wrath of the enemy, in the generality of the ruine intended, in the nearneſſe to our own Coaſts, and in the cunning carriage and contrivance of it.

Theſe works, how to be conſidered.

2. Conſider the *Wonderfulneſſe of our deliverance*; God from heaven fighting for us, and getting himſelf a Name over them, by freedome from a vaſt gulfe and ruine of all, loſſe of Religion, God, goods, all we deſire to retaine; and not a man of us miſſing, not a cottage burnt, ſcarce any called from their trades or husbandry: whereas in ſuch a danger it had been a great mercy, if one halfe had periſhed to preſerve the other. And not only were we ſaved, but they ſunke, and made the ſport of the windes, and ſcorne of the world; as the deſtruction of *Pharaoh* was the ſalvation of *Iſrael*. Moneys alſo were coyned in perpetual honour of the Queen, as *Leader of the action*; and in reproach of *Spaniards*, *A Fleet flying with full ſailes*, and this Motto in the ring of the coyne, *It came, ſaw, and fled.*

Dux fœmina facti. Venit, vidit, fugit.

3. Conſider theſe great works of God done for us, in the *right end*, which is twofold:

Double end of this deliverance.

Firſt, to knit our hearts to the Lord, and to his Truth, and tie our ſelves in a faſt Covenant before him, who accounteth our enemies his enemies, and fights againſt them that fight againſt us. Shall we ever (as *Iſrael*) *forget this hand*, and this day, when he delivered us from the hand of our enemie? *Pſal.* 78. 42. Nay, but reſolve as they, *Ezra.* 9. 13. *Seeing thou haſt given us ſo great deliverance, ſhall we returne to break thy commandments any more?* We know we have enemies ſtill, and muſt take heed the Lord ſay not of us as of *Iſrael*, Judg. 10. 13. *I will deliver you no more.*

Secondly, to hate and deteſt that bloody Religion, and never hanker after it any more. It coſt *Iſrael* many a ſad ſtroke, for hankering after *Egypt*, when they were once ſet out; and would coſt *England* no fewer. Why ſhould there not be in us an utter deteſtation of that bloody Religion, which hath not yet changed either their principles, or practice? Hath it not ſince that time prepared for us a general ſlaughter-houſe, in the Gun-powder Treaſon? Are the men or mindes more moderate? Or rather do they not wiſh and watch the day, to make the whole Land either one bon-fire, or a deluge overflowing with the blood of Saints, if we will believe either their *poſitions* or *practice?*

4. Why may not the Papiſts alſo *conſider the great things* that God hath done

for us, to *convince* and *confound* them? or, if they have any grace, to *convert* them? How hath he ratified our Religion from Heaven, and pulled down theirs by himſelf, and by themſelves? Do they not yet ſee, that neither the Popes bleſſings, nor his curſes, neither his Bulls nor Beads, neither his Cruſadoes nor Armadoes, neither his conſecrated Banners nor plumes of Phenix-feathers, (perhaps a Peacoks taile) ſent unto *Tyrants*, nor yet his promiſes of victorie, can either prevaile againſt God, or drive him out of poſſeſſion? Why conſider they not the cauſe, which God hath ſo long and ſo ſtrongly maintained?

Sent by Sanders *to* Deſmund *and the Rebels in* Ireland. *And to* Tyrone.

Our ſinnes indeed, and too much favouring of them, have foiled our ſelves ſometimes: But their ſinnes God will purſue to their utter deſtruction: the ſentence is paſt, and the execution haſteneth, whereof 88. was a Preface and *Præludium*; *Babylon* ſhall ſinke as *a great Mill-ſtone* into the Sea, and never riſe againe.

Rev. 18. 21.

Hitherto of the firſt motive, drawn from the mercies of God.
Now ſee ſomewhat of his ſeverity and threats.

2. *Motive.*

But if ye do wickedly, ye ſhall periſh, and your King.

Expoſition.

If ye do wickedly; that is, if ye ſhall willingly and rebelliouſly depart from God: So the Hebrew hath it, *hareang taregu*; and otherwiſe, if we conſider humane frailty and imbecillity, what man is there that ſinneth not? *If ye ſhall do this wickedneſſe*, in withdrawing your eyes and hearts from God who hath hitherto been your King, and ſet them upon the King whom your ſelves have choſen, inſtead of God to make him your protection and Saviour: If you ſhall pervert this mercy of God to a meanes of your departure from him; *You ſhall periſh, you and your King. You*, becauſe you have pulled your ſelves from under Gods protection: *And your King*, for he ſhall be ſo farre from protecting you, that himſelf ſhall periſh with you; either for his own ſin, if a wicked King, or for yours, if he be good. *Both you and your King*; that as ye have ſinned one in another, ye ſhall be puniſhed one with another.

Now from the joynt conſideration of both theſe motives, which enforce the duty, note briefly this inſtruction;

Doctr. *Mercies and judgements, motives to obedience.*

The great Works of Gods mercy and juſtice muſt move people to feare and ſerve the Lord. The firſt and moſt perſwaſive Argument that *Samuel* uſeth to rowſe up this ſluggiſh people, to ſerve the Lord *in ſpirit and truth*, is taken from conſideration of the *great works* of mercy which God had done for them: And, leſt they ſhould abuſe this mercy, he preſently turneth him to threats and menaces of the whole State.

Deut. 30. 19.

Thus *Moſes* propounds both *bleſſing and curſing*, *life and death*, *good and evil*. The Lord himſelf to draw obedience to his Law, boundeth every Law with promiſes and penalties. The like did the faithful men of God; when they would urge men to renew their Covenant with God, they uſed to make a rehearſal or catalogue of Gods great works toward them: As *Moſes* in his laſt and ſweeteſt ſong, (*Deut.* 32.) when he would moſt earneſtly enforce them to continue in duty after his departure, wiſheth them to *remember the dayes of old*, and to conſider the wayes of the Almighty with them; who in dividing the Nations, had made them *his own portion*, and did all things to their wiſh, *verſ.* 10. and likewiſe to remember their wayes and provocations of him; and after a long enarration of Gods patience, love, and lenity, he concludes, *verſ.* 46. *Set your hearts unto all the words which I teſtifie unto you this day; for it is no vaine Word concerning you. &c.*

Verſ. 7.

So *Joſhua* being at his departure to renew the league between God and his people, *Chap.* 24. 2. beginneth with the relation of Gods goodneſſe, even from *Terah* the father of *Abraham*; remembers his goodneſſe to *Iſaac* and *Jacob*, with the raiſing of *Moſes* and *Aaron*, recounts their deliverance in the wilder-

neſſe,

neſſe, out of the wilderneſſe, from *Balak*, *Balaam*, and other enemies; puts them in minde how he gave them Countreys and Kingdomes that they never ſtruck ſtroke for, but hornets drove out the Inhabitants before them, &c. And the concluſion of all is in *verſe* 14. *Now therefore fear the Lord, and ſerve him in uprightneſſe.*

And why?

1. Becauſe there is mercy with the Lord, *that he may be feared*, Pſal. 130. 4. *Reaſon.* 1. His mercy is no occaſion of ſin to the godly, but drives to fear him. And indeed, true fear of God which is not ſlaviſh or ſervile, ariſeth from the apprehenſion of mercy. It is attended with love; and none can love God, but *becauſe he loved us firſt.* It proceeds from Faith; and Faith eſtabliſheth the Law, 1 John 4. 19. the firſt Table whereof is comprized in fear.

2. Whom the mercies of God cannot winne, his juſtice ſhall purſue. Who- 2. ſoever will not be wonne by *compaſſion*, muſt by *fear* be pulled *out of the fire*, *Jude* 22. If the word of his mercy prevaile not, the hand of his power ſhall not faile. The abuſe of Gods bounty and patience doth but *treaſure up wrath* a- Rom. 2. 5. gainſt the day of wrath.

Uſe. Let us therefore by both theſe hands of God be led to *fear* him, and to *cleave* to him in his true and holy worſhip. Conſider a little more the force of the *latter* motive in this Text, as we have already ſeen the force of the *former*.

Miſchief to States by the ſins thereof. The ſins of Kingdomes are the deſtroyers of Kings and Kingdomes. See it briefly in ſome particulars.

1. Sinne layes a people *naked to judgement*, and without the guard of the holy Angels, Exod. 32. 25. Moſes *ſaw that the people were naked*; *for* Aaron *had made them naked unto their ſhame amongſt their enemies.* A very traytor ſin is, pulls down the walls, ſpoiles of munition, opens the gates, any, every miſchief.

2. It brings *barrenneſſe* within the land it ſelf, *Pſal.* 107. 34. *A fruitful land he turneth to barrenneſſe, for the wickedneſſe of them that dwell therein:*

3. It takes *counſel from the Counſellor*, and *ſtrength* from the *ſtrong*; that the Iſa. 19. 11. one hath no more prudence then a childe, and the other no more ſtrength then a woman; nay the policy and ſtrength ſhall be turned againſt themſelves.

4. Moſt trayterouſly it takes away Princes, *Prov.* 28. 2. *For the ſins of a land many are the Princes thereof.* Lam. 5. 16. *The Crowne is fallen from our head; wo unto us that we have ſinned.* Hoſ. 10. 3. *We have no King, becauſe we feared not the Lord*, that is; either our King is taken away, in whom we truſted and ſinned, or as good as none, for he cannot protect us from him, from whoſe protection we are departed.

5. Sin makes havoke of all, confounds all, and brings deriſion to all eſtates; makes the taile the head, changes the fine gold, and makes it dimme like to earthen pitchers. It gives up the *ſtrong ſtaffe* and *beautiful rod* to be *broken*, Jer. 48. 17. What elſe gave *Iſrael* into the hands of the men of *Ai*, that their hearts melted like water? *Joſh.* 7. 11. *Get thee up. Wherefore lieſt thou thus upon thy face? Iſrael hath ſinned. &c.* What other Rebel or Traytor delivered *Jericho* into the hands of *Iſrael*, they not ſtriking a ſtroke? could the noiſe of Rams-hornes and ſhouting without? no, it was the cry of their ſins within. What elſe defaced and gave into the hands of the Gentiles the flower of the world, *Jeruſalem*, the City of the great King, which was *thought* by all earthly force im- Lam. 4. 12. pregnable? what but their ſin againſt the Lord of glory? and therefore by fire, ſword, and famine were ſlaine in the City eleven hundred thouſand, and an- Joſephus. hundred thouſand reſerved for ſlaves.

The ſame is noted in the *Babyloniſh* captivity, *Lam.* 4. 6. *The puniſhment of the iniquity of the daughter of my people is greater then the puniſhment of the ſin of* Sodome, *that was overthrown as in a moment, and no hands ſtayed on her.* Onely the ripeneſſe of ſin ſpewes out the Inhabitants, as it did the *Amorites* and *Canaanites*, when their ſin was full.

Oh therefore let us hear the counſel, (*Ezek.* 18. 30.) to *returne, and cauſe others to returne*, if we would not have *iniquity* to be our *ruine and deſtruction.*

Conſider what we have ſuffered for ſin already, and are likely to ſuffer yet more and more.

It hath let in the plague and peſtilence in ſuch furie and rage, as few of our fathers have known in former generations. As a moth it hath conſumed our vitals, trading, Merchandiſing, and wealth of our Kingdome. It hath ſhaken the pillars and foundations of it; I mean the power of good Lawes and juſtice, which are
Judg. 5. 15, 16. as neceſſarie as aire or water. It hath brought in *the diviſions of Reuben* between the head and members, for which there *are great ſearchings of heart.* It hath diſappointed our counſels, attempts, and enterpriſes, while we have ſeen that God hath not gone out with our Armies. It hath deſtroyed our brave and worthy Souldiers, of note, worth, and courage. Other miſchieſes alſo it hath done; not only in temporals, but ſpirituals, want of Preachers in many Congregations, want of conſcience and diligence in many, want of maintenance for able and worthy men, &c. And what miſchief it will further do, we know not; only we may well fear the worſt; And ſhould every one go forth *to meet*
Amos 4. 12. *the Lord* in the way of timely and ſerious repentance, it may be, he will be yet intreated fot us.

Hearken; is not the Trumpet already blown by the Lord himſelf to our City and State? If ſo, why are we not yet afraid? *Amos* 3. 6. *Shall a Trumpet be blowne in the City, and the people not be afraid?* Will we needs ſee all in confuſion about our ears, before we will fear and ſettle to repentance? It was good counſel which *Pharaohs* ſervants gave their Lord, *Exod.* 10 7. *Let the men go; Knoweſt thou not yet, that Egypt is deſtroyed?* It will be happie for *Engliſh* people to make a wiſe and holy application, and learne by *ſmaller* judgements to prevent *greater;* yea, the greateſt of all, as certainly the curſe of divine juſtice will otherwiſe bring them upon us.

When the laws, liberties, and the Religion of this Country are threatened, as they was, when this Sermon was Preached in the Occasion: Britons know that the Obstacles to an invasion are almost as Numerous as the Individuals who form the people of England. — Samuel Pattison. 1797

Courage and Piety are truly compatible; May Piety may be said, to be the best foundation to Courage. **LABOUR**

The Bloody Inquisition was first advised and set up by Pedro Mendoza Archbishop of Toledo, against such converted Jews & Moors &c. afterwards applied chiefly to those of the Protestant Communion. The sacred Council of the Inquisition was elected by Ferdinand, the Catholick, about 1492 to see that all Moors (whose empire then determined) in Spain were baptized,

LABOUR IN VAIN, YET NOT IN Vain In the Lord.

Being the laſt Text which the Reverend AUTHOR Preached on, before his Death

ESAIA 49. 4, 5.

Then I ſaid, I have laboured in vain, I have ſpent my ſtrength in vain, and for nothing; but my judgement is with the Lord, and my work with my God.

And now ſaith the Lord that formed me from the wombe, to be his ſervant, that I may bring Jacob again to him; Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord, and my God ſhall be my ſtrength.

IN this Chapter the Prophet brings in CHRIST into his Prophetical Office, in which he was to be converſant in his Church, *Verſ.* 1. He nominates the place and perſons among whom he ſhould exerciſe that his Office; *The Iſles, and people that were from farre, muſt liſten and hearken.* But what of his own people, the Jewes? *Verſ.* 3. He was ſent to *Iſrael*, as a people *in whom God wou'd be glorified*; He was ſent to the loſt ſheep of the houſe of *Iſrael*: and it was meet that ſalvation ſhould be firſt preached to the Jewes. *Scope of the Prophet.*

Now in theſe two Verſes is ſhewed the iſſue and event, and what poor entertainment Chriſt found in exerciſing his Prophetical Office, even ſad and lamentable, and matter of great complaint, though with comfort intermixed. The parts are three:

1. A lamentable complaint, wherein our Lord complaineth, that although he came *Parts of the words.*

came to the houſe of *Iſrael*, where he publiſhed the divine Doctrine brought from the boſome of his Father, wrought many miracles, and ſhewed admirable holineſſe of life, yet for moſt part he had loſt his labour; *I have laboured in vain, I have ſpent my ſtrength in vain, and for nothing.*

2. A conſolation of himſelf upon this complaint, wherein he reareth up himſelf with the conſolations of God in the midſt of all thoſe oppoſitions that were made againſt him, and all his loſt labour; *My judgement is with the Lord, and my work with my God.*

3. A confirmation of this conſolatory part, by three Arguments.

Firſt, From the aſſurance of his calling; *And now thus ſaith the Lord that formed me from the wombe to be his ſervant.*

Secondly, From his own faithfulneſſe; *Though* Iſrael *be not gathered, yet ſhall I be glorious in the eyes of the Lord*; I do my duty faithfully.

Thirdly, From the faithfulneſſe of God; *My God ſhall be my ſtrength*: as if he had ſaid, I know that God called me to this Office, and that I am faithful in it, and therefore he will aſſiſt and ſtand by me, and reward me.

Of particulars more, as we come to the words in order.

In the complaint of our Saviour conſider three things.

1. *Who* complaineth, *I.*
2. *To whom* he complaineth, his eternal Father.
3. The matter of the complaint: { 1. Simply affirmed, *I have*—. 2. Repeated, *I have ſpent*—.

Object. Chriſt was not incarnate till ſome hundreds of years after this Prophet; how then could it be ſaid, that he had *laboured* and *ſpent his ſtrength?*

1. Non prophetiam mihi videtur texere, ſed Evangelium. ad Paulinum.

Anſw. 1. The paſt time is put for the future, to note the certainty of the thing, and of the Prophecie. *Eſay* was the moſt Evangelical Prophet, and ſeemed to *Jerome* to *write an Hiſtory rather then a Prophecie*, declaring what ſtrange entertainment Chriſt ſhould finde in the world, when he came into it, as *John.* 1. 10, 11. And ſpeaks thus, as one rather writing a ſtory of a thing paſt, then a Prophecie of a thing to come. Thus were they true of Chriſt when he ſhould be incarnate and in Earth.

2. Theſe words were true of Chriſt, being in Heaven when they were uttered; for although in reſpect of corporal preſence he was not in Earth, yet he laboured in Earth *in the perſons of his Miniſters*, namely the Prophets and Teachers, who ſpent their ſtrength among the people, to call them to Faith in the Meſſiah, and to repentance of their ſins; and of their paines the Son of God ſaith truly, *I have laboured in vain.*

Whence note, that

Doctr. Miniſters labour is chriſts own labour.

The faithful labour of Chriſts Miniſters, is Chriſts own labour. Here he vouchſafeth to acknowledge the voice of his ſervants, his own voice, their work to be his work, the ſpending of their ſtrength, the ſpending of his owne ſtrength.

The truth of which we ſee, both before his incarnation and after.

1. The former, 1 *Pet.* 3. 19. The Apoſtle ſheweth, that Chriſt *in the dayes of* Noah, thouſands of yeares before his incarnation preached to that age, which cannot otherwiſe be rightly interpreted, but that it was by his Spirit in the mouth and Miniſtery of *Noah*, or other his ſervants and Prophets.

2. For the latter, that after his aſcenſion Chriſt preached to *the Gentiles*, which were *farre off*; See *Epheſ.* 2. 17. which could not be in his own perſon, who was ſent to the *loſt ſheep of the houſe of* Iſrael; but in the perſons of his Apoſtles, who when the Jewes made themſelves unworthy of ſalvation, turned themſelves to the Gentiles, *Acts* 13. 4.

Matth. 15. 34.

But

But why?

Reaſon. 1. Chriſt was alwayes the Word of his Father, the chief Doctour, Prophet and Teacher of his Church, which office was committed by the Father unto him in all ages, For, never any knew the Father but the Sonne, and he to whom the Son revealed him, nor never could any teach the hearts, but he that hath his chair in Heaven. *Auguſt.*

Reaſon. 2. Their labour is his, becauſe they labour for him, by his commiſſion; our whole Miniſtery is his in reſpect of Authority, ours only in Declaration; the meſſage is his who ever be the Meſſengers.

The Edicts of State, are the Princes Edicts, not the criers.

Our Miniſtery is his voice, becauſe it was his pleaſure to teach man by man; and by men as his Inſtruments, to make his will known, as our will is known by words and voices, and while we ſpeak according to our commiſſion, it is all one as if the Lord by his lively voice ſpake from heaven.

Reaſon. 3. The ſucceſſe and efficacy ſhews the labour to be his; for no work of man or Angel can be of that power, nor produce ſuch effects. For, *Proved by the ſucceſſe.*

1. Here is a work of powerful ſearching, and diving into the bowels of the ſoul and conſcience; *Heb.* 4. 12. *Anatomizing* the conſcience, and making all things in the ſoul lie naked before the Word. πτεργχιλισμένα.

Is not he the Meſſiah that hath told thee all that ever thou didſt? Can any man or Angel diſcover thy thoughts and intentions? Canſt thou now chuſe but ſay, *God is in you indeed*, 1 Cor. 14. 29? Can any but the Candle of the Lord ſearch the bowels of the belly, *Prov.* 20. 27?

2. Whoſe work is it but Chriſts, when a mean and deſpicable man, in a plain and low ſtile, without the perſwaſions of humane eloquence, ſhall ſtrike terrour into the conſcience of a proud Rebel, as if it were the roaring of a Lion? that can bring a potent enemie to tremble at the Word? What was it, that *Paul* a priſoner, ſtrikes *Felix* his Judge with trembling? Is it any other but the work of Chriſt, that *by vile things confounds the mighty*, and by the weakneſſe of preaching prevailes againſt the power of the world, to ſubject it to obedience and reverence, and by *the fooliſhneſſe of preaching* confounds the wiſdome of the world? no, our weapons are mighty through God. 1 Cor. 1. 27. Verſ. 21.

3. Is it the labour of men or Angels that can change or alter the heart, enlighten the minde, encline the will, win the affections to embrace what is good, to love what he deadly hated, to preferre the world before his daily food, and to undervalue his life to the Goſpel, againſt all which was ſuch ſtrong Antipathy in nature.

Surely Miniſterial labour cannot do this, it can preſcribe and direct; but it is onely the effectual labour of Chriſt himſelf that can work what it preſcribes.

Miniſterial labour can open the Law, and teach the ear, and outwardly perſwade; but only the effectual labour of Chriſt can write the Law in the heart, and put it in the inward parts; *Paul* may open the Scripture to *Lydia*, but God muſt *open the heart*, Acts 16. 14.

Uſe. 1. Unto Miniſters, to be ſo much more careful in their Miniſterial labour, that Chriſt may acknowledge their work to be his work, both for *matter* and *manner* and *end*, and profeſſe of them as here of his good and faithful ſervants, that himſelf *laboured and ſpent his ſtrength in them.* *A leſſon for Miniſters.*

For this purpoſe; 1. We muſt be ſure to deliver nothing which Chriſt would not acknowledge for his own. All his words were purer then ſilver ſeven times fined, they were all from heaven, not out of puddles of mans invention, and all tended to heaven. *In three things.*

2. For the *manner*, he preached with power, with zeale, with pitie and tender compaſſion of mens ſouls, with inſtance and diligence, and ſpent himſelf to ſave others, and ſo muſt we, or our labour will be unlike his.

3. He

3. He preached with ſincere *ends*, all his ſtrength was ſpent for the glory of his Father, and the ſalvation of his Church; He never preached himſelf, nor of envie, nor ever in his Miniſtery ſought after the profits or applauſe of the world, And thus muſt we ſincerely carry on our work of the Lord; for Chriſt will never acknowledge any mans labour his, that departs and differs from his in matter, manner or end.

Comfort to good Miniſters.

Uſe. 2. For the encouragement of godly Miniſters; as their labour is the Lords, ſo ſhall they be abundantly rewarded; for none gives better wages to his ſervants then the Lord doth. And he gives greater wages to theſe then to any other ſervants.

1. So free and liberal a pay-maſter is the Lord, that he will not ſuffer any to open a door in his Temple without wages.

2. In the work; none have ſuch ample promiſes of proviſion and protection in their labour, as they; for the Lord himſelf is *Levies* inheritance, and he eſteemes the work-men worthy of meat, and ſends them out with letters of protection: *Touch not mine Anointed, and do my Prophets no harme*; He that toucheth them, toucheth the Apple of mine eye. Every inferiour Maſter will provide for, and defend his ſervant in his own worke; much more the Lord.

Theirs is the firſt reward.

3. After the work; they ſhall be the firſt labourers that ſhall be called in to receive wages, *Rev.* 11. 18. The time of the dead is come that they ſhall be judged, *and that thou ſhouldſt give reward unto thy ſervants the Prophets* and to the Saints, and to them that fear thy Name.

And great reward.

2. As they ſhall be firſt in reward, ſo they ſhall have the greateſt reward; *For great ſhall be your reward in heaven*, Mat. 5. 12. Dan. 12. 3. They that be wiſe ſhall ſhine as the brightneſſe of the Firmament, and they that turne manie to righteouſneſſe, *as the ſtarres for ever and ever*,

And great reaſon, that thoſe from whom the Lord receives more honour by their labour and ſervice, then from any other ſervants, that they ſhould receive honour above other ſervants; for the Lord hath promiſed that every man ſhall receive *according to his work*.

Encouragement to their work.

Let this incite us to feed the flock of God, and care for it willingly, not by conſtraint; becauſe when the chief Shepherd ſhall appeare, we ſhall *receive an incorruptible Crown of Glory*, 1 Pet. 5. 2, 4.

And let not us look on our ſelves and labours with the eye of fleſh, nor according to our entertainment in the world, from which we muſt endure rejection, indignities, and be as our Maſter was, Buts and *ſignes of contradiction*; but open our eye of Faith, which will aſſure us, that if our conſciences can witneſſe unto us of our faithfulneſſe, that we have laid out our talents to our Lords profit; he will make all our labour good unto us in a meaſure of mercy, up-heaped and running over.

Luke 2. 34.

Uſe. 3. If the labour be Chriſts, then the contempt of our labour is the contempt of Chriſts labour. Oh had we Chriſt amongſt us (ſay ſome) we would hear, learne and obey: But Chriſt is here labouring and ſtriving in his Miniſters; all their labour is his, all their wrongs are his, and felt, as the poating in the *Apple of his eye*, *Zach.* 2. 8. And *he that refuſeth you, refuſeth me.*

Chap. 10. 16.

Sin and danger of thoſe that refuſe good Miniſters.

And now conſider well, that if you could without danger let us loſe our labour, it will be no eaſe or ſafety, to let Jeſus Chriſt loſe his paines amongſt you.

1. If you regard not our ſtrength ſpent in vain, let not Jeſus Chriſt ſpend his ſtrength in vain among you any longer; be not ſo Jewiſh, as to renew the Lords ſorrow, and give him occaſion to take up this ſame complaint againſt you.

2. As for that pretence; if Chriſt were here, thou wouldſt heare, it is falſe; for thou that receiveſt the labour of his ſervants, wouldſt reject his own labour.

The

The hatred of the ſervant flowes from the hatred of the Lord, *Mark* 12. 4. The labourers caught the ſervants and beat them, and evil intreated them; and might pretend, theſe are but peeviſh ſervants, but they would honour the Maſter of the vineyard: But did they ſo? No, ſo ſoon as the ſon came, they uſed him worſe, they ſlew him and caſt him out of the vineyard.

3. Conſider what an horrible ſin reigneth amongſt our people: The Lord Jeſus hath ſent his Miniſters amongſt us to recal and reclaime us; we have brought you our Lords minde and meſſage; we have perſwaded, exhorted, and negotiated for the Lord; we have laboured in ſeaſon and out of ſeaſon; but we are careleſſely put off, nothing is reformed in publick or private; the ignorant is ſo ſtill, and the drunkard, and the worldling; they that ſcoffed us at firſt, do ſo ſtill; they that reviled us many years ſince, do ſo ſtill: Many are not at leaſure to hear us, but at good leaſure to hear any thing againſt us; we can carry back no anſwer to our Lord, but that we have laboured in vain, and ſpent our ſtrength in vain. Now if it be ſo that Chriſt himſelf cometh in us, and his entertainment the ſame with ours; how will this be put up at our hands? ſhall the Son of God labour and ſpend his ſtrength, his life and blood in vaine amongſt us, and we not be guilty of horrible ſin?

Uſe 4. If our labour be Chriſts, you muſt embrace it as the labour of Chriſt; you ought to receive us *as Jeſus Chriſt*, Gal. 4. 14. and receive our word; *not as the word of man, but as it is in truth, the Word of God.* 1 *Theſſ.* 2. 13. For which end, *Receive Miniſters words as from Chriſt.*

1. Put difference wiſely between the Author of the Word, and the Miniſter: look not ſo much to the man, as the voice of Chriſt ſounding in him: for thou haſt not ſo much to do with the man, as with Chriſt, who in him laboureth for thy ſalvation. *John* an excellent inſtrument was but *the voice*; but the Word was Chriſt himſelf. Our voice may ſound in the eare, but the work and framing of the heart and ſoul by it, is Chriſts, to whom belongs both the work and glory of mans condition and ſalvation; he muſt labour in the heart, or elſe our labour comes to nothing. *And how?* Matth. 3. 3.

2. Know that Chriſt will make all our Miniſtery good. If we promiſe, threaten, exhort, reprove, proclaime peace or warre, Chriſt in heaven doth it, Chriſt in us exhorts you to be reconciled. If we open or ſhut heaven, binde or looſe, retaine or releaſe ſins in his Name, himſelf doth all this. As of *Samuel*, ſo God will make it true of every faithful Miniſter; *not any of his words ſhall fall to the ground*, becauſe they are the words of Chriſt. 1 Sam. 3. 19.

So of the perſon complaining.

II. *To whom complaineth Chriſt?* To his Eternal Father: For, to have complained to men, had been to have knock't at deaf mens doors, and have loſt more labour; and therefore he turnes to God, where he is ſure to be heard.

Object. But Chriſt was God, how could he pray or complain to God? Beſides, he was Omnipotent and able to have, righted his owne wrongs.

Anſw. As Chriſt was God, he was equal to his Father, and prayed not to his Father: But he was alſo man, and though as man he was full of the Holy Ghoſt, free from all ſin, abundantly furniſhed with all neceſſary gifts for the execution of the office of a Mediatour; (too ponderous for men or Angels to undergo,) yet in that nature of man he was inferiour to his Father, and therefore was in the dayes of his fleſh frequent in the duty of invocation. *Chriſt much in prayer: why?*

Firſt, Becauſe prayer and praiſes and dependance on God, is a part of divine worſhip, which is due from every creature to their Creator and Preſerver: and thus Chriſt prayed to acknowledge God the Father the Fountaine and Author of all that good, which as man he had received. For as himſelf confeſſed, that all power was *given him in heaven and in earth*, Matth. 28. and that all things

were *delivered him of his Father*, Matth. 11. 27. So *he thanks his Father* on all occaſions, *Mat.* 11. 25. *John* 11. 41.

2. Chriſt thus prayed, confeſſed and complained to his Father, that he might acknowledge, that as he had all that plenitude of graces as man and Mediatour from his Father; ſo alſo that all the fruit, efficacy, and effect of them and his whole Miniſtery did depend upon his Father for ſucceſſe and acceptance, which in his prayers he commended unto him; and therefore in that moſt meritorious prayer, *John* 17. although Chriſt confeſſeth that he had given the Diſciples and Beleevers Gods Word, *verſ.* 14. and had *ſanctified himſelf*, that they might be ſanctified through the truth, *verſ.* 19. yet he prayes his Father to *ſanctifie them through his truth*, *verſ.* 17. and to *keep them in the World*, and to make them *perfect in one* with his Father and himſelf; and to bring them to be where himſelf is, to behold his glory.

3. That he might be more confirmed and ſtrengthened in his function and office; and armed both to with-ſtand temptations, and ſubdue thoſe mighty enemies, ſpiritual and temporal, with whom he muſt conflict. For he having taken on him the *forme of a ſervant*, Phil. 2. and being in all things tempted like us, (ſin excepted) *Heb.* 4. 15. he would not neglect the uſe of prayer, which is ſo ſtrong an helper, as if we wreſtle (as *Jacob*) with the ſtrength of God we ſhall prevaile; and this effectual means of obtaining all good, and ſubduing of all evil, our Lord would in his own example commend unto the uſe of his whole Church.

In all rejection among men ſeek to God, and of him crave redreſſe.

Doctr. When the ſervants of Chriſt are in the ſame caſe with their Lord, that they ſee their perſons and labours generally rejected of men, and cannot be heard on earth, they muſt take up the ſame practice to ſeek unto God, and ſue for redreſſe from heaven.

This was the practice of Saints in all ages, *Pſal.* 12. 1. In a general decay of goodneſſe and good men, when *David* ſaw no likliehood of redreſſe upon earth: for *Sauls* Court was full of Sycophants and flatterers, and this Court-Peſtilence was ſo ſpread over the land, that a good man knew not whom to truſt, no where to be ſecure; now hath he no way, but to turn himſelf to the Lord: *Help, Lord, for there is not a good man left.*

The like we read of *Elias*, 1 *Kings* 19. 8. in whoſe age the general corruption of things in all eſtates was ſuch, as he knew not where to make his moan among men; but he was forced to go up to Mount *Horeb*, where he might freely poure out his complaint unto God, as that *all* Iſrael *had forſaken the Covenant, had broken down Gods Altars, ſlain his Prophets, and that himſelf was only left, and they ſought his life alſo.*

The like in *Jeremiah*, ch. 15 10. who whileſt he ſought in all faithfulneſſe to approve his Miniſtery unto the Lord, the whole earth ſeemed to make warre upon him, and every one curſed him; what way ſoever he could caſt his eyes, the malice of men met him, and round about him nothing but extream contempt of his perſon and doctrine appeared; in this difficulty what other courſe taketh he, but his next way to God, to whom he opens his grief, commends his cauſe, and intreats him to viſite him, to remember and right him, and to take knowledge that for his ſake he ſuffered rebuke, *verſ.* 15.

Notable to the ſame purpoſe is the example of the Prophet *Micah*, ch. 7. 1. *Wo is me, I am as the Summer-gathering, and as the grapes after the vintage; there is no cluſter to eat, the good man is periſhed out of the earth; there is none righteous, every man hunts his brother with a net*; and ſo proceeds againſt the Prince, the Judge, the great; the mean, the *beſt is as a briar*, and the moſt righteous as a thorne-hedge.

Now where ſhall he go, or whither ſhall he turne him for redreſſe? for to go to the beſt of them, was but to be ſcracht and torne, and therefore in the 7. *verſ.* he reſolveth, *Therefore I will look unto the Lord, I will waite* for Chriſt my Saviour, *my God will hear me.*

The

The ſame alſo did the Diſciples, *Peter* and *John*, when their doctrine and miracles were reſiſted and blaſphemed, and themſelves threatened, and charged to ſpeak no more in the Name of Jeſus; they lift up their voice to God with one accord, and ſaid: *Now, Lord, behold their threatnings, and grant thy ſervants boldneſſe, &c.* Acts 4. 29.

Reaſon. 1. It is the Lord alone that can turne a general ſtorme; he alone ſits upon the floods, and ſetteth bounds and banks to the proud waves; he only can ſay to the waves of wickedneſſe, Hitherto ſhall ye come, and no further; to complaine of diſorders to him that hath no power to reforme them, were idle and a loſſe of labour. *And why?*

2. Now is a fit time to get out to God with complaints and prayers, becauſe that is his fit time to ſtep in for redreſſe, when things are moſt deſperate, and no man can deviſe how any thing can be bettered; and therefore in ſo ſeaſonable and opportune time his ſervants may be encouraged to pray unto him, both for the reſcuing of his own glory, and for the converting or reſtraining of his enemies. Thus *David* ſeeing wicked men come to ſuch an height, as Giant like to wage warre againſt God and his Law, he grounds his requeſt upon the ſeaſon of help, *Pſal.* 119. 126. *It is time for the Lord to work; for they have deſtroyed thy Law.*

Obj. But is not this to preſcribe a time to the Lord, and to limit the holy One of *Iſrael?*

Anſw. No, but to deſire the accompliſhment of the promiſe, by which the Lord hath undertaken, not only in the moſt naughty time to preſerve himſelf an holy ſeed; but to ſtep in in due time to reſcue his Church, and ſave them as he did the Arke in a world of waters, *Pſal.* 46. 1. *God is our refuge and ſtrength, a very preſent help in trouble*: See *verſ.* 2,5. upon which promiſes we may ground our prayers, that when the pride of the enemie is at height, and the ſins of men as the *Ammorites* are full; and the Church ſo low, as brought even to the duſt of death, then to pray for mercy and redreſſe, becauſe the time ſet by God himſelf ſeemes to be come.

3. As the weapons of the Saints are prayers and teares, ſo are they mighty and powerful to prevaile in heaven for ſuch inexpected ſupplies as earth affords no hope of. A poor man oppreſſed by a great man in the countrey, often by a petition at Court gets relief by the grace of the Prince: when, if he ſhould faile there, all the Countrey or Kingdome could not help him: And the experience of the Saints can witneſſe to the power of prayer, when in ſuch declined times they have been forced to more fervency; which of them ever ſowed prayers of faith, but reaped comfort and mercy in one kinde or other? When were worſe or fiercer times then againſt *Daniel* and his fellowes? Firſt, in contriving by flattery to draw them from God and good conſcience by polluting themſelves with the Kings meat, *ch.* 1. 8. for the Kings and Babylonians uſed ſundry meats not permitted the Jewes, but forbidden by the Law, *Levit.* 11. *Deut.* 14. beſides thoſe which were lawful they polluted, idolatrouſly and ſuperſtitiouſly, either offering ſome part to their Idols, or bleſſing their gods for them, *ch.* 5. 4. *They dranke wine and praiſed the gods of gold and ſilver, of braſſe, of iron, of wood and ſtone.*

Now ſeeing theſe meats were in themſelves polluted, and could not be by the godly uſed without polluting both themſelves by the fact, and others by the ſcandal and example: Neither could they forbear them without danger of their lives; for they diſobey the Tyrant, and are in hazard to ſtarve themſelves. They have no way in earth, but flie to heaven by prayer; this gets them favour with the Eunuch, to give them pulſe inſtead of the Kings meat and wine; and from God, to bleſſe that water and pulſe inſtead of the Kings meat and wine, that after ten dayes their countenance was fairer, and themſelves fatter in fleſh then all the children which ate the portion of the Kings meat. Again in the

next *Chapter* 2. 13. when this flatrering traine ſucceeded not, *Nebuchadnezzar* in open rage ſought out *Daniel* and his fellowes to be ſlain among the *Caldeans* and Aſtrologers, when he required *an unreaſonable thing* which none could ſhew, except the gods whoſe dwelling is not with fleſh, *Verſ.* 11. They muſt tell him, not the interpretation, but the dream it ſelf, which who could do unleſſe they had been within his braines? What other way do *Daniel* and his fellowes go to avoid this violence, but by deſiring mercies of the God of heaven concerning this ſecret, that they might not periſh with the reſt of the wiſe-men of *Babylon*, and ſo it was revealed to him by viſion in the night. *verſ.* 18, 19.

What ſhall I ſpeak of the ſtrange deliverance of *Eſther*, *Mordecay*, and the Jewes when their deſtruction was ſo cunningly plotted, ſo diligently compaſſed, ſo certainly ſentenced, ſealed by the Kings ſignet, the Proclamations poſted into every Province, the day deſigned the 13th. of *Adar*, to all Rulers and Governours of every People and Province in the Kings name to deſtroy, kill and root out all Jewes, young and old, children and women in one day, and ſpoile them as a pray? *Eſther* 3. 13, 14. Here was no power on earth to oppoſe the power of the adverſary: But they go to God by faſting and prayer, and got ſafetie, deliverance, honour, and victory from heaven, when all means failed on earth.

The ſame experience of the power of prayer the Apoſtle, 2 Tim. 4. 16. expreſſeth; *At my firſt anſwering all forſook me, no man aſſiſted me, notwithſtanding the Lord aſſiſted and ſtrengthened me.*

The like of *Peter*, Acts 12. by the prayers of the Church miraculouſly delivered.

Direction what to do in hard times.

Uſe. 1. Here is a general direction to all Chriſtians, how to carry themſelves in times of general corruptions, when their righteous wayes are traduced, when piety may be proclaimed and preached an hateful purity, when the holy profeſſors and practice of Religion is ſcorned by varlots on the ſtage, on every Ale-bench, and in every ſmoak-ſhop; then to turne themſelves to heaven, and ply God by prayer, and put him in minde that it is time to ſet to his hand: when ſuch Giants are come out againſt him, to challenge and ſcorne him to his face when ſins are grown ſo ripe, and ſinners ſo ſhameleſſe. The labour will not be loſt. If men will not bear complaints, ſo ſet in for redreſſe, God in his time will.

Specially for Miniſters in peoples untowardneſſe.

Uſe. 2. Here is a ground of direction for Miniſters: Daily experience ſhews that the more faithful any man is, delivering wholeſome doctrine truly, and ſound applying of it to mens ſeveral neceſſities, the more is that doctrine reſiſted and refuſed, and their perſons more hated and oppoſed. If a man now ſhould follow his nature and perſwaſion of corrupt reaſon, he might grow impatient with his people, and wearie of his paines, and reſolve as *Jeremy* in a paſſion, *I will ſpeak no more in this name: that which will periſh, let it periſh.* He wants not a plauſible colour; for the more he loves, the leſſe he is loved; and the more meanes of winning their ſoules he hath uſed, the more hatred hath he heaped on his own head.

Jer. 20. 9. Zech. 11. 9.

But we have here another example in our unerring paterne. Jeſus Chriſt, teaching us that if others do not their duty in receiving our doctrine, we muſt ſtill do our duty in propounding it.

And if we loſe much labour and paines, we muſt be as patient as Chriſt in loſing his.

And if we can complain to no other who can and will force our people to ſubjection and obedience; yet we may and muſt complain to God, of whom we ſhall be heard, and receive a comfortable anſwer. If thy ſeed in earth proſper not, ſowe thy prayers in heaven, and they ſhall proſper.

Thus *David*, when for his righteous wayes his enemies reproached him, his friends fled from him, and great ones conſpired againſt him: What then? *Pſal.* 31. 12. *But I truſted in the Lord, and ſaid, Thou art my God.*

Uſe.

Vſe. 3. To terrifie obſtinate and wilful perſons, who count it their glory to reſiſt the Word and Miniſtery, to diſgrace their Miniſters; to live not only unfruitfully under the meanes, but profanely, maliciouſly, ſcornfully, hating to be reformed from any of their ſins; your Miniſters prevaile nothing in publick, but loſe their labour. But are you ſafe? If we go to God in private, and complaine that we loſe our labour, and ſpend our ſtrength in vaine upon any of you; Chriſt in heaven complaines to his Father of that man; and if no meanes we can uſe, can do you good, he complaines; and if God would not hear us poor deſpiſed men, he would ſurely hear his Son. *Terrour to obſtinate ſinners.*

So of the perſon complained unto.

III. *The matter of the complaint:*

1. Simply affirmed, *I have laboured in vaine.*

2. Repeated, *I have ſpent my ſtrength in vain, and for nothing.*

1. That is ſaid to be in vain, which is either { 1. *Sine fine*: it hath no good propoſed. 2. *Fine fruſtrato*: it attaines not the end.

Here is the latter reſpect. Chriſt was fruſtrate of his end in the paines and preaching of his ſervants the Preachers: Very few beleeved their report, few obeyed, few converted, few brought to repentance by their Miniſtery: ſo that the Word in great part proved fruitleſſe and fruſtrate, it was but *labour in vain.*

Queſt. How can Chriſt and his Miniſters labour in vain, ſeeing the Word is as the raine which never is in vaine, but doth the work for which it is ſent? *Iſay* 55. 10. 11.

Anſw. If we conſider the decree and counſel of God, nothing is done in vaine: in which regard the faithful Miniſter is ever a ſweet ſmell unto God, both in them that are ſaved, and in them that periſh, and his labour is not in vaine in the Lord; becauſe the Word is either the ſavor of life to the Beleever, or of death to the unbeleever.

But in reſpect of men, it may be ſaid to be in vaine two wayes.

1. In reſpect of the purpoſe and intent of the Miniſter, which is not to kill, nor to harden, nor to condemne, or thruſt men to hell; but to ſoften, to ſave, to work repentance, and lead men to life, and he failes of his end in numbers: So as in reſpect of this his intention and end, his labour may be ſaid to be in *vaine.* *How to meet holy labour is in vain.*

2. In reſpect of the propper end and ſcope of the Miniſtery it ſelf, which in it ſelf is the *power of God to ſalvation*, which bringeth and offereth glad tydings of ſalvation; but all in vain to wicked men that refuſe them. Rom. 1. 16.

Queſt. But why doth the Prophet in the Name of Chriſt repeat the ſame thing in ſo many words? *Why this is repeated.*

Anſw. For ſundry reaſons. 1. To expreſſe the work of his own affection; If it were poſſible at length to ſtir the attention and affection of the people of the Jewes, to conſider their own unthankfulneſſe, and reſiſtance, and rebellion againſt God and the good means of their ſalvation.

Many ſtrokes faſhioneth hard Iron, and many drops pierce the Marble; and many words of mournful complaints from Chriſt himſelf might work on hard hearts.

2. To note the depth of grief and exceeding meaſure of ſorrow in the Son of God for the peoples obſtinacy, and the loſſe not only of his ſervants labours, but his own amongſt his own: His grief was ſuch as he could neither contain, nor yet content himſelf in expreſſing it; but as men in great ſorrow ingeminate the ſame thing again and again: So *David*, *Oh my ſon* Abſalom, *would God I had died for thee*; *Oh* Abſalom, *my ſon, my ſon.* Even ſo this Son of *David*, Mat. 23. *Oh* Jeruſalem, Jeruſalem, *how often, &c.* 2 Sam. 18. 33.

3. To note that the calling of the Miniſter is an hard and moſt laborious calling. Moſt men conceive it the eaſieſt calling of all other, and that the labour of

it is ſmall, or none at all. And thus many drones and loyterers make it, and ſo
1 Tim. 5. 17. do inſufficient, ignorant and dumb Miniſters, who cannot *labour in the Word and Doctrine.*

But Chriſt here conceiteth far otherwiſe of this calling; he knew better, and judged trulier of the paines of his ſervants, while they ſpend their ſtrength in the faithful work of the Miniſtery, then common men do, or can do.

And the experience of his ſervants who are not negligent in the work of the Lord, finde it the moſt laborious calling in the world. *Paul* compares it to the *travel of a woman* in the birth of Gods children, *Gal.* 4. 19.

Is that an eaſie buſineſſe? is any more painful? There goes more to it then to ſpeak an houre once or twice a week. For,

Miniſtery a painful calling. In conſcionable preaching muſt be two things { 1. *Preparation.* 2. *Promulgation.*

1. *Preparation,* requires great paines of ſtudy, reading, meditation, prayer; If *Daniel* ſo great a Prophet, craves of the King time and leaſure to get from God the knowledge of the dreame and interpretation, *Dan.* 2. 16. much more ordinary Miniſters who ſpeak not by ſuch ſpecial Revelation, muſt ſpend both time and labour in ſetting themſelves to this work, 2 *Tim.* 2. 15. *Study to ſhew thy ſelf an approved work-man that needs not be aſhamed. Timothy* a young man of excellent parts, muſt ply his ſtudy, if he will be approved of God or man; he muſt be no lazy droan, no pot-companion, no looſe or libertine pratler, that can only declaime againſt labourers; but a work-man, and ſuch a work-man, as whoſe work will abide the trial.

2. *Promulgation* of the Word; and the Art of preaching is more laborious then the exerciſe of any other calling; for although it ſeem no ſuch bodilie labour as ſome mechanical profeſſion, yet it more ſpends the inner parts and ſpirits which are the ſtrength of life, more conſumes the lungs wherein moſt life-blood is framed, and ſo more ſhortens the life then any other calling doth or can do: Hence our Lord calls it a *Labour and ſpending of ſtrength,* by way of eminency.

Matter of ſorrow when people profit not by good preaching. Doctr. *It is a matter of great ſorrow for a faithful Miniſter to labour in vain, and ſpend his ſtrength in vain,* when peoples profit is not anſwerable to paines. 1 *Kings* 19. 4. the Prophet *Elias* was ſo farre carried with ſorrow, when he ſaw *Iſrael* reject the Word ſent by his hand, and the *Baalites* prevaile againſt the pure worſhip of God, and Gods ſervants ſo fiercely purſued, that he wiſhed to die; *Lord, take my ſoul, for I am no better then my fathers.*

And the Prophet *Iſay* ſeeing the unfruitfulneſſe of his Miniſtery among his people, cryes out, *Oh my leanneſs, my leanneſs*; wo is me for the ſin of the people, it brought him almoſt to a conſumption. *Phil.* 3. 18. the Apoſtle ſeeing many profeſſing Chriſtianity in word, but indeed carrying themſelves rather like Libertines then Chriſtians, expreſſeth bitter grief: *Many walk, of whom I have told, and now tell you weeping, that they are enemies to the croſſe of Chriſt*; yea, our Lord himſelf in the dayes of his fleſh, ſeeing the actual accompliſhment of this prophecie, beheld the City, and wept over it; *Oh that thou hadſt known in this day day the things of thy peace,* Luk. 19. 41.

And why?

In reſpect of the Miniſter. The *reaſon* is double: 1. In reſpect of the Miniſter: 2. Of the People.

The cauſe of the Miniſters ſorrow is in reſpect of his { 1. Charge. 2. Labour. 3. Love.

1. He hath taken the charge of his people, and muſt be countable; and now
Heb. 13. 17. in the loſſe of his labour, how can he give up his account *with joy?* he may indeed to his *diſcharge*, if he have been faithful; but not to his *rejoycing*: he may have comfort in himſelf, but no joy or comfort in them; nay, his joy in them is departed, his crown is taken from his head. For as people converted, are the joy of the Miniſter, becauſe they afford him matter of *joy* and his *crown*, that is, the

the ornament and glory of his faithfulneſſe, *Philip.* 4.1. *Te are my crown and my joy*, 1 Theſ. 2. *ult.* What is our hope, *our joy, our crown of rejoycing? are not ye? yes, ye are our* { *Glory and Crowne.*

ſo contrary a lewd, refractory people are the ſhame of a good Miniſter, 2 *Cor.* 12. *ult. I am afraid when I come*, I ſhall be aſhamed.

II. If he look on his labours, God ſeems to curſe and blow upon them; he toiles in ſtudy to do them good, he labours, plants, waters, but ſees from God no encreaſe; he ploweth, ſoweth, weedeth the field, but ſeeth no harveſt of ſalvation towards in his people, nay he never ſees his ſeed again. What a grief is it to an husband-man to ſee his fruits blaſted, and his ſeed to wither and rot under the clods, his expectation is quite failed in the harveſt? We are ſhepherds over the flock of Chriſt; what a grief is it for a ſhepherd that receives a flock of many hundreds or thouſands of ſheep, when the owner expects great profit and encreaſe, he brings in a few skins? So many rotten and unſound, ſo many eaten up with the Murrian, ſo many kill'd and carried away with wolves, foxes, dogs, and can ſcarce returne any of the whole number. We are the nurſes of Gods children; what a grief for a tender nurſe to have her nurſe-childe, notwithſtanding all her care and diligence in tending, through frowardneſſe or ſickneſſe to pine and periſh under her hand?

III. His love and tenderneſſe addes much to his ſorrow, in the ſenſe of his peoples miſerable condition; he knowes well what a weight of wrath lies on them for their unfruitfulneſſe, *Heb.* 6. 8. *As the earth drinketh in the raine coming oft upon it, and brings thornes, is near a curſe, and the end is burning. The axe is laid to the root of fruitleſſe trees.* Matth. 3. 10. Rom. 2. 8. *To the diſobedient ſhall be wrath and tribulation, and indignation.*

Reaſ. 2 In the people are many juſt cauſes of ſorrow, that anſwer not the means. *In reſpect of the people.*

1. To refuſe and reſiſt means, is far more unhappie, then ever to want them: and therefore *Chorazin* and *Bethſaida* wherein Chriſt had taught moſt, and done moſt miracles, but not repenting were under a heavier wo then *Sodom* and *Gomorrah*; for here cannot be but ſome knowledge of their Maſters will, and the not doing it brings more ſtripes, *Luk.* 12. 45.

2. Here is a people unthankfully rejecting the grace of God, ſpurning againſt the light, a wilfull ſhutting of the eyes againſt the Sun of grace, a thruſting away of the Word of grace, and ſo making themſelves as the Jewes, *Acts* 13. *unworthy of eternal life:* yea, *deſpiſing* of Gods bountifulneſſe, and treaſuring up wrath againſt the day of wrath, *Rom.* 2. 5.

3. The refuſing of the light is ever joyned, as with the reigne and prevailing of ſin, which cannot abide diſcovery; ſo with contempt and wrong to the ſervants and Miniſters by whom God ſends it, *Gal.* 4. 16. *Paul* was *accounted an enemie* for ſpeaking truth; and as all this is a manifeſtation of malice againſt God himſelf, and a poating in his eye; ſo will he more fiercely revenge it then *David* did upon *Hanun* the wrongs of his ſervants, 2 *Sam.* 10.

4. What a matter of grief is it to ſee the wrath of God hanging over the heads of all the children of diſobedience? *Eph.* 5. 6. What a grief were it to ſee thouſands of men, Churches, Houſes, Cities, fields full of men and women, but all condemned to die, and every houre expecting execution? But this, and more wofull then this, is the ſtate of ſuch a people, as having means of faith and ſalvation, refuſe and reject them. For what other ſaith our Saviour, *Joh.* 3. 18. *He that beleeveth not, is condemned already*; *viz.* even while he now lives in the ſtate of infidelity, he is in ſtate of damnation; the ſentence of eternal death is paſſed upon him; and dying in this eſtate, hath it forthwith fully executed.

Uſe. 1. To remove a pillar of deceit, on which people leane to their own ruine. Generally men pleaſe themſelves, and think it ſufficient for them if they have a good Miniſter in the Pariſh; as *Micah* rejoyced and ſaid, *Now will the Lord be merci-* *Not enough to have a good Miniſter in the Pariſh.*

merciful to me, I have got a Levite into my house. Judg. 17.13. But consider,

Why? 1. You are not in good case, because the Word is preached among you, except it bring Repentance and Reformation; nay, there is more cause of sorrow and
2 Pet. 2. 21. hearts grief: For, *Better it had been never to have known the way of truth, then to depart from the holy commandment.* It had been better for *Capernaum*, that Christ had never come into her streets to lift her up in meanes unto heaven, then to be lowest in hell for neglecting of them. *John* 15.22. *If I had not come and spoken unto them, they could not have had sin*; that is, so grievous and heavy: *but now they have no colour for their sin.*

For I say to such as think themselves well, because they heare Sermons: If you had not heard so many Sermons, your sin had been none in comparison of that they be, but now you have *no cloak for your sin*: So many Sermons, not furthering repentance and conversion, are so many witnesses against you; which is said { Not to perswade from hearing, but / To perswade the practice of what ye hear.

2. It commends not to God, to come to Church to hear the Word, unlesse thou be a doer of it. What benefit to have a good Physician in readinesse, but never to consult with him; or sometime to hear his counsel, but never to follow it? That is only sound cause of rejoycing, when the Word is effectual in the change of people: otherwise the joy of hearing is no other then that of a malefactor in hearing sentence of condemnation pronounced against him.

It will one day prove the peoples grief. *Use.* 2. Is it now the grief of your Ministers, to spend their strength in vaine? it will then prove your own greatest grief and wo, when time comes, to make account for that strength of theirs spent in vaine; your selves shall then bear the smart and burden of it. The body of our People and of this City affords abundant cause of just grief to Christ and his Ministers; what a deale of labour hath been spent in vain? Witnesse:

1. The grosse ignorance reigning in the midst of these taught Congregations; what strangers are many to the elements and principles of Religion? is it for want of means of knowledge these eighty years? or because the paines spent among you hath been in vain?

2. Witnesse: General hardnesse of heart; mens hearts seem seared and senselesse as *Nabals*, dead as a stone within them, nothing pierceth them; our threats as brazen speares, are but as strawes to these *Leviathans*: as if the Lord had sent us with as wrathful a commission as to the Jewes, *Isa.* 6. *Go preach to these people, harden their hearts, and fatten them, and make them brawny*; Is not this a wofull fruit of our labour?

3. Witnesse: General disobedience to the Word. Sabbath-breakers, Usurers, worldlings, swearers, liars, gamesters, malicious, unjust, proud persons have been called and striven with; but alas, we have lost our labour in washing the Blackamore; Christ may well complaine thus too.

Object. We do no wrong, we live civilly and religiously, come to Church, &c.

Answ. Ezek. 3.7. *I send thee not to a strange people, who yet would obey thee; but to the house of* Israel, *an impudent and stiffe-hearted people. Israel* professed his Name, were daily in the parts of his worship, and a civil people, but obstinate: So now we have a forme of godlinesse, but the power is intolerable; had strangers had our meanes, they would have been before us in sincerity.

Object. But you need not grieve for us, we shall do well enough.

Sol. It is indeed a thankless thing for your Ministers to mourne over you, as Christ had little thanks for weeping over *Jerusalem*; for well they rewarded him a few dayes after, hanging him on a tree; so as in respect of our people, we performe a thankless office, and might spare our labour.

But how happy had it been for *Jerusalem*, to have mourned for her self,

selfe, and wept for themselves when Christ wept for them? they had prevented that fearful and most comfortlesse lamentation which befell them in so rufull a destruction as never befell any Nation under the Cope of heaven. See our selves in that glasse, endlesse sorrow attends the want of sorrow, and only true and timely sorrow for sin shall turn it self to comfort, as now we are to declare in the next words.

Verse 4. *But my judgement is with the Lord, and my work is with my God.*

After Christs lamentation over his people, followeth his consolation.

Whereof are two branches, { 1. Concerning his person, *My judgment is with the Lord,* 2. Concerning his work, *and my work is with my God.*

And first, assured him, that the Lord approved his person, and did otherwise judge of him then men did: and this supported Christ in the time of his Ministery: when the Rulers and body of the Jewes, who should have acknowledged him the *Messiah*, the Sonne of God, and a Preacher from heaven, accounted him an Archmalefactor, a seditious person, a glutton, a divel; he appeales to the judgement of his Father, *John* 8. 18. *The Father beareth witnesse of me,* as in his Baptisme, transfiguration; yea, and by Angels from heaven witnessed of him and his vocation, and had sent *John Baptist* before him to testifie of him; all which might have changed the Jewes judgement of him: and *verse* 30. *I seek not mine owne praise; there is one that seeketh and judgeth:* which is all one with this text, *My judgement is with the Lord.*

And secondly, for his work, It is (saith he) *with my God.*

1. For the *Faithfulnesse of it:* he sees how painfully I laboured to set up his glory in winning men to the grace of life.
2. For the *innocency* of it: my whole course was without all just blame and exception: my whole life was an unerring patern of my divine and heavenly doctrine.
3. For the *acceptance* of it: that labour, that is *for the Lord,* is *with the Lord,* for acceptance and Remuneration. Therefore as Christ was bold to appeal to his Father, *John* 17. 4. *Father, I have glorified thee on earth, I have finished the work thou gavest me to do:* so the Father sundry times from heaven testified how well he was pleased with it, and that he would glorifie him, and fully remunerate him, yea *crown him with glory and honor, Heb.* 2. 9.

Ministers and their work rightly esteemed by God.

Doct. *The true judgement of the persons and work of faithfull Ministers is not with men, but with the Lord.* When *Noah* strove against the world of the ungodly they were disobedient to his preaching, so they thought him very idle to tell them of a deluge, a general judgement, and no doubt thought him a mad man to spend 120. yeares so idly in making an Ark: But *Gen.* 6 8. his person is stiled by Gods Spirit a *Preacher of righteousnesse*, and both it and his work *found grace with God,* his judgement and work was with the Lord:

Lot, *Gen.* 19. 14. Warning his friends and sons in law of that sudden and dreadful destruction of *Sodom*, they made a mock of it, and thought he deluded and mocked them: But the Lord otherwise testified of him: he stiles him by the name of *just Lot*, and his person and works findes grace with the Lord.

When *Paul* was discoursing of chief principles of Christian Religion, *Acts* 26. 24. as of Christs death and resurrection, and of the calling of the Gentiles; *Festus* a great wise Ruler, even in the presence of King *Agrippa* charged him to be *a mad man*, and too much learning had made him mad, while he spake the words of truth and soberneſse.

How were all the Apostles and mirrors of men used as monsters of men; nay the Sonne of God himselfe, the mirror of heaven, and his Fathers delight, was despised and *rejected* of men, who *saw no form* nor beauty in him, *Esa.* 53. 2.

And what marvel, if they do so with dry trees, if the green was so despised?

Reaſon. 1. The blindneſſe of natural reaſon hinders natural men from judging a right of a faithful Miniſtery: for of every natural man we may ſay as the Apoſtle of the Jewes to this day, *A veile is over his heart*, 2 *Cor.* 3. 15.

But when the heart ſhall be turned to the Lord, *the veile ſhall be taken away*; Chriſt askes his diſciples, whom men ſay he was: mark how the world waveth in their conceits concerning Chriſts perſon and miniſtery: ſome ſaid, *John Baptiſt*, ſome *Elias*; ſome, *Jeremias*, ſome; one of the Prophets. But whom ſay ye that I am? *Peter* ſaid, Thou art the *Meſſias*, the Sonne of the living God, *Mat.* 16. 15. But whence had *Peter* ſo ready and direct anſwer? *Bleſſed art thou, Simon the ſon of Jona; fleſh and blood hath not revealed it, but my Father.* Hence the Scripture deſcribes them that receive Chriſt in the Miniſtery, not to be *born of blood*, nor of the *will of the fleſh*, nor of the *will of man, but of God*, *John* 1. 13.

2. The eminency and height of divine things makes a faithful miniſtery miſconceited and misjudged: it brings ſuch miſeries, as the corrupt and carnal heart cannot reach: *Eſay* 55. 8. *As the heavens are higher then the earth; ſo are my Wayes higher then your Wayes, and my thoughts higher then your thoughts.*

The wiſdom of the fleſh *ſavours only things of the fleſh*, *Rom.* 8. 5. and judgeth after the fleſh: and this made Chriſts own Miniſtery refuſed, *John* 8. 15 *ye judge after the fleſh:* and that is an incompetent judge in ſpiritual and divine things.

The Apoſtle *Paul* preaching Chriſt and the myſteries of the Goſpel, *Acts* 17. 18. The Philoſophers, men profeſſing wiſdom, but deſtitute of the wiſdom of God, ask, *What will this babler ſay?* and *Peter* and *Johns* preaching was entertained firſt with ſcorn, and then with violence.

What an enemy to the grace of the Goſpel is the meaſuring of divine decrees by the ſcantling of humane reaſon, and wiſdom of the fleſh which is *enmity to God, and is not ſubject to the law*, nor can be, *Rom* 8. 7. *Iſmael* and *Iſaac* cannot dwell quietly in the ſame houſe, and therefore reaſon muſt fall down in the houſe of faith, as *Dagon* before the Ark.

3. How can the world but misjudge a faithful miniſtery, becauſe it directly croſſeth the world in all the carnal courſes of it? It is Gods great Ordinance, planted againſt the faſhions, cuſtomes, and unallowed delights of this life. Is it marvel, if the world oppoſe and oppreſſe that doctrine which is as the cutting off of limbs and the plucking out of eyes? how can it chuſe but recoile at the doctrine of mortification? how can it but hate the doctrine that calls them to watch all ſenſes, actions, yea and thoughts? how can it brook that doctrine that calls to ſuch ſtrictneſſe and preciſeneſſe, which they eſteem an intolerable yoke? ſick men would be pleaſed in their appetites and deſires, but Gods skilful Phyſicians muſt croſſe them, and may not let them have their mindes,

Rules to judge aright of a good miniſtery. *Uſe* 1. To direct Chriſtians how to judge aright of the Miniſtery, and frame their judgements unto the Lords. *Rules.*

1. Not to judge according to the *perſon that brings it*, but according to the work that is with the Lord. We eaſily have the *Faith of the Lord Jeſus in reſpect of perſons*, according as the man is great or mean of perſon or gifts: which is to judge as Chriſts hearers did, *after the fleſh*, and not according to the Spirit and life of it upon the ſoul. Jam. 2. 1.

2. Not to judg of a Miniſtery according to the *reach of our reaſon*, but according to the evidence of faith. Carnal reaſon will call the words of Chriſt himſelfe into queſtion, and ſay as *Nicodemus* in the myſtery of Regeneration, *How can this be?* and if ſome diſciples hear Chriſt ſpeak of eating his fleſh, *John.* 6. 60. *they go away*, and cannot brook ſuch hard ſayings: and while *Paul* diſputes of high myſteries of ſalvation, *Acts* 24. 25. *Felix* and *Druſilla* ſend him away *till another time* of more leaſure, to hear ſuch impertinent things. John 3. 4.

But ſuch as are led by the Spirit, meaſure things they hear by the rule of faith, when reaſon is againſt it. *Abraham* believes he muſt have his own fleſh, though he have no reaſon; and believed he muſt ſlay his ſonne, though reaſon was againſt

againſt it; wherein though he obeyed not againſt conſcience, yet againſt reaſon, and that was the promiſe of his faſt and Faith.

Ezechiel, *Ezech.* 37. 3. hearing from the Lord what his reaſon could not comprehend, concerning the life of dead bones, ſubmits his reaſon to the Lord, and ſayeth, *Thou knoweſt.* And the bleſſed Virgin, *Luke* 1. 38. when ſhe heard that ſhe a Virgin ſhould conceive a ſonne, and know no man, her reaſon could not reach it: but her faith ſubſcribed it; *Be it to thy hand-maid according to thy word.*

And whoſoever will not receive things of God further then reaſon will lead and allow him, ſhall never attein ſalvation by his knowledge.

And therefore *Solomon*, 1 *Kings* 3. 5. when he naturally ſlept, he ſpiritually awaked, and received directions, and conference with God; ſo muſt we in receiving divine myſteries, our natural man, fleſhly wiſdom, carnal reaſon muſt ſleep and reſt: but our ſpiritual man muſt watch and attend the Lord.

3. Not judge of a Miniſtery according to the *work and fruit it ſeems to have amongſt men*, but according to the work it hath *with the Lord*: many men judge of the Word as winde, they ſee no great work or effect of it in themſelves or others; they are neither better nor worſe after many years miniſtery.

But what? is it the doctrine of God? carries it the evidence and approbation of his own Spirit? is the labourer faithful? then ſhall it never return in vain: it is the ſword of the Lord, as the ſword of *Saul* and *Jonathan* that *never returned empty from the blood of the ſlain*, 2 *Sam.* 1. 12. As Phyſick not working kindely, is deadly; ſo is there a powerful work in this miniſtery, eſteemed ſo powerleſſe; it ſerves the righteous judgements of God in confounding and ſlaying ſuch as will not be converted by it: for ſo Chriſt tells the Jewes, *The Word that I ſpeak, ſhall condemn you at the laſt day*, *John* 12. 48.

Uſe 2. To comfort godly Miniſters, 1. In the loſſe of much labour and ſtrength: I ſee nothing but loſſe of my labour, God blowes on my paines, I finde no ſucceſſe, my people grow more ſtubborne, &c. *Comfort to godly Miniſters.*

Sol. 1. The miniſtery is not alwayes as it may ſeem to thy ſelfe or others; there may be a comfortable *work with the Lord* hid yet from thee, God for a while may ſuſpend thy comfort and defeat thy deſire, to excite thy prayers, and exerciſe thy faith and patience, and yet give thee fruit at length; and ſome may be converted that ſhew it not; or ſome may be prepared: ſome ſeed yet under the clods may be rooting, and ſprouting, which ſhall come up.

2. But ſuppoſe the worſt, that thy labour be loſt among men; if thy conſcience tell thee, that thou haſt faithfully diſcharged thy duty, and that their judgements might have been better enformed, their faith more confirmed, their conſcience might have been awakened, their affections quickened; reſt in the teſtimony of thy conſcience, thy perſon ſhall be approved, and thy works with the Lord.

Thy complaint is the ſame with Chriſts here, and *thy judgement is with the Lord*: thou couldſt but do thy office: thou couldſt not give ſucceſſe, nor ſhalt receive according to the *ſucceſſe*, but according to thy *labour*. If the Maſter bid a ſervant caſt his ſeed into a barren ſoil, where is the fault if the harveſt finde no fruits? ſurely, not in the ſervant; he did his Maſters command: the failing is in the barren ſoil it ſelfe: neither in the ſeed, nor the ſeeds-man.

2. Here is another comfort for godly Miniſters in the midſt of their diſgraces and contempt amongſt men: *Thy judgement is with the Lord*, and thou ſhalt receive true judgement from him; and know, we are hereunto called, to tread in our Lords ſteps, who ſuffers all judgements without reviling, threatening, or revenge, becauſe he *committed all unto him that judgeth righteouſly*, 1 *Pet.* 2. 21. *How to know our work is accepted.*

Object. Yea, Chriſt might have comfort, he was ſure his work was approved of God: if I knew mine were, I cared not for mens hatred.

Sol. And this thou mayeſt eaſily know.

1. Art thou a good man? art thou able to ſay, *God is my God?* God muſt firſt accept thy perſon, and then thy work: nay more, God may approve thy work

for the comfort of ſome others; but never for thine own comfort if thy perſon be not approved: thou muſt make the firſt Sermon to thy ſelfe, leſt as *Noahs* builders thou make an Ark to ſave others, but periſh thy ſelfe: a weak work is approved from a good man.

2. Thou muſt not only be a good *man*, but a good *Workman* that needs not be aſhamed: to which is required

1. Good *matter*, to work with the Word of truth: *wholeſome words* received from Prophets and Apoſtles, 2 *Tim.* 2. 15. He that builds gold and ſilver, ſhall have his works approved: the Lord will approve the voice of his own Spirit.

2. A good *manner*, when the Word of truth is truly delivered and applied. To which end thou muſt ſtudy to ſhew thy ſelf an approved workman; we ſpeak by ſtudy, not by inſpiration.

3. A good *end*, ſpeaking directly for thy Maſter, intending mainly Gods glory, and winning of ſoules; this workman needs not be aſhamed.

So of the ſecond comfort.

3. Conſider who they be, that reject thee and thy miniſtery: if ignorant perſons, or profane, or conceited formaliſts, or men in love with their ſinnes; the leſſe thou art approved of them, the better ground of comfort thou haſt of being approved of God. Chriſt ſends thee with a ſword and fire and hammer againſt ſuch, and thou canſt not marvel that they all arm themſelves, and draw ſharp and keen weapons againſt thee.

4. Conſider the true cauſe why they reject thee and thy miniſtery; for even bad men may diſlike a Miniſter for bad qualities; and as a man may bring juſt diſlike on himſelfe by covetouſneſſe, wrangling, lightneſſe in behaviour, &c. ſo they will ever pretend ſome evil againſt him.

But if the cauſe be thy goodneſſe, faithfulneſſe, prudent zeale, loving reproofes, the more men thus diſallow thee, the Lord approves thee the more.

This was Chriſts comfort, and muſt be thine, *John* 7. 7. *The world hates me, becauſe I teſtifie that their deeds be evil.* Is it the Word of God, that is a reproach unto thee, as *Jeremy*? Art thou hated as *Micah*, becauſe thou ſpeakeſt not pleaſing things? Is thy cauſe *Pauls*, the more thou loveſt, the leſſe art thou beloved? here is a good ſigne, the Lord approves thee and thy work: for thou ſeekeſt not to pleaſe men in evil, *Gal.* 1. 10. and thou muſt never expect that a ſcorner ſhould love him that rebukes him, *Prov.* 15. 11.

Verſe 5. *And now ſaith the Lord that formed me in the wombe, to be his ſervant, that I might bring* Jacob *again unto him.*

Here begins the confirmation of the former conſolatory part, by an argument drawn from his calling; in which are

1. The perſon calling him, *the Lord.*
2. The time when he was called, *he was formed from the wombe.*
3. The end of his calling.
   1. In generall, *to be his ſervant.*
   2. In ſpeciall, *to bring* Jacob *again.*

I. *Chriſt called to this office.*

1. The perſon that called Chriſt, was God the Father, *Heb.* 5. 5. *Chriſt took not this honour to himſelf, to be the Prophet of his Church: but he that ſaid unto him, Thou art my Son, gave it him,* Chap. 3. 2. Chriſt was *faithful to him that appointed him,* as *Moſes* in all the houſe: hence was the Commiſſion proclaimed from heaven ſundry times: *This is my beloved Sonne, hear him:* wherein the Father proclaimes him the chief Prophet of his Church, more excellent then *Moſes.* Mat. 17. 5.

And the High Prieſt of his Church, whoſe lips muſt preſerve knowledge; infinitely above *Aaron*, a moſt merciful High Prieſt, touched with ſenſe of our infirmities. and the onely King of his Church, greater then *Solomon*, and ſhadowed by all thoſe Kings of *Iſrael*, but beyond them all in making lawes to binde the conſcience, &c.

Hence

Hence is it that Christ is called the *Apostle of our profession*, *Heb.* 3. 2. For Christ was his Fathers Apostle, as the Disciples were his Apostles: He sent by his Father, as they by him, *John* 20. 21.

And he was the Prince and head of all the Apostles, sent by his Father, both to offer himselfe a sacrifice for sin, and to declare his counsel concerning the way and means of mans salvation.

Quest. Why doth he call Christ to this office? *Why he?*

Answ. God made a fit choice of Christ, because no creature was fit for this office, neither in heaven, nor earth; none else was worthy.

1. For his person, he must be not only man, but God; none could rule so mighty a people but God, nor subdue so mighty enemies, nor reveale such secrets from the bosome of the Father, but the Son; none could pay such a price, nor procure such an eternal righteousnesse.

2. For his gifts and qualities, none else was ever capable of them, but the Head of the Church: treasures of wisdom in perfection, loving enemies and sinners better then his own life or glory, and *touched with all their miseries*, *Heb.* 4. 15.

Holinesse in perfection, beyond the brightnesse of the Sun, without the least staine of sin, and anoiuted with oile of grace above all his fellowes: all the members together in heaven and earth be not capable of those perfections that are in this head.

Quest. But how doth God fit Christ to this office? *How fitted to it.*

Sol. Our text saith, that the Lord *formed him to it*, which is to be meant, both of the fashioning of his minde, and the extraordinary framing of his body unto it, for there goes more to the forming of Christ in the womb, then *Esay*, or any Prophet, or son of man. For,

1. Christs body must be holily conceived by the Holy Ghost in the womb of a Virgin: the masse of his humane nature sanctified after a special and miraculous manner, to avoid the impurity of nature in the common way of nature. *1. Body.*

2. His soul must be extraordinarily capable of perfection of graces: the Spirit poured on him beyond measure: yea, the Deity must dwell in him bodily from the first moment of his conception. Thus the Lord formed him in the womb, which is meant by that, *John* 6. 27. *Him hath the Father sealed*, that is, fitted, graced, and formed to that great work, which all Angels and men were too weak for: Thus we see there goes more to the forming of Christ, then all creatures in heaven and earth. *2. Soul.* Col. 2. 9.

1. *Note*, That God sends not Christ before he have formed him: nor he sends any on his errand whom he forms and fits not with competent gifts for such duties as his office calls for. *None called, but first are fitted.*

Let them look to it that are only creatures of men, and formed only by men to the office of the ministery; that want gifts, or minde, *i. e.* Ability or will: Christ himselfe was formed with gifts beyond measure, and Christs Ministers are formed by God with gifts in some good measure; It must therefore go hard with men uninformed and unreformed, though they be *never* so conformed.

2. *Note*, If Christ the Son expect a calling from his Father, let every man beware of thrusting himselfe into any Ecclesiastical office without a lawfull calling, lest it be said, as *Jer.* 23. 21, *They ran before I sent them.* *Intrude not into an office, till called.*

It is the assurance of the calling that ministers comfort and strength in all duties and sufferings: so our Lord here and every where in oppositions and discouragements had recourse to his calling.

1. For his doctrine, he could deliver no other: for this is the will and words of him that sent me.
2. For his diligence, he was faithful to him that appointed him.
3. In contempt and rejection of men, *John* 8. 16. *I am not alone; but I and the Father that sent me.*
4. From his constancy among so wicked a people, when they scorned him.

He left them not in perſon, as his diſciples did, *Acts* 13. 46. becauſe he was ſent to the loſt ſheep of the houſe of *Iſrael*.

This will make a man invincible and unweariable in duties, in ſufferings, when he concludes, God hath called me to this action, to this paſſion, to this diſgrace.

II. Secondly, The *time* of his calling, was *in the womb*, even from the firſt conception, which muſt be meant of his *actual calling*, called in the firſt verſe the *making mention of his Name*; for otherwiſe in Gods decree Chriſt was from all eternity called unto this great function, and was *a Lamb ſlain from the beginning of the world*; Thus the Lord ſpeaks of *Jeremy*, *Jer.* 1. 5. that before he was *formed in the womb*, *he ſaw him*; and before he came out of the womb, he ſanctified him and ordained him to be a Prophet. And the Apoſtle *Paul* was ſeparated from the womb to preach to the Gentiles; *i. e.* he was ordained of God while he was in the womb, and before: though not actually called of a long time after. So then was Chriſt according to the eternal decree of God actually called, when deſcending from heaven, he manifeſted himſelfe in our fleſh.

III. Thirdly, The *end* of Chriſts calling, in general to be *a ſervant*; ſervant of God is ſo called, either 1. Generally. 2. Specially. 3. Eminently.

Servant of God, ſaid three ways.

Firſt it is taken generally, hence the title of ſervant agrees to all the godly, who are therefore called to the faith, that they may ſpend their whole ſtrength and life in the obedience and ſervice of God.

In the ſecond it is aſcribed to the Paſtors and Miniſters of the Church, as the Apoſtles and Prophets ſtill ſtiled themſelves *the ſervants of God*, as in the beginning of moſt Epiſtles.

Thirdly, it is moſt eminently aſcribed to Chriſt with an *Ecce*, *Eſay* 42. 1. *Behold, my ſervant.* This properly belongs to the humane nature: but is attributed to the perſon; and rather reſpecteth his office then his perſon. Here conſider 2. things.

1. What was his ſervice.
2. What his eminency above other.

What Chriſts ſervice was.

1. His ſervice was a voluntary humbling of himſelfe; being the Sonne of God, he aſſumed our fleſh, and in that fleſh took the *form of a ſervant*, *Phil.* 2. 6. that ſo he might fitly work mans Redemption.

In reſpect of this humane nature aſſumed for the time of his abaſement, he was indeed a ſervant: for man by nature is the ſervant of God, by the right both of Creation and Redemption, and of ſanctification. Thus himſelfe ſaith, *Matth.* 20. 28. *The Son of man came not to be ſerved, but to ſerve.*

2. His ſervice appears, in that he was in due time *made of a Woman*; ſo alſo he was *made under the law*, Gal. 4. 4. As a ſervant puts himſelf under all his Maſters commands; ſo Chriſt ſubjected himſelf to God, while he ſtood in full conformity to his law, and fulfilled all righteouſneſſe.

3. His ſervice appears in his whole obedience performed to his eternal Father, and never could ſervant performe ſuch obedience to his Maſter, as Chriſt to his Father, to whom he was *obedient to the death*, even the death of the croſſe, *Phil.* 2. 8.

Eminency of it.

Secondly, wherein was the eminency of this ſervice?

Firſt, in the eminency of the ſervant himſelf, who is called, *Eſa.* 42. 1.

1. *An elect ſervant*, a choice ſervant, the chief of ten thouſand; a ſervant not raiſed or found amongſt men or angels: but ſent from heaven, from the bozome of his Father; a ſervant, both man without Father, and God without Mother: a Lord of all, becoming ſervant to all; a Son below ſervants, the Son of God below all the ſons of men.

2. *A faithful ſervant*, and wiſe beyond all ſervants of God: *Moſes* was faithful in all the houſe of God *as a ſervant*, Chriſt is faithful *as the Son*, Heb. 3. 6. yea ſo faithful, as the Lord leans upon him, as a Maſter relies on a truſty ſervant, *Eſa.* 42. 1. yea, not a righteous ſervant only, *Eſa.* 53. 11. but *the Lord our righteouſneſſe*; and for wiſdome, he hath not only ſtreames, as other ſervants, but the fountain, and full treaſures, as no other.

Jer. 23. 6.

3. An

3. An *admirable ſervant*, Eſa. 9. 6. *His Name is admirable*, for ſo he is admirable in the union of two natures, God and man, in one perſon. Admirable in the manner of Redeeming of his Church, *viz.* by ſuffering and dying, victory and life. Admirable in preſerving and gathering his Church, not by ſtrength and weapons, but by his Word and Spirit. *Chriſt wonderful, how?*

Admirable in his Miniſtery, *Never man ſpake ſo.* In his miracles, never were ſuch things done in Iſrael. In his moſt holy life, an unerring example without all example. In his ſhameful death, in which was more power put forth then in all his life. John 7. 46.

More admirable in his glorious Reſurrection: but moſt of all in his glorious returne to judge the quick and dead.

Secondly, the eminency of the ſervice, in the excellency of the work.

This ſervant is ſet and called unto a work moſt glorious, incomparable, and incommunicable with any other ſervant; not all the Angels of heaven could have attempted this work, but have been eternally cruſhed under it; there was no other to tread the wine-preſſe, no name elſe given under heaven, none elſe was worthy but the lambe.

No man, nor all men could redeeme one ſoul: the price being infinite cannot be paid by a finite creature; only God can purchaſe a Church, *Acts* 20.28. The Angels in heaven, nor Saints cannot merit, muchleſſe men on earth; only the work of this ſervant is meritorious.

Thirdly, the eminency of this ſervice is in the divine and omnipotent efficacy of it, *Eſa.* 53.11. *My righteous ſervant by his knowledge ſhall juſtifie many.* Other ſervants cannot juſtifie themſelves: this ſervant juſtifies a multitude of others: here is a work ſhutting hell, opening heaven, ſatisfying Gods juſtice, appeaſing an infinite wrath, fulfilling the law for others: a work ſlaying death, triumphing over Satan, ſweetening the grave, bringing to light life and immortality.

Uſe This ſervice of Chriſt may be a ground of comfort and boldneſſe unto us, to commit our ſelves and all our affaires unto him, who for our ſakes abaſed himſelfe to moſt extreme baſe ſervices: yea and who now ſitting at the right hand of Majeſty, hath not depoſed his office, but as our Mediator doth us excellent ſervice by his interceſſion for us, *Rom.* 8. 34. *Comfort to us in this ſervant of God.*

The Romaniſts paint him as a ſevere and auſtere Judge, and therefore thruſt us from him in our prayers to the Saints, as our Mediatours: as if Chriſt ceaſed to be compaſſionate to the ignorant and them that are out of the way, for whoſe ſake himſelf was ſo compaſſed with infirmities, *Heb.* 5. 2 nay hence the Apoſtle perſwades us to *go freely to the throne of grace*, Heb. 4. 16.

Uſe. 2. It ſerves to teach us that we being ſervants of God, both by right of Creation, in whom we live, move and have being, and by right of preſervation; for we hold all we have from him and by right of Redemption, he having paid ſo great a price, we ſhould by his example willingly ſubject our ſelves unto God, propounding before us his faithfulneſſe and obedience. *Uſe 2. Imitate him in doing ſervice.*

His eye was upon his Father for every part of his obedience, as the eye of the ſervant on the hand of her miſtriſſe; he did not his own will, but his Fathers. His end was his Fathers honour: *I ſeek not mine own honour*, but his that ſent me: ſo we, *Malach.* 1. 6. *If I be a Maſter, where is my honour?*

He was obedient conſtantly, to the death, in hardeſt Commandments; he would loſe his life before he would loſe his obedience: Go then and do ſo, and then ſay thou art his ſervant.

That I might bring Iacob *again unto him*]

The ſpecial end of Chriſts ſervice was, to gather *Iſrael* to God, which implies, *Diſperſion implied.*

1. That *Jacob* or *Iſrael*, Gods own people, were departed from God by tranſgreſſion, and lay in a ruinous eſtate of diſperſion, as ſheep wandered away from the ſhepherd.

2. That

2. That God of his own free grace ſends Chriſt with an effectual Miniſtery, both by himſelf and his ſervants to gather them again, and lead them back to God again, and ſet them in the path of ſalvation. The Miniſtery is nothing but a reducing or gathering of men into one minde, one faith, one affection, one fellowſhip, one body of Chriſt, one Kingdome and inheritance; and Chriſt and his Miniſters have one and the ſame end.

How Chriſt gathers, and how his Miniſters.

Queſt. *But is there no difference between Chriſts gathering and his Miniſters?*

Anſw. Yes, infinite difference: for,

1. He gathers *virtually*, they *Inſtrumentally*; he as the authour of ſalvation, they as publiſhers.

2. They gather by the Word only, as his inſtitution; he by the Spirit alſo, accompanying his Word, whom he alone can ſend into the hearts of the Elect to make it ſaving.

3. They by delegate power and miniſterial can pardon ſins, *John* 20. 23. *Whoſoever ſins ye remit:* But he by proper right pardons them. They by miniſtery and declaration, he by merit and efficacy.

4. He as a Saviour by eminency, as the author of Salvation, and the meritor and preſerver of it: they are Saviours alſo of themſelves and others, 1 *Tim.* 4. 16. namely, as Miniſters of ſalvation, and helpers in the meanes of it.

5. That Chriſt was Gods ſervant ſent to *Jacob* to ſave and redeem *Iſrael.* Thus the Father ſet him *a King over* Sion, *Pſal.* 2. 7. and himſelfe reading his Comiſſion, acknowledgeth himſelfe *ſent to the loſt ſheep of the houſe of Iſrael*, *Mat.* 15. 24. And the Apoſtle calls him the Miniſter of circumciſion, that is, of the Jewes who only were circumciſed.

How Chriſt came to Jew and Gentile.

Queſt. But if Chriſt was only ſent to bring back *Jacob*, how is he the common Saviour?

Anſw. 1. As it was a chief priviledge of the Jewes, that of them Chriſt was to *come according to the fleſh*, *Rom.* 9. 5. ſo was he promiſed by Gods Covenant to come unto them, and not to any other people: and therefore, *Rom.* 15. 8. he is called *the Miniſter of circumciſion for the truth of God, to confirme the promiſes made unto the Fathers*; and thus he was not ſent to the Gentiles in reſpect of the promiſe made to the Fathers.

2. Chriſts Miniſtery in his own perſon was to the Jewes, not to the Gentiles: his chief abode was in *Jury*: and if he had preached ſometimes in the coaſts of Samaritanes, it was but by the way, and in extraordinary *præludia*, or ſignification of the calling of the Gentiles.

3. Chriſt in the dayes of his fleſh was not ſent to the Gentiles, till firſt ſalvation was offered to the Iewes: Nay, he chargeth his diſciples, not *to go into the way of the Gentiles*, till the Jewes were firſt taught.

Mat. 10. 5.

But this being done, he comes to be *a light of the Gentiles*, and to gather their diſperſion, as well as the diſperſed of *Iſrael.* But

1. After the Iewes had deſpiſed the offers of his grace.

2. Not to preach it to them in his own perſon, but in the perſons of his Apoſtles and Miniſters, who muſt preach ſalvation in no other name.

And thus the Gentiles came to gather the crumbes that fell from the Iewes table, and Chriſt became a common Saviour to both.

Doctr. 1. *Natural men go from God.*

1. *Doct.* In that Chriſt was ſent to bring *Jacob* again unto God, ſee *What is the ſtate of* Iacob, *and all men yet going on in ſin, it is a continual departing and wandering from God*; for the word ſignifies to make, to return, as a ſheep ſtrayed is brought back again to the fold. *Pſal.* 14. 3. *They are all gone aſtray.* Ier. 15. 5. *Who ſhall have pity on thee, O* Ieruſalem, *or be ſorry, or pray for thy Peace? thou haſt forſaken me and gone backward.*

Dan. 9. 11. In his holy Confeſſion, all *Iſrael* have *tranſgreſſed and turned back.* 1 *Pet.* 2. 25. You were as *ſh ep going aſtray*; and not the Iewes only, but all mankinde without and before Chriſt, did nothing but ſtray away and break from God.

Iſa.

Eſay 53 6 *All we as ſheep ſtrayed, and every one turned to his own way*; the Prophet includes himſelfe among the reſt.

Reaſ. 1. From the nature of ſin; what is it elſe but a ſeparation from God, and a departing from the perfection of his law, from the purity of his nature, and from the delight of his preſence? for two cannot walk together, unleſſe they be friends. *Adam* whoſe happineſſe was to walk with God, and delight in him as his life and chief good, ſo ſoon as ever he had ſinned, ran away and hid himſelf from God. And *Jonah* ſinning fled from the preſence of God; for ſin makes a gaſh in the conſcience, and leaves a guilt after it, which a waking conſcience brings into the preſence of God, and therefore after ſin thinks himſelfe at leſſe eaſe, when he is fartheſt from God.

2. From the nature of Repentance, which is nothing but a turning or returning unto God: Implying, that every man by nature is of a Roguiſh diſpoſition, who is not onely out of his way, but reſolved to wander, and with much ado is brought into his way. Thus the prodigal was in a wandring vain, ran from his Fathers houſe, and quite loſt himſelfe in a ſtrange courſe and countrey: but when he *came unto himſelf, returned to his Father*; as a man out of his way muſt go back again if he would be right, ſo a man that muſt repent. Luke 15. 17.

This is plain in the parable of the loſt ſheep, which is not only out of the way and loſt, but unable of it ſelfe ever to returne, and therefore the good ſhepherd muſt *ſeek* it, and having found it, it is not able to go home when it is driven; but he muſt be at the paines to *take it on his ſhoulders*, and carry it home, *Luke* 15. 3. which notes the indiſpoſition of a natural man to return when he is gone from God.

3. Is not he farre departed from God, that is dead in treſpaſſes and ſins? *Eph.* 2. 1. Is not God the fountain of life, the quickening ſpirit, from which the natural man dead in ſin is farre removed? Is not he farre gone from God that *hateth the light*, as ſinners and evil doers do? *John* 3. 20. for God is light, and cannot abide or come neer any darkneſs of ſin. Every natural man in love with his ſin, hateth God himſelfe who is the light, and cannot abide to be where God is.

4. Wicked men love nothing more then liberty in ſin, and therefore get as far from God as can be, preſuming of greater liberty then when he is near; as a lewd ſon that purpoſes groſſe attempts, will get him out of his Fathers ſight and houſe, the remembrance of which is a curb and check to him; hence is it, that wicked men ſhut up God, walking in the circle of heaven, and hide him from them with a *thick cloud*, before they can have any jollity in their ſin; Is not he farre gone, that *digs to hell to hide his counſel from God?* Job 22. 14. Eſa. 29. 15.

Queſt. Can any man depart from God, who is omnipotent? *Whether this can be?*

Anſ. 1. In his conceit and affection, though indeed not out of his knowledge, nor from under his eye. Thus the wicked deſire and ſay, *Job* 21. 14. unto God, *Depart from us, we deſire not the knowledge of thy wayes.*

2. No man can go from the arm and reach of God, but he may from his law, his awe, his will, by his rebellious will.

3. No man can go from his general preſence; *if he ſhould go into heaven, he is there; if into hell, he is there, &c.* but from his familiar preſence, not from the preſence of his power, but from the preſence of his ſpecial grace. Thus the Angels that ſinned left their habitation, the place and eſtate of Gods familiar preſence which before they enjoyed. Thus *Adam* once ſinning was driven out of his habitation, the earthly Paradiſe a place of Gods familiar preſence. Thus wicked men depart from the means of his familiar preſence in his Ordinances. *Cain* runnes from the *face of God*, and deſpiſeth the worſhip of God in his Fathers family. Natural men either deſpiſe, or formally frequent the houſe of God, wherein God offers his ſpecial preſence to his children; the Word, Sacraments, prayer, in which God is comfortably preſent to his choſen, they reject and refuſe, as things moſt taſteleſſe and needleſſe. Pſal. 139. 8. Gen. 4. 16.

Uſe. The natural eſtate of man is a mournful eſtate, as wherein he is clean departed from God, and God from him; and this is the condition of every one of us, *Miſery of a natural mans eſtate.*

or was, none excepted. *Jacob* was quite gone from God, till Christ came to bring him back. Every man by nature walks as the Gentiles, strangers from God and the life of God, whose eyes sin hath put out, whom Satan leads at his pleasure, and how few will be perswaded of their misery?

But where is the man that bewailes this his estate, or sees the misery of it? *Jeremy* saith, *Is it an evil thing and bitter, to depart from the Lord:* but most men taste no such bitternesse of this evil.

Let us a little consider this evil, 1. In the *sin*, 2. In the *misery*.

The sin of it. I. To depart from God, is to depart from the fountain of life; for he is our
Jam. 1. 17. life, and the fountain of light, he is the *Father of lights*; and from all the good things which he hath covenanted with his Elect, either by the Covenant of works,
1 Cor. 2. 9. or of grace by faith in the Gospel, the which are such as *eye hath not seen, ear hath not heard, &c.*

2. To depart from God is to violate all relation between God and us. What a vile thing for a childe to run away from his Father, and associate himselfe with rebels? but God is our Father. For a servant to be a runnagate from his Master, is an odious blemish: God is our Lord and Master. But this is more usual; but for a wife to go from her husband, and run after other men, and take every stranger, is more hateful: But God being our husband, we naturally go *a whoring* with *Ephraim*, *Hosea* 4. *after many lovers*. For a subject to rebell against his Prince: for a souldier to leave his colours, and fight against his Captain, is high treason. God is our Lord and King, Christ is our Captain, and naturally we fight for Satan, and rebell against our Prince. Can worse be said of any man then that he is a Rogue, a vagabond? but so is a man unconverted; *Cain* was a vagabond, and a runnagate in the sight of God.

Particular misories. II. The misery of man in this departure from God is inconceivable.

1. To depart from the fountain of life, is to abide in death.

2. It is to be laid open to all the judgements of God in this life, and the life to come. How miserable are the silly sheep strayed from the shepherd, severed and sundred one from another, all from the fold, lying open for a prey and a spoil to all ravenous beasts? Christ mourned to see people as *sheep scattered without a shepherd*, *Matth.* 9. 36. he more deeply weighed the misery of mankinde, then our selves. Doubtlesse the multiude thought not themselves halfe so miserable as Christ did: but as the silly chickens lie open to the Kite or any Bird of prey, when they are not gathered under the wing of the hen: so dangerous is the estate of men gone from God by sin original or actual.

3. As he that wanders in a dark and uncomfortable night, hath lost himselfe, and knowes not where he shall lodge: even so is the way of wicked men, saith *Solomon*, *Prov.* 4. 9. *They know not where they shall fall*; and little consider that they th4 shall lodge in *the house of death: id est*, the grave.

Mat. 7. 23. . The final end of this departure is most fearful: God will say, *Depart from me*; yea, even we that by Gods mercy are called back from our wandrings, let us groane under our burthen of misery, which is ever thrusting us from God, as *Paul*, *Oh miserable man that I am! who shall deliver me from this body of death?*

Counsel to them that have returned. 1. Take heed of unbeliefe, *Heb.* 3. 12. *This makes to depart from the living God.*

2. Cleave unto God with *fast purpose of heart* so much the more, *Acts* 11. 23.

3. See the necessity of daily repentance and returning; we have lost our way, Gods commandments, or the way to God: look to make *right steps to our feet*; order every step in his way, *Heb.* 12. 13.

4. Pity and pray for them that are in the broad way, wandring irom God.

Doctr. 2. 5. Be thankful for thy return; acknowledge God only makes the difference, there is none in nature; *By the grace of God I am that I am.* 1 Cor. 15. 10.

Gathering of the Elect, the end of the Ministery. Doct. 2. *The principal end of the ministery, is the gathering of the* Israel *of God to salvation.* Christ was formed in the womb to bring *Jacob* again, the same is grounded

grounded in the next words, *Though Iſrael be not gathered.* The word *Aſaph* ſignifieth ſometimes to gather to deſtruction or conſumption, *Pſal.* 104. 24. thou gatherest the beaſts and they die, ſo the phraſe of being gathered to Fathers, to deſtruction, as *Pſal.*29.9. *Oh gather not my ſoul with ſinners.* But often it ſignifieth to be gathered to ſalvation: as *Pſal.*27.10. My Father and Mother forſook me: *but the Lord gathered me: ſub alis*, as chickens are gathered and protected under the wing of the hen, or as fruits are gathered into the Barnes to be *ſaved.* So *Gen.* 6.21. *Gather meat to thee of all that is eaten*; and thus the word is uſed here, though Iſrael be *not gathered* to ſalvation by my miniſtery. And in the ſame ſenſe the word is uſed, *Micah* 2.12. *I will ſurely gather thee, O* Jacob, *I will ſurely gather thee, O remnant of Iſrael:* I will put them together as the ſheep of *Bozra*, even as the flock in the midſt of their folds: where is not meant the return from *Babylon*, but from the ſpiritual *Babylon* and captivity.

And this is the proper and principal end of the miniſtery, *Eſay.* 61.1.

For what other was the Commiſſion of any Prophet, Apoſtle, Paſtor, yea or the chief Paſtor, Chriſt himſelfe, but *to binde up the broken-hearted, to ſeek out the loſt ſheep of the houſe of Iſrael*? whence they are every where not unfitly compared to *ſhepherds*, who have the paſtoral ſtaffe of Gods Word to reduce Chriſts flock into his fold: *Epheſ.*4.11. *He gave ſome to be Apoſtles, Prophets, &c. for the gathering of the Saints*; where the Church is compared to a body, and ſo called in the next words, but ſuch as hath not all the members perfect and coupled: but ſome are ſcattered into the fartheſt parts of the earth, and therefore he uſeth ſuch a word as ſignifies the ſetting or reſtoring, and right placing of a member which hath ſuffered laxation or fracture. καταρτισμὸν τῶν ἁγίων.

Reaſon 1. Look, what was the proper end of Chriſts miniſtery, *Matth.* 23. 37. Himſelfe in his Miniſtery as a hen would gather *Jeruſalem* as chickens; that is the end of all their miniſtery who are συνεργοὶ, fellow-workers with him: But this was the end of his miniſtery, both through his life and in his death. In his life he ſpent himſelfe and ſtrength in opening unto us the myſtery of his will according to his good pleaſure, to the end he might *gather into one all things, &c. Epheſ.* 1. 9, 10. What other was the end of his painful ſervice in his death, but that which *Caiaphas* himſelfe did propheſie, that Chriſt ſhould die not for that Nation only, but *to gather into one all the children of God which were diſperſed? Iohn* 11. 52.

Queſt. What? is there no difference between the miniſtery of Chriſt and his ſervants?

Anſw. Yes, but not in this main end: but he gathers,

1. Vertually, they inſtrumentally: he as the Authour of ſalvation, they as inſtruments, whence he is called *our Saviour.* They are alſo called Saviours, for *Timothy* muſt ſave himſelfe and others, 1 *Tim* 4.16. but not as *Authours*, but *Miniſters* of ſalvation.
2. They by the Word only as his inſtitution, he by the Spirit eſpecially accompanying his Word; for he alone can ſend the Spirit into the hearts of the Elect.
3. He by proper right pardons ſins, they by power delegate and miniſteriall; *John* 20.23. *Whoſoever ſins ye remit*: he by merit and efficacy remits, they by miniſtery and declaration.

Reaſon 2. God hath inveſted in the Word and miniſtery onely this vertue and power to gather in thoſe that were alienated from him; for 1. It lets a man ſee his wandring, and how he is gone out of the way like a loſt ſheep: thus it humbles him, by diſcovering unto him his daily departures from God, his great ſins and ſmall ſins, and thoſe which he took to be no ſins: for as the moates of the Sun are onely ſeen when the Sun ſhines, ſo the Word of God onely diſcovers the moates and corruptions of the ſoul, which a man would think were not at all. *What power is inveſted in the Word to gather ſoules.*

2. It ſhews the *way to Chriſt*, without whom they are ſeparated, not only from the true God, but from the ſociety of the faithful, yea and from themſelves; having no peace of conſcience, nor agreement in themſelves.

Now the true knowledge and faith in Christ Jesus wroughr by the Ministery, bringeth not only God and man together, but gathereth the Saints into the unity, 1. Of the ministerial body here below. 2. Of the glorious body in heaven; of both which, *Ephes.* 4. 12.

3. To the confirming of the same truth serve all those illustrations of Scripture, in which Ministers are sometimes likened to builders, and the Church to the house and building of God: what is the proper end of the builders paines? is it not to gather stones and matter dispersed? otherwise of no good use till it be fitly laid and disposed together, 1 *Cor.* 3. 9. Sometimes to Gods *husbandmen*, as the Saints to Gods *husbandry*. What is the end of all husbandry, but in harvest to bring sheaves and fruits into the barn and garner? What is meant else by the net of the Gospel, *Matth.* 13. 36. which these fishers of men spread, but that as fishes they are by fishers labours gathered out of the Sea of the world unto Christ?

Joh. 3. 29. 2 Cor 11. 2. Why doth Christ employ these *friends of the Bridegroom*, but that by their labour they should help forward the marriage of the Lamb, and *present the Church as a pure Virgin*, having gathered and gained her to Christ?

How the Word hardens. *Object.* But the Word is often sent to harden, to fatten, and with caution, *lest men believe, repent, and be gathered*, as *Esay* 6. 10. therefore this is not the proper end.

Sol. 1. Those words are a prophecie of the people of the Jewes obstinacy against the Gospel of Christ in the times of Christ, especially who would not be moved neither by his holy doctrine nor mighty miracles to acknowledge him, delivered under the form of a Commission, to note the certainty of it, and Christs severity in punishing the contempt.

2. The cause of their hardening was not in Christ, nor in his Gospel; for some were converted and saved by it, though the multitude in general refused him: but it was only an occasion, by means of which their wicked hearts shewed and discovered themselves: but their hardnesse is ascribed to their own wicked disposition, *Acts* 28. 27. where this place is expounded, and all the malice laid on themselves: for their *soules were fat, and their eares dull, and they winked, &c.*

3. Neither Christ, nor his Prophets, nor Preachers have any intent to harden, so as this effect is only *accidental, not intentional.* Hardnesse in unbelievers hearts is a consequent, but not the end of the ministery at all. Christ came to seek and save, he need not come to destroy those who were lost already, and is no more an authour of their malice then of *Judas* to whom he said, *Quod facis, fac citò*; for is it from the ministery to instill malice, though it incite it sometimes?

Ministers should aime at gathering. Motives. *Use* 1. Ministers must aim at this end, to be gatherers of the sons of God dispersed, as Christ was. Consider, 1. Christs example who came not to seek himself, but what was lost: he let go all his glory in heaven, and all advantages he might have had on earth, to seek out his sheep that were lost: and so will all good Ministers do, as *Paul, I seek not yours, but you.* A pity the number of such is so small as it is: for now adayes generally all seek their own, not the things which are Jesus Christs.

2. Even Gods own children before conversion are silly creatures, and cannot finde the way to return into Christs sheep fold, nor so much as minde the way thither: they need the help of the shepherds to reduce them from wandring, and bring them home to Jesus Christ. Yea, after grace received they are apt so to go astray, that the Lord by his shepherds had need to look after them, and set all at rights again: as *Psal.* 119. 176. *I have gone astray like a lost sheep, seek thy servant: for I do not forget thy Commandments.*

3. The devil and his deceivers, mockers, corrupters, lie still in wait to worry the sheep of Christ, to scatter them one from another, to mud their waters, and foule their green pastures of doctrine and conversation: so that the seven shepherds and eight principal men need to raise up themselves in defence of the little flock. No flock of sheep so in danger by dogs, wolves, foxes, theeves, as

Gods

Gods children are by Satan and his inſtruments.

4. Chriſt hath ſaid, *He that gathereth not with me, ſcattereth*; ſo that in effect an idle and unprofitable Miniſter is an enemy of Jeſus Chriſt, the great Shepherd that died for the flock: not only an ignorant, erroneous, ſuperſtitious, profane or perſecuting Miniſter; but he that intends not earneſtly the gathering of ſoules unto God, which is the main end of his calling, gifts, honours, maintenance, time, all that he is, or hath, or can do. Luke 11.23.

5. How canſt thou expect to be *glorious in the eyes of the Lord*, unleſſe thou do thy beſt to *bring his people again to him*, and *gather* them out of their ſinful and woful diſperſion? or that thy *God will be thy ſtrength*, if thou *ſpend not thy ſtrength* in this work, which primarily is the work of Jeſus Chriſt, according to his Prophetical Office?

On the other ſide, if thou grow glorious in his eyes by labouring to gather Iſrael, how great wil that glory be at the laſt? even afar more exceeding and eternal weight of glory. And if thy God pleaſe to be thy ſtrength upon all thy faithfulneſſe, what an everlaſting ſtrength will it be, invincible, upholding, chearing, ſaving, glorious?

Converted ſhou'd bring unconverted to a gathering Miniſtry.

Uſe 2. Admonition to Chriſtians who themſelves are gathered, to bring their children, ſervants, friends, neighbours, all they can prevail withall, to the preaching of the Word whereby they alſo may be gathered to Jeſus Chriſt. Inſtruct, exhort, rebuke, uſe your intereſt, authority, all advantages ye have upon them, to bring them within compaſſe of ſalvation, in the uſe of the meanes. Here take *Cornelius* for an example, who, when he had a promiſe to hear ſaving words in *Peters* Miniſtery, *called together his kinſmen and near friends*, that they alſo might be partakers of the benefit. Fulfill the prophecies that went before, that in the later times they ſhould call one another to the Ordinances, ſaying, *Come ye, and let us go up to the mountain of the Lord*, to the houſe of the God of *Jacob*, and he will teach us of his wayes. Again, *The inhabitants of one City ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord*, and to *ſeek the Lord of hoſts: I will go alſo*. Conſider: thus ye do in other things: If profit or honour be to be received, ye would have your children and friends enriched, or advanced as well as your ſelves: So do, and much more in the great gain of godlines, and honour that comes from God alone. The Miniſtery of the Word is the ſanctified means which the Lord hath ſet apart for gathering and adding to the Church daily thoſe that ſhall be ſaved: therefore thou that feeleſt the power of it to be ſuch in thy ſelfe, commend it to others, and uſe all holy inſinuations to bring them in love with ſuch a Miniſtery: thou being converted, ſtrengthen thy brethren: or convert them, as *David*, *Pſal.* 51. 13. Acts 10. 24. Eſa. 2. 3. Zech. 8. 21.

5 SE 54

THE

KINGS BATH:

Affording many ſweet and comfortable

Obſervations

FROM THE

BAPTISME

OF

CHRIST.

By

Dr. THOM. TAYLOR, *Preacher of the Word of* GOD *at* Redding *in* Bark-ſhire.

AUGUST.

Chriſtus Baptizatus non ſibi, ſed nobis.

LONDON,

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BRITISH MUSEUM

AN EPISTLE CONSOLATORY and DIRECTORY *to all afflicted Saints of* GOD, *that faint after the comforts* OF THE KINGS BATH.

Gathered upon occaſion of the deep and heavy affliction of a godly WOMAN *departed; and now made more publick, for the ſatisfying of many that have expreſſed their deſire of the ſame.*

To whom GRACE and PEACE be multiplied.

THE Holy Prophet *David*, profeſſing both his condition, and behaviour therein, *Pſal.* 130. 1. *Out of the deeps have I called upon thee, O Lord*, affordeth us many fruitful conſiderations; and for the comfort of ſuch as are diſtreſſed, the reſolutions of ſix moſt pertinent and profitable queſtions. The firſt of which is: *What is the common condition of Gods deare children, while they are here below?*

Anſ. The ſame with holy *Davids* in this place, who was in the bottome of a deep, as if he had been in a bottomleſſe Sea, or in ſuch an hell-hole, as from whence was no hope of returne; or as if the earth ſhould open it ſelfe, and receive him into ſuch a gulfe or bottomleſſe pit, as he could not look up to the top: or elſe more properly in this Metaphor of *deeps*, the miſeries and afflictions of Gods people are compared to huge and impaſſible waters, which threaten to ſwallow them up: as *Pſal.* 69. 1, 2. The *waters* are entred even to my ſoul: I am *come to the deep waters*, and the ſtreames runne over me. And *Pſal.* 42. 7. *One deep calleth another deep*, by the noiſe of the water-ſpouts, all thy *waves and floods are gone over me.* Now theſe deeps and miſeries of Gods people, are either, 1. *Outward*, or 2. *Inward*. The former are of the body, and outward man, whereby the Lord chaſteneth the ſinnes of the Elect. What a deep was *Noah* in for a whole yeare, whileſt every wave and billow of a whole world of Seas threatened his life? What a deep pit was *Joſeph* caſt in by his unnatural brethren; and no leſſe deep a dungeon, by means of his wanton Miſtriſſe? What a dreadful deep was *Moſes* and Gen. 7. 18. Gen. 37. 24. Gen. 39. 20.

Exod. 14. 22. Jonah 2. 3. all the people of God, while they walking in the bottome of the Sea, the waters ſtood as mountains over their heads? What a deep was *Jonas* in, when he was wrapped with waves and weeds in his double grave, the bottome of the Sea, and of the Whales belly? How did faithfull *Jeremy* ſtick in the deep dungeon ready to expire? and *Daniel* in the deep denne of the Lions? Nay, our Lord Jeſus himſelfe complaineth, that he was in as deep a *denne of Lions, which roared and gaped upon him*, and that he was as *water poured out*, and paſt recovery. The latter ſort of deeps into which the Saints are caſt, are *inward*, of the ſoule. And theſe are the grievous wounds of ſpirit, ariſing out of the ſenſe of ſinne, and of the infinite wrath of God due unto it; when the poore ſoule ſtrives with the terrors of hell and damnation, which eaſily bring it down to the gates of death: for now it ſeeth the ſoule and ſalvation in danger to be loſt eternally, ſo as to the ſorrowes and feares ariſing hence, no other in the world are comparable. This was the deep out of which *David* now crieth, as verſe 3, 7, 8. And not now onely, but many times elſe: *Pſal.* 31. 23. *I ſaid, I was caſt out from thy face.* And *Pſal.* 77. 7, 8. *Will the Lord abſent himſelf for ever*, and are *his mercies come utterly to an end?* This was the deep out of which *Jonah* to the ſame effect, when in the bottome of the Sea, conflicting with terrors of conſcience on the one hand accuſing him, and helliſh temptations on the other hand aſſailing him, cried out, I am for ever caſt out of thy preſence. This was the deep out of which poor *Job* ſaid, that the Lord had ſet him as a Butt to ſhoot at, and kindled his wrath againſt him, as one of his enemies. Yea, the Lord Jeſus himſelfe finding himſelfe in the depth of hell, cried, *My God, my God, why haſt thou forſaken me?*

Pſal. 22. 14. Jonah 2. 4. Job 19. 11.

Queſt. 2. *But how comes it to paſſe, or by what meanes do Gods deare children come into theſe deepes, ſeeing this eſtate ſo uſually befalleth even the beſt of them?*

Anſw. This commeth to paſſe often for ſome of theſe reaſons.

1. Becauſe the weight of Gods hand darkeneth their faith, and thruſteth a black cloud between them and the light they ſaw before.

2. Tenderneſſe of conſcience maketh them ready to accuſe themſelves, and abhorre themſelves as unworthy of any thing but the curſe of the Law, which they ſee they have tranſgreſſed, and the whole wrath of God.

3. Fearfulneſſe of fleſh (which will be working in the beſt) carrieth them from God in the ſenſe of his anger; and the preſent torment can now eaſily perſwade an irreconcileable diſpleaſure.

4. Nature in them, when grace for time of deſertion is ſtill, cannot ſee, how God at the ſame time ſhould love them, and yet ſmite ſo ſeverely. *Iſa.* 38. 15. *Hezekiah*, after his lamentable teares and complaints, that God had bruiſed all his bones like a Lion, at laſt prayeth the Lord to be his ſurety, and to comfort him: But as correcting himſelfe, *What ſhall I ſay? for he hath done it*; As if he had ſaid: To what purpoſe do I complain or pray to him, for can he be ſo angry and pleaſed at once? And *Job* having called, and God had anſwered him plainly, ſaith,

ſaith, he could *not believe that God had anſwered him.* Job 9. 16.

5. Now is a time for Satan (God ſo permitting him) to work; and he aggravateth all, and tells the fearful heart, that God hath forſaken it: Now he can urge the juſtice and rigour of the Law, which hath wrapped him in the curſe: and all theſe conſpire at once againſt the afflicted ſoule; and whither now can the conſcience in this combat and conflict turn it ſelfe?

Queſt. 3. *But why, or to what end doth the Lord ſo farre forſake his owne, that they think themſelves utterly caſt off? or why doth he caſt them into ſuch deeps, and bring into their naked conſcience ſo ſmart a ſenſe of their ſinnes and his diſpleaſure, as they hardly can ſtand on terms of faith, or avoid deſpaire?*

Anſw. The moſt wiſe and loving God for many ends or reaſons thus dealeth with and diſpoſeth unto his children.

1. Sinne hath been very pleaſing to the corruption of their nature; and by this meanes the Lord will bring his own to a thorow hatred of it, and to be more thorowly diſpleaſed with it, then ever they were delighted.

2. That they may as by a glimpſe ſee and conceive what Chriſt hath ſuffered for their ſins; they ſhould never in this life know the benefit to purpoſe without ſuch exerciſe: but now can begin to account of it, and acknowledge how farre they are indebted unto Jeſus Chriſt, for that precious redemption purchaſed with his precious blood.

3. That all may ſee, that no ſtrength of grace is any thing further then the Lord pleaſeth to ſupport. For in this trial, the beſt ſee how that they are nothing, can do nothing, can ſtand in no good thing, nor withſtand any evil further then himſelfe ſtandeth with them; and thus are they for ever taught to diſtruſt their own ſtrength, that they may lay hold on his: and in receiving ſentence of death againſt themſelves, learn to truſt alwayes in God that ſheweth mercy.

4. That the Lord may more clearly be ſeen their ſtrong deliverer, when in the eye of all fleſh, yea and their own alſo they are utterly loſt; for this end he bringeth them down unto the grave, yea into the grave as *Lazarus*, and back again.

5. That ſuch as ſurvive their ſorrowes, ſhould be inſtruments of Gods praiſe in earth, and by their experience teach others how to finde God in affliction: ſo *Hezekiah*, *The Fathers ſhall tell the Children*, and both Fathers and Children confeſſe the truth of God. Iſa. 38. 19.

6. That to ſuch as are taken away upon the brunt, heaven may be made more welcome by a taſte of hell; and therefore ſeldome goeth any childe of God to heaven, but by the gates of hell. Theſe are ſome of the chief reaſons why the Lord ſo deeply exerciſeth his children.

Queſt. 4 *But what difference is there between the deeps of the godly and the wicked; between the Lords forſaking his own and his enemies?*

Anſw. Very much. For,

1. Gods diſpleaſure lieth againſt the perſons of the one: but onely againſt the ſins of the other.

2. This diſpleaſure correcteth onely, and purgeth ſin in the one; but curſeth and plagueth it in the other.

3. It trieth and exerciſeth Faith in the godly, but aboliſheth it not: it may darken Faith, but extinguiſheth it not: but it worketh in the wicked final deſpaire.

4. In the one it is mingled with mercy, and turned to their beſt: In the other it is wholly poured out to deſtroy them: for veſſels of wrath muſt be filled with wrath. Theſe deepes are like the deeps of the red Sea, when the ſame waters delivered the Iſraelites, and drowned the Egyptians. The ſame affliction is as ſovereign Phyſick to the one; but as poyſon and Ratsbane to the other.

5. In one it is but ſhort and quickly over, *Pſal.*30. 6. His anger is but for a while; and *Pſal.* 103.9. He chides not alwayes. In the other it is durable and eternal; for *the wrath of God abides upon him*, and that as long as God is God.

John 3. 36.

Queſt. 5. *But what ſhall I do, if I be in ſuch a deep as* David *was?*

Anſw. Draw ſo much the nearer to God, as he ſeems to withdraw himſelfe; ſo *David* did.

Object. Alas, I cannot, I dare not approach his preſence, whoſe wrath I ſee as a conſuming fire; how dare ſtubble come near the fire?

Solut. But thou muſt now hope above hope with *Abraham*; and if the Lord kill thee, yet with holy *Job* truſt in his mercy. 2. Look at God the ſmiter, not to run away from him, but to return unto him: ſo did the Church, *Hoſ.*6.1. *Come, let us return to the Lord, for he hath ſmitten, and he will heal.* See *Job* 5.18. 3. Look at thy ſelf as miſerable, but not miſerable alone. Satan will ſuggeſt, Never was any ſo troubled as thou art, and therefore thou art caſt off, and quite forſaken. But hence ſhape him an anſwer: Was not *David* in the ſame deeps, and yet he was dear unto God? and no affliction befalleth any of Gods children in theſe dayes, but the ſame hath befalne the Saints in the former ages of the world. Again, ſeeſt thou thy miſery to run away from the fountain of mercy? for whom is Phyſick prepared, but for the ſick? it is the miſerable ſinner that is the proper ſubject of mercy. And this is a true ſaying (ſaith S. *Paul*) that *Chriſt came into the world to ſave ſinners, of whom I am chief.* 4. Look at thy Faith, though weak, if true, the leaſt grain of it is precious: the leaſt ſob of the heart poſſeſſing Faith but as a grain of Muſtard-ſeed, and poſſeſſing it ſelfe by patience, ſhall not fail of acceptance, nor ſhall ever leave the weak believer aſhamed: the ſmoaking Flax ſhall not be quenched, but ſhall be purged, and blown to great beauty and brightneſſe.

Queſt. 6. *But how are we to judge of others that are in theſe deeps?*

Anſw. Take heed thou misjudge not the generation of Gods children. We may ſometimes hear godly ones ſpeak bitter things againſt themſelves, and utter words that ſeem to come out of the depth of deſpair: Oh, I am an hypocrite, a caſtaway, God is quite gone from me, and I from him; and he will never be found again, it is in vain to ſeek after him any more. But many ſuch ſpeeches may break out from weaknes of Faith, where there is not want of Faith: for what difference between ſuch ſpeeches, and that of *David*, *Pſal.*88,14. *Lord, why reject eſt thou my ſoul?* And yet was he not then a believer?

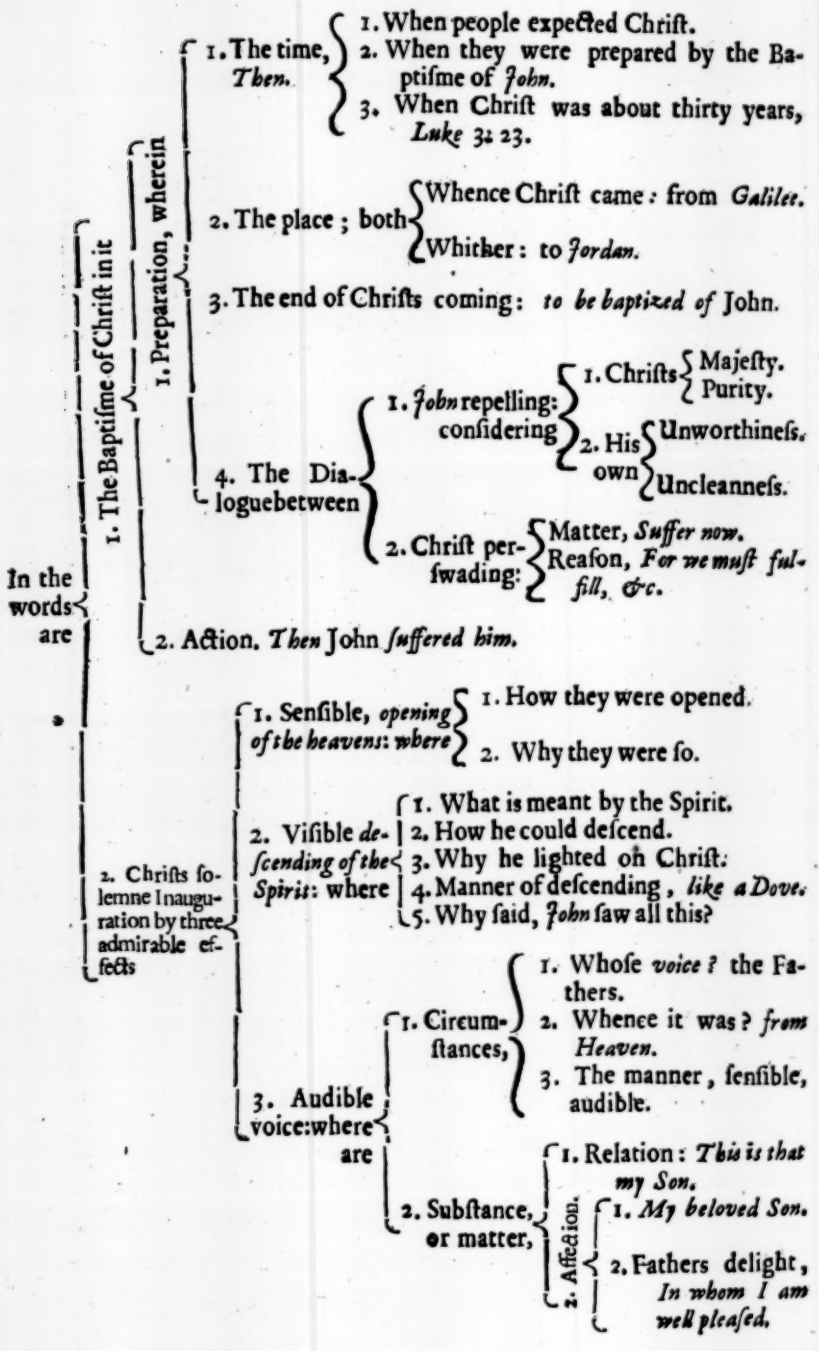
a believer? although the act of faith was for the time of desertion suspended; yet the habit remained. 2. Such speeches strained out of present sense and apprehension of the estate, and not out of the true state and constitution of the party, may not prejudice him in the judgement of man, no more then it doth in Gods esteem, who hath bin accustomed to bear many such speeches in his dearest ones in all ages.

Object. But they say, they are damned, and reprobates: and some hold on this note even to the death, are never heard to pray after, nor give any signe of comfort.

Solut. No matter what we say in our haste; yet will GOD hear the voice of our prayer, *Psal.* 31. 22. *Though I said in my haste, I am cast out of thy sight, yet thou hearedst the voice of my prayer when I cried unto thee.* Neither may we measure the prayers of the Saints by the outward sound, but by the secret inward motion of the heart, which is the prayer most prevailing. *Moses* cried to the Lord, when he uttered no voice. *Hannahs* prayer prevailed for a son, when her lips only moved, but no voice was uttered. The like of *Hezekiah*, who chattered like a Dove, and could not utter a distinct voice, but yet was seasonably heard: for the Lord useth not to take advantage of his childrens weaknesses, to repel their suits for them. 3. Consider whether such speeches proceed from the sicknesse of soul or body; and if from either, as the estate is never the worse, so must we judge of it: experience shewes us, that many such speeches, especially towards the end of life, are not from the sicknesse of the soul, but of the body; and are the words, not of the minde, but of the disease; as in sundry diseases which work extreamly on the brain. Besides, wisdom will weigh whether such speeches be habitual or accidental: whether justly drawn out of a careless habit of the life, or are sudden for a brunt or fit: which if they be, we may no more judge that soul to be dead without all grace, then the body of a man to be stone dead, who is but in a swoun. 4 That party that is the Lords, being in the deepest deeps, is sure at length to be fetched out, and with *Jonas* once again to be set on dry land. The swelling waters shall never go over his soul to drown him; for the Lord (who is with him when he passeth thorow the fire and thorow the waters) is in all mans changes unchangeable. 5. Precious in the sight of the Lord is the death of all his Saints, what ever men deem to the contrary: for he esteemeth them by their holy life, and by their faith within, and not from that which often appeareth without: and whom he loveth in life, he is their God unto the death, and faithfully standeth fast unto them unto the end, and in the end. Isa. 38. 14. Psal. 124. 1, 2.

And thus, Christian Reader, having in some measure opened these points, (which had been somewhat larger, had I not already exceeded the measure of an Epistle) I am loth longer to hold thee from those fuller streams of consolation, issuing from the living and inexhaust fountain of Christs most sacred Baptism: which is not the ornament onely of the Christian souldier, but his muniment and chiefest strength: and therefore commending this little Expolition to thy best use, I commend thy self to the rich grace and blessing of God, in whom I heartily bid thee farewel.

The Method of this Text, and order of chiefe things handled.



THE KINGS BATH.

MATTH. 3. 13. to the end.

Then came Jesus from Galilee to Jordan unto John, to be baptized of him.

14. *But John put him back, saying, I have need to be baptized of thee, and comest thou to me?*

15. *But Jesus answering, said to him, Let be now, for thus it becometh us to fulfill all righteousnesse: So he suffered him.*

16. *And Jesus, when he was baptized, came straight out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him.*

17. *And lo, a voice came from heaven, saying, This is my beloved Son in whom I am well pleased.*

IN this Chapter the holy Evangelist hath preached Christ in *Johns* Ministery and Baptisme: now he beginneth to preach him from his own facts and Ministery, and in the words are two things. 1. The Baptisme of Christ. 2. His solemne inauguration into his office. *Parts to be handled.*

First, In the Baptisme are: 1. The preparation, 2. The Baptisme it self. (1.) In the preparation are: 1. The time, *Then.* 2. The place, *Christ came from* Galilee *to* Jordan. 3. The end of his coming, he came to *John to be baptized of him.* 4. The Dialogue between *Christ* and *Iohn*, vers. 14, 15. (2.) The Baptisme it self: Then *he suffered him.*

Secondly, In his solemne inauguration are three particulars.

1. The *opening of the Heavens.*
2. A visible appearance of the Holy Ghost in the shape of a Dove.
3. His Fathers voice and testimony of him.

SECT.

SECT. I.

Of christs offering himself to Johns Baptisme.

1. The time when.

FIrst, of the time, *then*: *Marke* saith, Chap. 1. 9. *In those dayes*, inferring it (as *Matthew*) upon *Iohns* Ministery: When *Iohn* had enflamed the people with earnest affection and desire to see Christ, whom he had so highly preferred above himself; when the mindes of men were so impatient of delay in this expectation of the Messiah, as they would have given this honour to *Iohn* himself, *then* came Jesus.

Secondly, Then when *Iohn* had prepared the people with the Baptisme of repentance, had smoothed the way to Christ, had cast down high mountaines of pride, and had humbled men, *then* most fitly cometh Christ: so *Luke* 3. 21. when as all the people were baptized, then Christ was baptized.

Thirdly, *Then* when Jesus began to be about thirty years of age, (saith *Luke* 3. 23.) at which age the Levitical Priests were admitted to publick Ministery, and not before: for *Iohn* began in the fifteenth of *Tiberius*, and all consent that he was borne in the fifteenth of *Augustus*.

Note

Consent of Scripture.

1. Note hence the truth of Scripture, and consent with it self; this circumstance letteth us see the accomplishment of two prophecies, the *former* in *Malachi*, ch. 4. 5. that *Iohn Baptist* must go before Christ in the spirit of *Elias*, that preaching that salvation which Christ now brought after him, men might better both take notice, and give better entertainment to him, whom now all expected: the *latter* in *Malachi*, ch. 3. 2. that after this Messenger is sent, the Lord must speedily come to his Temple: This *Marke* expresseth plainly, *ch.* 1, 19. that when *Iohn* was committed to prison, then came Christ into *Galilee* preaching; and *Matth.* 4. 12. When Jesus heard that *Iohn* was delivered up, he returned into *Galilee*: see *Acts* 1. 21, 22.

Gods providence guideth all circumstances as well as actions.

Whence learne, that the wise providence of God guideth not only all actions, but all the circumstances of them also, *Eccles.* 3. 1. To every thing there is an appointed time; whatsoever is done, suffered, enjoyed, whether natural, voluntary, or involuntary, it hath a set time wherein it is beautiful and comely, but especially every vision and word of God is for an appointed time, *Habak.* 2. 3. and though long, yet at length every promise, every threat, every prediction shall come to his just period and performance. There was a due and appointed time when Christ was to be incarnate, that is, the fulnesse of time, *Gal.* 4. 4. and *then* God sent his Son made of a woman. There was an appointed time to undertake his Ministery, when way was made for him by *Iohns* Ministery. There was an appointed time to finish his work in, an houre for the power of darknesse to work in, before which time, though they could take up stones against him, they could not throw them at him; but when his houre was come, he went out to meet them. There was an appointed time in which he was to be laid in the house of death, after which three dayes he could not be held. And as it was with him, so is it with the children of God by adoption, nothing befalls them but in Gods time, which they must wait and expect, not prescribe. Wantest thou any good thing? wait Gods leasure as *Abraham* did: Art thou in misery under any evil present, or in fear of evil to come? patiently expect the Lords set time; sowe prayers, sowe teares, thou shalt reap in due time if thou faint not; onely make not haste. *Lazarus* must not be raised till the fourth day, nor Christ himself till the third. Times and seasons are in his hands, for the Father hath put them in his own power.

Againe, let us be wise in observing and entertaining his seasons: He hath appointed us a time of mercy, a day of visitation, a time when he is near and may be found, a time when with the wise Virgins we may enter, a time when the blessing may be obtained: and there is another time, when if we seek with teares we

we ſhall not obtain it, as *Eſay*. This preſent day is our day; now know God enter fellowſhip with him, beleeve his word, obey his voice, and in this thy day follow the things of thy peace.

2. Note, that then Chriſt is fitly preached, when *John* hath made way for him: the law muſt prepare men, and lead them to Chriſt as a Schoolmaſter; the ceremonial law points at him and ſhadowes him, but the moral forceth unto him by ſhewing ſinne and damnation without remedy, ſo as we muſt deſpaire in our ſelves, and flie forth of our ſelves unto Chriſt. He is a good ſcholler in Chriſts ſchool that hath heard *Johns* voice humbling him, and being driven out of himſelf, hath heard the voice of Chriſt, ſaying, *Beleeve in me, turn unto God, and bring forth the fruits of new obedience.*

Chriſt fitly followes John.

Medicus primò exodit, & abradit putrida in vulnere, poſteà ligat, & pharmacum ſubdit: ità fidelis myſteriorum Dei diſpenſator, &c.

Secondly, the place: He came *from* Galilee *to* Jordan.] Chriſt dwelt in *Nazareth*, a town of *Galilee*, where all the while before he lived privately, and by his labour in his calling ſuſtained himſelfe and his mother: for, that he was called the Carpenter and Carpenters ſonne, proves that he exerciſed that trade, *Mar.* 6. 3. and *John* 7. 15. the Jewes wondered at his doctrine, ſeeing he was not brought up in learning. Thus he lived in obedience to his Parents, and was counted a *Nazarite*.

II. *The place.*

Chriſt having thus in his own perſon ſanctified the private callings of private men, now he cometh forth in publick, and entereth upon the gathering of his Church, by being himſelf gathered into it: now he leaves his Parents, friends and all, that he may do the work for which he is ſent.

Chriſt in his own perſon ſanctified both private and publike callings.

Here ariſeth one queſtion by the way, *Whether a man may change his Calling, and turn himſelf out of one into another*, as Chriſt here did?

Queſt.

The general rule of a Chriſtian is, to *abide in the vocation* wherein he is called, and one of the neceſſary conditions is conſtancy: but yet ſomtimes there may be a change of one calling into another, as in theſe caſes: 1. For private neceſſity; as when a man is diſabled from his calling, as ſuppoſe, not ſuffered to execute it; or elſe, hindered by ſickneſſe, age, or any incurable diſeaſe; or when one calling is not ſufficient for his honeſt maintenance; or when a calling is out of requeſt; or the work of it is hindred: now a man may lawfully change his calling, good advice and prayer going before. 2. For the publike good, as when a private man is called to be a Magiſtrate in a ſociety, and thus Chriſt changed his calling, and of a private man is called by his Father to be a publick perſon, even the Mediatour between God and man.

Anſw. 1 Cor. 7. 24.

Queſt. But why is the Evangeliſt ſo diligent in the accurate deſcribing of the places, where theſe things were done?

Anſw. For theſe Reaſons. 1. For the truth of the Hiſtory. 2. Chriſt and *John* were by Gods Providence brought up in ſeveral places ſo diſtant, as one knew not the other, till Chriſt came to his Baptiſm. This was ſo by Gods appointment, leſt the Phariſees ſhould ſlander them, as if there were a colluſion or plot between them: and therefore, *John* 1. 32. *John* profeſſed he knew him not, otherwiſe then by the ſigne which God gave him, *On whomſoever thou ſhalt ſee the Spirit deſcend and abide, that is he*, verſe 33. It had not been fit for *John* to have ſpoke ſo much as he did of a familiar and known friend. Beſides, Chriſt ſent diſciples to *John*, to ſhew him what was done: The blinde ſee, the deafe hear, and the poor receive the Goſpel, &c. 3. *Nazareth* was an obſcure village, not fitted for this work which Chriſt would have to be done, not in a ſecret or remote place out of mens eyes, but in publick and in ſight of all the people; for ſo *Luke* ſaith, that when all the People were baptized Chriſt was baptized; he would not creep into his office, but would be ſolemnly and openly inaugurated, that men and Angels might take notice of him. 4. The Lord muſt come to his Temple, as *Malachi* propheſied, and *to his own*, *John* 1. 11. Now the place where *John* preached, was in *Judea*: for *Paleſtina* was divided into three parts, *Galilee*, *Samaria* and *Judea*; now *Judea* was the place wherein Chriſt

Mal. 3. 1.

Note

Chriſt was eſpecially to converſe, and therefore it was meet he ſhould be there called and ſet out; that was the place fitteſt for *Iohn* to perform his miniſtery towards him, whom he muſt make known to *Iſrael*, and point at as the Lamb of God, *Iohn* 1. 31. 5. Chriſt made choice of *Iordan*, a famous river where *Naaman* was cleanſed from his leproſie, 2 *Kings* 5. 14. and which river thoſe famous Prophets *Eliah* and *Eliſha* had divided with their cloke, 2 *Kings* 2. 8, 13. For ſpecial reaſon. Firſt, for whereas the Iſraelites about fifteen hundred yeares before paſſed over on dry land, under the conduct of *Ioſhua*, unto the land of *Canaan*; about the very ſame place did the true *Ioſhua*, our Jeſus, fulfil that type: for at *Bethabara* (ſignifying the houſe of paſſage over, in memory of that famous paſſage,) did *Iohn* baptize Chriſt. Secondly, there were the waters divided again; that way might be made for our paſſage into our heavenly *Canaan*, our countrey that is above, *Heb.* 10. 20. Thirdly, there the Ark of God ſtood in *Iordan*, Joſh. 3. 17. Now our Propitiatory deſcends into *Iordan*. Fourthly, there God magnified *Ioſhua* that day before all *Iſrael*: here God magnifies our Jeſus to all the *Iſrael* of God, giving ſuch teſtimony unto him as never was given to any creature. Fifthly, *Iordan* was but ſimple, pure and common water, fitteſt for Baptiſm, not mixt or diſtilled; and Chriſt will be baptized with no better, to ſhew that the words of Inſtitution leave no inherent holineſſe in the water after the uſe; *Iordan* after this was a common flood, and uſed to common uſes, and ſo any thing may be done with the water after a childe is baptized. Neither finde we to this *Iordan* water added, either oyle, or ſalt, or cream, or ſpittle, or any ſuch other device.

Congruè in *Iordane*: quia ſicut per illud flumen fili *Iſrael* tranſiêrunt ad terram promiſſam, ſic per baptiſmum fideles tranſeunt ad terram viventiam.

1500 yeare Chriſt baptized at Bethabara 18 miles from Nazareth.

Queſt. Dominus ad ſervum, lux ad lucernam, Sol ad Luciferum.

Anſw.

But why doth Chriſt come to *Iohn*? the Lord to the ſervant? why rather did not *Iohn* go to him? or Chriſt might have ſent for him, and commanded him to come to him; but he takes a wearisome journey unto him; for from *Nazareth* to *Bethabara*, was about fourteen miles.

18 miles

Why Chriſt cometh to John, *not* John *to Chriſt.*

Thus carnal reaſon judgeth, that it had been fitteſt for *Iohn* to have gone into *Galilee*, and there have preached and baptized, if it had been only for Chriſts cauſe and eaſe; but Chriſt in great wiſdome would have it otherwiſe. 1. In reſpect of *Iohn*, for it was propheſied before of him, that he muſt be the voice of a Cryer in the wilderneſſe of *Judea*, and he muſt keep his place aſſigned. 2. That which the firſt *Adam* loſt from us by pride, the ſecond *Adam* would reſtore to us by humility; and in every thing debaſeth himſelf, and ſtoopeth to help us up being fallen; and therefore he that was borne in ſo mean a condition, and brought up in a poor village, out of which it was a marvel that any good could come, he ſorts himſelf among the common people, cometh to *Iohn* his ſervant like a common man; as before he was circumciſed with the ſame knife with others, ſo now he will be waſhed with the ſame waters, in a common river with others; he would not be ſingular, but being clothed with the ſame fleſh, would be like other men, except in ſinne, laying aſide his glory for the time of diſpenſation. 3. He would hereby honour the miniſtery of man, in that he ſubmits himſelf unto it, and ſeeketh to it with much paines and labour.

Phil. 2. 5.

Whence learne, 1. To put on the ſame minde with our Lord, who for our good refuſed the glory of Heaven, and laying dignity aſide, would live a temporal life among ſinners, eat, waſh, *ſuffer* and die, and lie in the grave with and for ſinners: Thus for our own and others true good, we ſhould lay aſide our reputation: as *Moſes* refuſed to be called the ſonne of *Pharaohs* daughter, to ſuffer with Gods People; a ſtrange choice, yet when he was of age, ſtayedneſſe and diſcretion he made it.

Heb. 11. 24.

2. As he was baptized, not by an Angel or Prince, but by an homely man that lived like an Eremite in an auſtere manner of life for diet and clothing: ſo muſt not we account baſer of the Sacraments for the meanneſſe of the man, if a lawful Miniſter, ſeeing Chriſt refuſed not the Sacrament at *Johns* hand; neither muſt we from the meaneſt Miniſter, ſeeing the leaſt in the Kingdome of God is

greater

greater then *John*; nay, not the meanneſſe only, but even the wickedneſſe of a Miniſter, doth not pollute the Sacrament to a worthy receiver; why? 1. A good Miniſter doth not make it the better to a bad man: therefore not a bad Miniſter the worſe to a good man. 2. The efficacy of a Sacrament depends on Gods ordination, on the truth and power of Chriſt, not on mans goodneſſe or badneſſe. A meſſage may be as truly delivered by a bad man, as a good; and good wax will receive an impreſſion, as well by a brazen ſeale as a golden one. But of this point (God willing) we are to deal more fully elſewhere.

3. Chriſt was content to waſh in a common water, in the flood *Iordan*; he feared no infection from it, though *Naaman* the Leper were waſhed there; though the Phariſees and hypocrites waſhed there, yet he takes no exception, contracts no uncleanneſſe; ſo the wickedneſſe of another Communicant doth not prejudice him that is rightly prepared; though he communicate with him in the Sacrament, yet not in his ſinne.

Obeſſe mali bonis non debent, ſed magis mali, a bonis adjuvari. *Cypr. Epiſt. Synod.* 54.

It maketh indeed for our comfort, when we do receive with ſuch as of whoſe godly life and converſation we are perſwaded, becauſe in it we profeſſe our ſelves members and fellow-Chriſtians with them, and deſire to be confirmed in that communion. Beſides, our love and zeal may be better ſtirred up by the prayers and example of ſuch, rather then by wicked ones; But notwithſtanding, 1. No mans ſin can defile another, or make Gods Promiſe in vain, nor the ſeale of it, to him that is no way acceſſory to it; neither hath power to hinder him from the Sacrament, *Ezek.* 18.20. *The ſame ſoule that ſinneth ſhall die*, and Gal. 6.5. *Every man ſhall beare his own burden.* 2. Chriſt not only communicated here in the ſervice of God with common men, but elſewhere with thoſe aſſemblies in which were many notoriouſly wicked, as at *Maries* purification, *Luke* 2.22. and when he went up yearly with his Parents to *Jeruſalem*, verſe 14. Beſides, the Apoſtles were continually in the Temple, notwithſtanding all groſſe corruptions in it, *Luke* 24.53. *Acts* 21.26. And laſtly, we ſhould otherwiſe be bound not to examine our ſelves only, but all others with whom we communicate; But the Apoſtle ſaith, *Let a man therefore examine himſelf, and ſo let him eat and drink; and he that eateth and drinketh unworthily, eateth and drinketh his own damnation*, 1 Cor. 11.28, 29.

Nec propter zizania ſegetem Chriſti, nec propter paleas aream Chriſti, nec propter vaſa in honorata domum magnam Chriſti, nec propter piſces malos retia Chriſti derelinquunt *Aug. cont. Creſcon. lib. 3. cap. 5.*

Non dicit, a liis ſed ſibi. *Calv.*

4. Seeing Chriſt ſo honoured the Miniſtery of man, who dare diſdain the holy Miniſtery and Society of the Church, which the Sonne of God ſought unto? Where be they that think it too baſe for them to go to Church to ſeek the Sacrament? Oh it is more ſtate to have Baptiſm come to them into their houſes: Nay, but the Church is now our *Iordan*; hither come, or elſe thou art more ſtately then Chriſt. How dare great men ſo deſpiſe our Miniſtery, which Chriſt in his own perſon hath graced, that it is not worthy their preſence?

III. *The end of Chriſts coming to* John.

The third point is, the end of Chriſts coming to *John*; namely, that *he might be baptized of him.*

Queſt. Why would Chriſt be baptized? what need had he of it?

Anſw. Chriſt needed not for himſelf: for 1. He needed not the regeneration of the Holy Ghoſt, being ſanctified in the wombe, and conceived of him. 2. Baptiſm is a Sacrament of cleanſing ſinne, with which he was never polluted. 3. What ſhould it ſeale and ſignifie to him, which he wanted? But for ſundry other reaſons it was fit he ſhould; for (to omit that given here by himſelf, till we come to it, So it becomes us to fulfil all righteouſneſſe;) 1. As the High Prieſt, when he was inaugurated, had his whole body waſhed with water; ſo would our High Prieſt entering, be commended to his Fathers love, & care and protection in his office, by the publike Miniſtery of the Church, that the Truth might be anſwerable to the type. 2. Although he undertook not the Sacrament as a Sacrament of regeneration, or as a Symbole of new life, yet he did, 1. As it was a Sacrament of Chriſtian ſociety, 1 *Cor.* 12.13. for as by it the faithful are ſet into his body, ſo would he by it be ſet into the body of the Saints, and take on

Baptizari vis Dom ne Ieſu? nunquid tuo opus eſt mundicia, aut mundatione mundo? Quam maculam habere poteſt agnus ſine macula. *Bern. ſerm. 1. de Epiphan.*

him the common mark and priviledge of his members; even as we ſee Kings and Princes, by whom all hold their freedome, will ſometimes be made free, and ſo receive a publick teſtimony of aſſociation from their People; and lo, here our Prince in the colours of a common ſouldier. 2. As Baptiſm is a ſymbole of affliction, ſo he would undertake it; ſo *Mar.* 10. 38. Chriſt calls his croſſe and death by the name of Baptiſm. 3. Chriſt would be baptized, not to waſh himſelf, but us; not to put off ſin as we, but to put on our ſin, that ſo our ſin in him might be waſh't away, that he might ſanctifie this Sacrament to us, and all waters the element of it, and in his own perſon he might commend and confirme it unto his Church; alſo to put an end to legal worſhip, and to teſtifie that we muſt be ſpiritually waſhed, whereto he ſets ſeale firſt in his own perſon. 4. That in nothing he might be unlike us, ſinne only excepted, *Heb.* 4. 15.

Unus merſit, ſed lavit omnes. *Theoph.* Baptizatus Chriſtus ut homo, ſed idem peccata ſoluit ut Deus: Non quòd aquis luſtralibus ipſe egeret, ſed ſed ut aquas ſanctificarit. *Nazianz. orat. 4. de filio.*

Object. But *Iohn* baptized the Baptiſme of repentance, which Chriſt needed not.

Anſw. Being ſent in the ſimilitude of ſinful fleſh, *Rom.* 8.3. he would not diſdain the mark and badge of ſinners; he was as ſick among the ſick, that he might be a moſt familiar and acceptable Phyſician. *Iſ.* 53. We counted him as plagued and ſmitten of God, and he was numbered among the wicked; yea, rejected behinde *Barrabas.*

Object. But how could he, no ſinner, take upon him the Sacrament, which is a ſymbole of remiſſion of ſins, of purification, of putting off the old man, and putting on the new?

Anſw. 1. He was content to be as like ſinners as might be, and not be a ſinner, and therefore he that took the curſe of ſinne upon him in his execrable death, abhorred not to take a badge of ſinne upon him in his holy Baptiſme. Admire the Lords humility, who knew no ſinne, yet ſtandeth among ſinners to be baptized.

Chriſt no ſinner, took on him the ſymbole of remiſſion of ſins.

2. Of the Covenant of grace, whereof Baptiſm is a ſeale, be two parts. 1. *On Gods part*, the Promiſes of grace, and remiſſion of ſinnes to beleevers, with renovation of nature, &c. and thus Chriſt received it not for himſelf. 2. *On mans*, that is, by accepting of his ſeale or badge, the obligation of our ſelves to reſigne up our ſelves wholly to him and his ſervice, and become his: and thus it was meet that Chriſt ſhould accept the ſeale of the Covenant, that he might be bound in our name as our head to fulfill that which we had promiſed, and God required at our hands by vertue of the Covenant, *I will be thy God, and thou ſhalt be my People.*

The ſignificative actions in Chriſts baptiſm what they betokened. And hence all the ſignificative actions of Baptiſm, applied to Chriſt, imply nothing elſe, but how he was reſigned up wholly to his Father, for us and in our ſtead: as for example, 1. When Chriſt deſcended into the water, was ſignified his deſcending from heaven, and humbling of himſelf, to take fleſh, ſuffer and die in it, chuſing rather to loſe his life, then his Father ſhould loſe the obedience of his Law.

2. The dipping, ſprinkling, or his abode under the water, ſignified his death and burial, by whoſe power and vertue our old man is dead and buried, that is, our corruption of nature is ſlaughtered and conſumed.

3. His aſcending out from the water betokeneth his reſurrection for our juſtification, by the power of which we are regenerated, and riſe to life eternal: So as it appeers, that what we were bound to, Chriſt hath firſt in himſelf performed; and enableth us alſo in ſome meaſure here below, but at laſt by his grace ſhall perfectly perform it in our full holineſſe above with himſelf.

Object. But ſeeing Chriſt had been circumciſed, his baptiſm ſeemed needleſſe.

Anſw. Indeed if he had been a private man, and his baptiſm only perſonal, this objection might ſeem the ſtronger, (although the Iewes, converted by *Peters* ſermon, and already circumciſed, were baptized;) But Chriſt as a publick perſon, and head of the Church, in other reſpects was to undertake both Sacraments;

Why Chriſt was both circumciſed and baptized.

1. To

1. To ſhew himſelf the author of all Sacraments, both of the old Teſtament and New. 2. To manifeſt himſelf the Mediatour of both Peoples, Redeemer of both, the deſtroyer of the wall of ſeparation, who being our Peace, hath joyned Iew and Gentile, and of two made one. 3. To ſanctifie both Sacraments to both Peoples, in whom they both attained their right ends and efficacy, and therefore he that had ſanctified Circumciſion in his own perſon to the Jewes, would now alſo ſanctifie Baptiſme to the Gentiles. 4. That the law, which himſelf gave to both Peoples, himſelf might fulfill; for, ſeeing he came to both Peoples in the ſimilitude of ſinful fleſh, he would not refuſe, but ſanctifie the remedy of cleanſing the fleſh to both; he would laſtly approve and juſtifie both Gods inſtitutions to both Peoples both of the old and new Circumciſion, and cleare the whole Law to be holy, juſt and good.

This is for our conſolation; here we have Chriſt manifeſting himſelf our fleſh, our brother, our ſurety; here is the Word made fleſh, God with us, *Immanuel*; God, not come down in the likeneſſe of man, (as they of *Lyſtra* thought of *Paul* and *Barnabas*;) but clothed with the very nature of man, who in his perfect age, having grown out the ſeveral ages of infancy, childhood and youth, to ſhew himſelf true man, now of thirty yeares of age, becomes as man, our brother in the Covenant, and in the ſeale of it: yea our ſurety as God and man our abſolute Mediatour: he would, by undertaking both Sacraments, ſhew himſelf not only a member of both Peoples, but alſo the Saviour, head, and chief corner-ſtone, knitting both into one body and ſpiritual houſe, which is his Church: And all this is for us, that we might have ſweet comfort; Chriſt is among men, among ſinners, that we might be among the ſonnes and Saints of God; he is waſhed as a ſinner, not to be cleanſed, but to cleanſe us: he ſtands in *Iordan*, that the waters of Gods wrath being ſtayed on both ſides, both Peoples might paſſe over to the heavenly *Canaan*: In a word, that he might every way help us, he will be every way like us: and to this purpoſe is this tabernacle of God amongſt men, that we might have way made to the tabernacle of God amongſt Angels. Therefore if Satan, or the infidelity of our own hearts ſet upon us, we ſee whom we have beleeved, our ſalvation is ſurer then the gates of hell ſhall ever be able to overthrow.

Vſe 1.

Acts 14, 11.

Chriſt waſhed, to cleanſe, not to be cleanſed. Joſh. 3. 17.

Again, this is for our inſtruction, to note the excellency and dignity of this Sacrament, and what eſteem we ought to have it in; the Lord comes to the ſervant a tedious journey to ſeek it; yet many of us, when it is brought to us, turn our backs upon it. What price ſet they upon it, who flie forth of the Church, when this Sacrament is to be adminiſtred? Shall Chriſt that needed it not, come to it, and ſhall we that need it, runne from it? Shall he ſeek only the baptiſme of water? and ſhall we ſo undervalue the baptiſme of water and the holy Ghoſt? Shall he (no ſinner) not refuſe the ſigne of repentance for ſinne? and ſhall we deſpiſe the broad Seale of remiſſion of ſinne; Shall Chriſt himſelf ſeek to *Iohns* Baptiſm, and dareſt thou runne from Chriſts?

Nemo refugiat lavacrum gratiæ, cùm Chriſtus non refugit lavacrum pœnitentiæ. *Ambr. in Luc.*

This I will adde to what I have elſewhere largely delivered, that whoſoever do not preſent themſelves with due reverence and meditation, but run out careleſſly and profanely when Baptiſme is adminiſtred, they be farre from Chriſts example, and little comfort can they have of their Baptiſm, but may well feare, leſt thoſe myſteries and benefits offered and ſealed to a member of the Congregation, belong not to them; for if they did, they would own them, and not run contemptuouſly from them; as good never baptized, as never meditate on it. But, were thy ſelf to take no good by the Sacrament, in calling to minde thine own covenant made in baptiſme, with the fruit in thy ſelf, yet good order requires thy preſence; 1. Becauſe the ordinance belongs not only to the Infants parents and ſureties, but to the whole Congregation, as the entring of a free man into a Corporation is by the whole. 2. God looks it ſhould be graced, and not ſcorned by turning thy back upon it. Were it not a moſt irreverent con-

contempt to run out from the Word? and is it not alſo to run from the Seale? eſpecially the bleſſed Trinity being met to ſuch a purpoſe, to ſeale ſuch benefits to a member of that Congregation? 3. Thy preſence is requiſite to help the Infant by prayer, to joyne with the Congregation in prayer, and in praiſe for the ingraffing of a member into Chriſts body.

SECT. II.

Verſe 14. *But* John *put him back, ſaying, I have need to be baptized of thee, and comeſt thou to me?*

Johns *repulſe of Chriſt.*

THis is a part of the Dialogue between Chriſt and *John*; for *John* ſeeing Chriſt come to him and his Baptiſm, would have hindered him in his purpoſe, διεκώλυεν, *verbis urgendo obnixè prohibebat*; forbade him, that is, inſtantly urged him to forbear, and refuſed to admit him, and that with ſome contention.

Queſt. Why did he ſo?

Anſw. Firſt, in reſpect of Chriſt: 1. He conſidered his Majeſty and greatneſſe above himſelfe, the Lambe of God, the Sonne of God, into whoſe Name and faith all others are baptized. 2. He conſidered the Purity of Chriſt, who had no need of the Baptiſm of repentance; he not only had no ſinne to be waſhed away, but alſo was the Lambe that took away the ſinnes of the world: where there is no ſinne (thought *John*) there is no need of repentance, nor remiſſion nor the Sacrament of it.

Secondly, in reſpect of himſelf: 1. He conſidered his own baſeneſſe, *I am, not worthy to looſe* his ſhoe. 2. His own uncleanneſſe, and that he was a ſinner, aud *needed to be baptized* of him; and thought it unmeet that a ſinner ſhould waſh him that was no ſinner, and more fit that himſelf ſhould be waſhed by him.

Thirdly, in reſpect of the People, leſt (ſeeing him baptized) they ſhould miſconceive of him: as, to be a ſinner, and as one of the multitude, needing the Baptiſme of repentance; eſpecially ſeeing before the People were baptized, they came confeſſing their ſinnes: for this (in *Johns* conceit,) might both wrong Chriſt and the People, and weaken the teſtimony that himſelf had given of him.

Queſt. Whether did *John* erre in prohibiting Chriſt or no?

Anſw. He did: for 1. Well might he know, that Chriſt would not have offered, or attempted, or made ſo tedious a journey for any thing, either unlawful or inconvenient, but what was moſt holy, moſt neceſſary, both in reſpect of his owne calling, as alſo others ſalvation. 2. Our Saviour in his anſwer implieth, that *John* knew not all that belonged to his own vocation. 3. In ſuffering Chriſt, he revoked his errour.

Whence we ſee that men of great vertues and excellency may erre, and be good men for all that. *John* was an excellent Baptiſt, of admirable holineſſe, of whom Chriſt gave teſtimony, that he was not a reed ſhaken, but more then a Prophet, then whom a greater was not borne of women; and yet he erred in that which was nearly joyned with his calling. This we ſee in *Moſes* the ſervant and friend of God, *Exod.* 4. 13. who being called by God, at firſt (in humility) diſabled himſelf; and not that only, but after God had given him ſatisfaction to all his doubts, upon his foure refuſals: 1. His own inſufficiency, and the greatneſſe of the buſineſſe, *chap.* 3. 11. 2. Becauſe they might enquire after Gods Name, *verſe* 14. 3. The incredulity of the People, who would not beleeve him. 4. His own imperfection of ſpeech: yet after all this he refuſed, and ſhewed ſo much infirmity, as God was very angry, even ſo angry as a father could

with a childe. How did the Apostles at the Ascension of Christ still dream of an earthly Kingdome, *Acts* 1.6. *When wilt thou restore the Kingdome to* Israel? And *Peter*, Act. 10. 14. being bid to rise and eat of things ceremonial forbidden, said, *Not so, Lord; for no unclean thing hath entered into my lips.*

1. Because God reveales not all at first to his children, who must of weak ones grow stronger; we know but in part till that perfect come; God will have his strength known in weaknesse. *Reas.*

2. That being still in combate they might watch so much the more, awake out of drowsinesse, shake off security, not triumph before victory, nor suffer their weapons to rust, as fearlesse of the enemy, but still be in subduing natural corruption. *Paul* himself needed a prick in the flesh. This is the reason why all the *Canaanites* were not presently subdued, *Deut.* 7. 22.

3. To humble us, and keep us low in our own eyes, when we see what a gulfe of iniquity we are wholly drowned in by nature, that even the best by the best means and watch cannot be free; and consequently, seeing herein the greatnesse and foulnesse of sin, we might also behold the infinite grace of God for his Christ remitting it.

4. That neither themselves should be puffed up with their own great gifts, nor that others should entertain too great an opinion of the best, as being above the nature of man: nor yet be discouraged too much by indwelling corruption, seeing the best are in the same conflict against it as we are: nor lastly, to feare the prevailing of it, or our final falling away by it, seeing the best have been preserved by the Power of God to salvation, notwithstanding their own weaknesse.

5. That it might make for Gods greater glory, and Satans greater confusion, by reserving some enemies against the day of triumph.

But seeing the best and deerest Saints have erred, how may we trust their writings? and doth not this call the truth of the Scripture into question? *Quest.*

No: for the Penmen of Scripture, while they were in their work, were directed by infallible assistance of the Spirit, both in speaking and writing, 2 *Pet.* 1. 21. The holy men of God spake, as they were moved by the Holy Ghost: though the same men as men, and out of that work did faile in judgement and practice. *Jonas* in his Prophecy could not erre: but as a man was impotent in anger, when he saw *Niniveh* was not destroyed. *Nathan*, 2 Sam. 7. as a private man was deceived, in giving *David* advice touching the building of the Temple. *Peter* erred as a man, and went not with a right foot, and was worthy to be blamed, *Gal.* 2. 11. *Answ.*

First then, seeing in the best, who were mirrours in the world, we have a mirrour of our frailty; let us deny our own strength, as being privie to our own weaknesse, and acknowledge that as farre as we be exempted in any thing from errour, it is by the grace of God by which we stand: and hence will follow, that we must apply God by prayer, that he would not lead us into tentation. *Use* 1.

Secondly, beware of abusing this doctrine, which wicked men pervert to their own destruction. Oh (say they) the best man alive may erre: The just man sinneth seven times a day; And so they make light account of foule sinnes: But 1. The place in the *Proverbs* is abused: The just falls seven times a day, namely, into affliction, as the other part of the opposition sheweth. 2. The godly indeed do fall into sinne, but keep not a course in it; they go not on as profane ones do. 3. We must look both at their falls and rising, as they do not; *John* continued not in this errour. *Use* 2. Prov. 24. 16.

Thirdly, we see that there is no just cause to refuse the Word, because man shews weaknesse in any thing; for then Christ might have refused the Baptism of *John*, and we the Scriptures, because of our Ministers frailties: but we must consider, *Use* 3.

conſider, that many good Miniſters know not all points, and none have all perfections: What *John* ſaw not at firſt, he ſaw afterward; and ſo may they.

John *knew Chriſt, whom he had never ſeen before.*

I have need to be baptized of thee.] Some have thought, that *John* did not know Chriſt to be the Son of God, and the Meſſias, but only by his ſpeech, gate, and habit took him to be ſome worthy and excellent man. But,

1. It is unprobable, that this worthy Witneſſe of him, who in the wombe ſprang at his preſence, as if then he had known him, who had immediately before preached him to be ſo farre above himſelf, as that he was not worthy to unlooſe his ſhoe, that he ſhould not now know him to be him whom he preached.

2. If he had conceived him to have been onely ſome worthy man, he would have thought him fitter to have been numbered among Gods people in their Baptiſme, rather then have forbidden him.

3. He muſt needs know him in his greatneſſe of Deity: for none could be greater then not to need Baptiſme, except the Son of God.

4. He confeſſeth that he knew him to be more, and greater then a meer man, even the Son of God, the King and Saviour of his people, who onely waſheth them with the Holy Ghoſt, and giveth them life eternal; *I have need to be baptized of thee.*

Object. How is it then, that *John* ſaith, *chap.* 1. 31, 33. that he knew him not, but by that ſigne given him by him that ſent him; *Upon whom thou ſhalt ſee the Spirit reſt, that is he*: the which ſigne was not yet accompliſhed, untill after the Baptiſme of Chriſt?

Anſw. John was filled with the Holy Ghoſt, and by the ſame Spirit which cauſed him to acknowledge him in the wombe, before he had ſeen his face, was admoniſhed that this was he whom he preached. But in that he ſaid, he knew him not but by that ſigne, he muſt be thus underſtood:

1. He knew him not by face before; for he had never ſeen him, for the reaſon before alleaged.

2. Though he had in ſome ſort known him when he came to Baptiſme, yet he knew him not ſo fully and clearly as he did afterward by that ſigne: yea, that former knowledge compared with the latter, is ſcarce worthy the name of knowledge, but of ignorance: For as it was with the Fathers and Beleevers of the Old Teſtament, ſo is it here: Chriſt was after a ſort known to that ancient people, but yet ſo obſcurely, as compared to that knowledge in his appearing, it ſtill carrieth the name of ignorance, *Epheſ.* 3. 9. *Paul* ſpeaking of Chriſts manifeſtation in the fleſh, ſaith, that now that myſterie was brought to light, which was hid from the beginning of the world. The former was a dark knowledge, as in a glaſſe or picture; this is face to face, at leaſt a knowledge by preſent.

3. Though *John* knew him before the ſigne by a ſpecial Revelation, whereby he was after a ſort manifeſted unto himſelf, yet was he not ſo inwardly confirmed, as that he durſt preach him to be the man, though he had preached much of ſuch a one; and therefore, *John* 1. 34. aſſoon as he had ſeen the Spirit reſt on him, he ſaith, *I ſaw and bare record, that this is the Son of God*, and *verſe* 36. pointed at him with his finger the next day, ſaying, *Behold, the Lambe of God*: For now he was openly manifeſted by this ſigne and others at his Baptiſme; not to *John* only, but to all Iſrael.

Out of this knowledge of Chriſt and himſelf, he giveth this worthy teſtimony of him, *I have need to be baptized of thee*: I came of *Adam*, and contracted pollution; thou didſt not, but waſt ſanctified of the Holy Ghoſt to be a ſanctifier of all: Thou art Spirit, I am fleſh; can fleſh waſh the Spirit? I am a ſinful creature; thou who haſt power to create, haſt alſo the power of Sanctifying: VVhy do'ſt thou that art Lord of all, rich over all, ſeek wealth at my hands a poor

poor and needful creature, who ſhould rather beg it of thee? hath a ſound man any need of a Phyſician, or a clean man of cleanſing? VVhat ſpot is there in the immaculate and ſpotleſſe Lambe of God?

I *have need to be baptized of thee*:] In which worthy profeſſion, 1. Note his humility; he acknowledgeth his need and wants, yet a man riſen to great perfection, then whom a greater was not borne of woman; ſo holy in his life, and powerful in Doctrine, that all men held *John* for a great Prophet; yet he confeſſeth his need of Chriſt, and of his Baptiſme. *Obſerv.* 1.

The greater gifts and graces a man hath, the more he ſeeth his wants, and will be humbled for them. *John* was priviledged above all men, to be not onely a witneſſe to Chriſt, but alſo one to whom Chriſt himſelf ſeeketh for Baptiſme: Now the more he is exalted, the more doth he abaſe himſelf, and in the preſence of Chriſt thus honouring him; he makes himſelf of no reputation. *Gen.* 18. 27. *Abraham* coming near to God to intercede for *Sodome*, and having prevailed with God in ſundry ſuits, was ſo farre from ſwelling in conceit of his familiarity with God, as that moſt modeſtly in ſenſe of Gods preſence and his own baſeneſs, he ſaith, I have begun to ſpeak, and *am but duſt and aſhes*: and the nearer the Saints come to God, and are more graced by him, the more is their ſenſe of their own wants. *Job* having heard of God by the hearing of the ear in the Miniſtery, now more familiarly and fully, even by the ſight of the eye, in the ſignes of his ſpecial preſence, breaketh out into theſe words, *I abhorre my ſelf, and repent in duſt and aſhes*, ch. 42. 5, 6. *The more grace, the more is the ſenſe of want of grace.*

Luke 5. 8. When *Peter* ſaw the dignity and divinity of Chriſt in that miraculous draught of fiſhes, he ſaid, *Depart from me, Lord, for I am a ſinfull man.* Why, could *Peter* caſt off his Maſter, or be caſt off? No, (for he fell at his knees:) but the Majeſty of Chriſt forced him to deſcend into himſelf, and to ſee himſelf utterly unworthy of the company or fellowſhip of Chriſt. Beſides, the ſight of his ſin made him fear; leſt, if he ſhould be ſo neer Chriſt, he might revenge his ſinne.

Reaſ. 1. As a man, the more he looketh upon the body of the Sun, the more ſhall he diſcerne the weakneſſe of his own ſight; ſo the bright beames of Gods grace and glory lets a man ſee his own impotency and nothing.

Reaſ. 2. As in all other plants the root groweth according to the encreaſing of other parts; ſo in this plant of grace in the ground of mans heart by Gods finger, the root of grace, which is true humility, groweth with every other grace.

Uſe. 1. Then, he that would ſee himſelf in the trueſt glaſſe, muſt draw near to God and Chriſt; and he that would be ſomething in himſelf, let him ſtand near God a little, and he ſhall ſee his error. *Iſa.* 40. 15. All Nations are before him as the drop of a bucket, and as the duſt of a balance; all Nations are before him as nothing, and counted to him leſſe then nothing, and vanity: Yea, the Angels themſelves are comparatively powerleſſe and impure in his ſight; how much more thoſe that dwell in houſes of clay, whoſe foundation is in the duſt? Job 4. 18.

Uſe. 2. Examine thy ſelf; if thy grace be ſound, it lets thee ſee thy wants and weakneſſe, and keeps thee under, and leads thee into the practice of humility; thou wilt ſee ſome prickes in thy fleſh humbling thee. Chriſt himſelf who was anointed above all his fellowes, what a lowly and humble courſe of life lived he in? *Paul* before his converſion was a jolly fellow, alive and able to ſtand alone; but when grace took footing, then could he confeſſe himſelf the chief of ſinners. The Prodigal ſon in his prodigality thought none ſo good as he, he had no company fit for him in his fathers houſe: but when he came to himſelf, and returned home; oh then he was ſcarce worthy the place of a ſervant. Let this curbe the pride and fulneſſe of ſpirit, in ſuch as ſeem to themſelves to be advanced in grace above others. Much ambition is in the beſt; and the Diſciples Rom. 7. 9. 1 Tim. 1. 15. Luke 15. 21.

in Chriſts ſchoole, at his elbow, and in his preſence, will be contending who
Matth. 20. 20. ſhould be greateſt, one cannot yield to another: What trifling follies drive even Profeſſors, who ſhould have firſt denied themſelves, into compariſons, into contentions with violence, and all to obſcure one another? One will have the praiſe of underſtanding, another of ſpeech, another of memory, another of judgement; and one muſt riſe by anothers fall. Now would I like him of all Profeſſors, who will ſtrive for the praiſe of humility: and this man is (by Chriſts determination) the greateſt of all, who is in regard of himſelf the leaſt of all, and in reſpect of others ſervant to all. I know, great corruptions will thruſt in upon beautifull graces, but yet know thy grace to be much blemiſhed by ſuch courſes, and if this corruption grow and reigne, thou mayeſt ſuſpect the ſoundneſſe and truth of it.

Obſer. 2. 2. Obſerve, *John* acknowledgeth his need to be baptized.

Obiect. Why? did not he preach the doctrine of Repentance? did not he ſeal the grace of the Covenant to Beleevers by Baptiſme? what need then had he of it?

Anſw. He meanes here that Baptiſme, of which formerly he had ſpoken, by the Holy Ghoſt and by fire: well he knew, that he could never apply to himſelf that grace, which was offered in the Word and Sacrament, unleſſe he were baptized with the Holy Ghoſt, which was proper unto Chriſt to do.

Queſt. But what needed *John* the Baptiſme of the Spirit? he was ſanctified from the wombe, and had received the Spirit of Regeneration and holineſſe already, and was a moſt gracious man.

Anſw. True it is, that *John* had received grace, and poſſeſſed the benefits of the New Teſtament, and merit of Chriſt by faith. But yet,

1. Becauſe he had them only in part, he ſees his need to have them encreaſed and perfected: Grace was rooted, but without the Spirit of Chriſt it could not grow.

2. Although he had received grace, yet he knew it muſt needs lie idle, unleſſe Chriſt did by his Spirit continually quicken and move it; therefore he needs ſtill the Baptiſme of the Spirit to inſpire him with new life, and ſet him on work in ſpiritual duties.

3. He knew, that though he had received grace and beginnings of ſalvation, yet he could not perſevere in grace, and retaine thoſe graces, unleſſe Chriſt did ſtill by his Spirit work powerfully in him, and finiſh the good work he had begun: for it is not in the nature of grace, that the Saints perſevere in it, or that it cannot be loſt, but by the power and promiſe of God, who preſerveth his to ſalvation.
1 Pet. 1. 5.

The Saints aſcribe all their good unto grace from firſt to laſt.

Doctr. The Saints of God in Scripture aſcribe the whole matter of their ſalvation from firſt to laſt unto God, acknowledging that it is God, who worketh the will and the deed, that he is the author and finiſher of their faith and ſalvation. 1 *Pet.* 5. 10. The God of *all grace*; namely, both of that *firſt* and eternal grace of election, and alſo of all *ſecondary* and conſequent graces, whereby ſuch as are elected, are in due time called, juſtified, ſanctified, and led unto glory and ſalvation. *Iſa.* 45. 24, 25. *In the Lord I have righteouſneſſe and ſtrength: The whole ſeed of* Iſrael *ſhall be juſtified, and ſhall glory in the Lord.*

Reaſ. 1. The true knowledge of God brings in knowledge of a mans ſelf, the godly thereby ſee their own righteouſneſſe to be as ſtained clouts, they ſee their own nothing and beggery, being deſperate banquerupts, who have not one farthing to pay; which the Lord Jeſus ſeeing, he dealeth as he did with thoſe two, who had nothing to pay, *Luke* 7. 42. He forgiveth us all.

Reaſ. 2. They know, that to come by bleſſing, they muſt caſt away their own ragges, and then put on the garment of their elder brother; which being a long white robe, it needeth neither eeking nor patching; a garment of Gods making, as *John* here acknowledgeth Chriſt, and every way fit.

Reaſ. 3.

Reaſ. 3. Every good and perfect gift is from the Father of lights; and if we have not a bit of bread of our own, but by prayer, how have we of our ſelves any thing of higher ſtraine?

Uſe. 1. We muſt therefore in the whole matter of ſalvation, acknowledge with *Paul*, *By the grace of God* I *am that* I *am*; and, I *laboured more then all*, *yet not* I, *but the grace of God that is in me*: Faith is the gift of God, and ſo is continuance in faith; for he that is the Author, is the Finiſher of it, *Heb.* 12. 2. Every new act and motion of faith is Gods: *In him we live, move, and have our being*, Acts 17. 28. Oh ſay with that holy Martyr, live and die with it in thy mouth, *Onely Chriſt*, *Onely Chriſt*. John Lambert.

Uſe. 2. Abhorre all Popiſh Religion, which joyneth the doctrine of free will, merits, and humane ſatisfactions with Chriſts merit. *John* ſaw nothing in himſelf, being a man juſtified, but ſtill needs Chriſts Baptiſme; he gives teſtimony to Chriſt, that it is he alone that waſheth from ſin, giveth the Holy Ghoſt, and life Eternal; and all contrary doctrine hereto aboliſheth the death and merit of Chriſt. For this conjunction and hotch-potch of theirs, we muſt for ever diſjoin our ſelves from them, unleſſe we will be disjoyned from Chriſt as they are; *Gal.* 5. 2, 4, 11. Oh but the difference is not ſo great. Yes that it is; we differ not in circumſtances only, but in ſubſtance and foundation; and if the Apoſtle may judge it, one of us muſt needs be fallen from Chriſt, and have no part in him. As good joyne with Turkes as with Papiſts.

Uſe. 3. The beſt had need be baptized of Chriſt, and therefore let us never content our ſelves, till we finde in us the power of Chriſts Baptiſme, which where it is, there is the preſence of the Spirit, who is as water to cleanſe us, and fire to purge us.

And comeſt thou to me?]

It was a good Antecedent, that he needed Chriſts Baptiſme; but it was an ill conſequent, that therefore Chriſt ſhould not come to him. Our corrupt nature is ready to inferre upon good-grounds, falſe conſequents; upon free juſtification by faith, a neglect of good works; upon the doctrine of predeſtination, a careleſſeneſſe and leave to do what we liſt; upon the doctrine of Gods mercy, a boldneſſe and licentiouſneſſe in ſin; upon the doctrine of care for our family, a covetous earthlineſſe.

SECT. 3.

Verſ. 15. *Suffer now: for ſo it behoveth us to fulfill all righteouſneſſe; ſo he ſuffered him.*

Chriſts perſwaſion of John.

Suffer now; Let it be ſo now, for the time of my abaſement, and for the time of my Office and Miniſtery, and for the dayes of my fleſh, wherein I have voluntarily laid aſide my greatneſſe: I aime now at another thing; there is a righteouſneſſe, which I muſt performe, for which I have deſcended from heaven, and muſt deſcend, and be farther abaſed then thus yet upon earth; therefore *Suffer now*.

By *Righteouſneſſe* here is meant, not any ſpecial vertue, but generally perfection of all vertues, namely, whatſoever the Law of God requireth; for that is the rule of all Righteouſneſſe. The *fulfilling of all righteouſneſſe* is perfect and abſolute obedience unto all Gods holy conſtitutions and ordinances, according to thoſe many precepts in Scripture; as *Deut.* 11. 32. Take heed that *ye do all the Commandments and Lawes that I have ſet before you this day*; and *ch.* 6. 1, 2. and 4, 6, &c. This fulfilling of Righteouſneſſe, the Law looking for at our hands in our own perſons, but being now impoſſible becauſe of the fleſh, *Rom.* 8. 3. *God ſent his own Son in the ſimilitude of ſinfull fleſh, that the righteouſneſſe of the Law*

might be fulfilled in us; not by way of inherency, but of imputation; not by doing, but by beleeving. And this fulfilling of Righteouſneſſe our Saviour here ſpeaks of, whereby as a moſt obedient ſervant of God, and our ſurety, he was voluntarily ſubjected to all Gods ordinances. Thus to ſatisfie the Law, he muſt be circumciſed; for that *Moſes* his Law required: he would be preſented in the Temple, *Luke* 2.21, 22. *As it is Written, &c. At* 12 *yeares he came up to* Jeruſalem *after the cuſtome of the feaſt*, Verſ. 42. He was after this ſubject to his Parents, *Verſ.* 51. for ſo the Law required: and he that hitherto had fulfilled all legal rights and obſervances, now at this time muſt undertake another, which was yet wanting.

Queſt. But what Law or Ordinance was there for Baptiſme, to which Chriſt muſt be ſubjected?

Anſw. It was decreed by the whole Trinity.

1. That Chriſt ſhould be initiated by this ceremony; wherein alſo he muſt manifeſt himſelf the Author of all purity and cleanneſſe,

2. *John* had preached it, and ſhewed the neceſſity of it by divine authority.

3. He would not only ſubject himſelf to his Fathers ordination, but alſo for our ſakes, the vertue of whoſe Baptiſme depends upon his, as alſo give us help by his example, and therefore would himſelf do that which he commanded others to do.

4. Chriſt as Mediatour, and in our ſtead, was to be made our Righteouſneſſe, 1 *Cor.* 1.30. three wayes.

1. In being made an offering for us, by which he was to aboliſh our ſinne and curſe, and by his moſt perfect obedience ſatisfie the whole Law for us.

2. By applying that Righteouſneſſe purchaſed by his blood, which elſe we could never have had benefit by.

3. By appointing and ſanctifying meanes and inſtruments for that application, called the *Miniſtery of the Spirit*, whereof one branch is the laver of water in the Word. And thus as in our ſtead, he ſtood in the general, bound by the will and ordinance of God, in himſelf to ſanctifie Baptiſme for us.

2 Cor. 3. 8.

Queſt. But why doth Chriſt ſay, It behoveth *us* to fulfil, and not *me*, ſeeing never any but he fulfilled all Righteouſneſſe?

Anſw. In the Righteouſneſſe, wherewith we ſtand righteous before God, are two things.

1. The merit of it, and whole performance; and thus by his ſatisfaction and obedience he alone procureth perfect Righteouſneſſe to his people; he trod the wine-preſſe alone, *Iſa.* 63. 3. He looked for an helper, and there was none.

2. The application of it in the means; and thus he takes in helpers, that is, the Miniſtery of the Word and Sacraments, whoſe labour he uſeth in the work of reconciliation: And in this ſecond conſideration, he takes *John* in with himſelf, who he alſo puts in minde of his duty, and ſo ſpeaks in the plurall number.

Doctr. 1. Our Saviour ſeeth *John* in an error, becauſe of his ignorance and want of conſideration, he ſuffers him not to lie in it, neither doth he imperiouſly check and reproach him, nor ſtand upon his will, *Sic volo, ſic jubeo*;——but vouchſafeth him a meek and modeſt anſwer. Whereby, 1. He labours to root out his error. 2. To lead him unto his duty. 3. To lead us unto our duty in dealing with weak offenders.

I. *The right manner of helping our brethren out of their errours.*

1. He anſwers him, to root out his error; ſo he dealt with *Peter*, John 13.37. *I will lay down my life for thy ſake. Nay verily* (ſaith Chriſt) *I ſay unto thee, before the cock crow, thou ſhalt deny me thrice.* The like with *Nicodemus*, John 3. when he ſpoke moſt groſſely and carnally of the high point of Regeneration; ſo *Matth.* 20. 21. to the two ſonnes of *Zebedee*, who would ſit at his right and

left

left hand, and be above all the rest, *It is not mine* (saith he) *to give*; *And when the other ten heard this, and disdained*, Vers. 26. how doth he call them and teach them, not to make this use of the others weaknesse; but learne to be humble in themselves, and become each others servant? In whose steps we must tread, and bring our brethren out of their errors, by exhorting one another, and restoring one another by the spirit of meeknesse, *Gal.* 6. 1. For,

1. Hereby we testifie our hatred of the evil, which we seek to suppresse.

2. It is a token of true Christian love to help our brethren out of sin; whereas to let them runne on in error, not seeking to reclaime them, or restraine them, is a part of hatred and cruelty, *Levit.* 19. 17. *Thou shalt not hate thy brother, nor suffer sin upon him*: as we would not suffer our neighbour to runne into bodily harmes.

3. It is the right use and dispensing of our gifts, when we lay them out to the profit of our brethren.

II. 2. Christ leads *John* unto his duty most gently, which was to look to his calling, and not pretend modesty, or reverence to hinder him in the same. This was *Peters* error, *John* 13. 8. He would not in modesty have Christ wash his feet, till Christ told him that then he must have no part in him. Oh then (said *Peter*), *not my feet only, but my head and hands and all.* God had called *Abraham* to kill his son: he must not now pretend nature, or pity, or the promise, &c. to hinder him; Gods will and calling must be his square: Teaching,

1. Ministers to have respect more to their calling then to the greatnesse of any mans person; For (1.) God sends them equally to all. (2.) In the Ministery all are one. In the Kingdome of God there is no difference; herein *Moses* failed, *Exod.* 3. 11. saying, *Who am I, that I should go to* Pharaoh, *&c?* his calling should have been in his eye, not *Pharaohs* greatnesse.

2. Again it teacheth, that whatsoever God commandeth, no respect of man must hinder us from it. *Gal.* 1. 16. When God called *Paul* to reveale his Sonne among the Gentiles, immediately he communicated not with flesh and blood: So in our Ministery we may not commune with flesh and blood, but go resolutely to work, and say as *Nathan* did to *David*, *Thou art the man*; nor forecast issues and successes, but do our duty, and leave all unto God.

3. In our Religion for holding or not holding it, we may not eye man or the lawes of man, or go by the perswasion of man; but tread all that under our feet, as the three Children and all the Martyrs have done.

4. In our common courses of administring justice and equity, we must not respect persons, favour or disfavour, but what Gods Word and a good conscience informed thence tells us is our duty, especially if a man have taken an oath to a Corporation so to do.

III. 3. Our Saviour, in the manner of his speech with *John*, leads us unto our duty; namely, when we are to deale with persons offending of ignorance, to use all moderation and meeknesse, in informing and reforming them: Wherein,

Meeknesse necessary in informing and reforming.

Reasons 1. We frame our selves to the commandment, *Gal.* 6. 1. Restore such as are falne *by the spirit of meeknesse*: and 2 *Tim.* 2. 25. *Instructing with meeknesse* the contrary-minded, waiting if at any time they may be pluckt out of the snare of the devil.

Reas. 2. We tread in the steps of our Saviour Christ, of whom it was prophesied, that he should not cry, nor cause his voice to be heard in the streets; a bruised reed he should not break, *Isa.* 42. 2. & 53. 7. *When he was oppressed and afflicted, he opened not his mouth.* How meekly answered he him that smote him unjustly, John 18. 23. *If I have evil spoken, bear witnesse of the evil?* and how meekly did he call *Judas* Friend, coming to apprehend and betray him?

Reas. 3. We manifest a notable fruit of the Spirit, called the *Spirit of meekness*, and hath in it the pith of love; which when it accompanieth a reproof, it is that oile, even the precious oile which breaks not the head, *Psal.* 141. 5.

Reaſ. 4. We take the courſe to do good by reproof; whereas to reprove with rancour and malice, ſeeking rather to diſgrace, then to reforme the party, hath no promiſe, no good effect, *Prov.* 15. 1. *A ſoft anſwer puts away wrath*, but grievous words ſtir up anger: and 25. 15. *A ſoft tongue breaketh the bones*: and *Rom.* 12. 20. A *meek* and gentle behaviour heaps coales on the enemies head. See the example of *Gideon* appeaſing the men of *Ephraim*, Judges 8. 1, 2, 3. and *Abigail Davids*, 1 Sam. 25.

But if *John* had ſinned of obſtinacy or wilfulneſſe, Chriſt would have been plainer and rougher with him, as *Matth.* 23. he denounced many woes againſt the Scribes and Phariſees. For this is a rule of all reproofes; They muſt be ſo tempered, as that the party reproved may be brought to a true ſight of his ſinne, and to be pricked in heart, if it be poſſible: God himſelf doth ſo reprove, as he ſets mens ſinnes in order before them, *Pſal.* 50. 21. If a man will ſtill winke and ſhut his eyes, or go on in contempt of God and his Ordinances, he muſt be dealt plainly withall: A cold and perfunctory reproof, ſuch as *Eli* uſed, will do no good; yet in this plaine reproof there muſt be ſuch carriage, as the party may ſee himſelf rather reproved by God, then by us: See 2 *Cor.* 13. 2.

Doct. 2. Again in that Chriſt affirmeth, that he was to fulfill all righteouſneſſe, learne, That whatſoever the Law of *Moſes* required to perfect righteouſneſſe, that Chriſt fulfilled in moſt abſolute perfection: *I came not to deſtroy the Law, but to fulfill it.* Rom. 10. 4. Chriſt is *the end of the Law*, for righteouſneſſe to every Beleever.

Matth. 5. 17.

Queſt. How did Chriſt fulfill the Law?

Anſw. He fulfilled, 1. The *Ceremonial* Law by his one oblation of himſelfe upon the Croſſe: for then all of it had his end; then the Vaile was rent. 2. The *Moral*, two wayes.

1. In his own perſon; *Partly* by his Doctrine, in delivering the perfect Doctrine of the Law, and clearing it from corruption: *Partly* by his obedience; both *active*, performing the whole, and every duty concerning the love of God, or our neighbour; and alſo *paſſive*, ſatisfying the curſe due to tranſgreſſion; and *partly* by the conformity of his nature with the Law, which onely he (ſince the fall) hath, or can have.

2. In the perſons of others he fulfilleth the *Moral* Law.

Firſt, Of the *godly*, 1. By *imputation*, Rom. 5. 19. *By the obedience of one many are made juſt*; and this is by giving faith to the Elect. 2. By *inchoation*, and renovation of their nature by the Spirit, *writing the Law in their hearts*, Jer. 31. 33. and making them to walk in his wayes, *Ezech.* 36. 27. But this fulfilling is weak, and only begun in this life, wherein the beſt (in their mindes) ſerve the Law of God, but in their fleſh the Law of ſin, *Rom.* 7. 22.

Secondly, Of the *wicked*, by executing the curſe upon them, and ſo they fulfill it in the condition of it, becauſe they do not in their conformity yield unto it.

Queſt. But by what bond was Chriſt tied to fulfill the righteouſneſſe of the Law?

Anſw. Gal. 4. 4. *When the fulneſſe of time was come, God ſent his Son made of a woman, and made under the Law*: *Made of a woman*, that is, not begotten; and *made under the Law*, not borne under the Law. For Chriſt was, and is the Lord of the Law, as the Son of man is the Lord of the Sabbath, and by his nature (as Lord of the Law,) is not ſubjected unto it, but by meere and voluntary condition of will abaſed himſelf, and ſubjected himſelf unto it; and not as a private perſon, but as a pledge and ſurety; and that in our ſtead repreſenting the perſons of all the Elect: Thus ſaith the Apoſtle, He *made* himſelf of no reputation, and was *made ſin* for us, and a curſe, &c. All which ſhewes, that it was a voluntary ſubjection, and a free will-offering of himſelf; or elſe could it not have been acceptable.

Phil. 2. 7.

Neither

Neither may any man stumble at that common objection, whereby they would make Christ merit for himself, and all this fulfilling of righteousnesse to be necessary for himself; because his flesh and man hood was a creature, and ought homage to God as Creator. I answer, The man hood of Christ is considered two wayes.

1. As severed from the Deity, and in it self; and thus it owes all obedience to God: But,

2. As from the very first conception, it was received into the unity of the second person, and became a part thereof; and thus it hath an eternall righteousnesse from the first moment, and is exempted from the common condition and obligation of all other men, and freed from the common bond of obedience. Thus our comfort is every way enlarged, in that Christ did all for us; not by any such necessity of nature as we, but by free choice and election of will, by which his whole obedience was a free-will-offering.

Hereby Christ is concluded to be perfect God; for he cannot be a naked man that can perfectly fulfill all righteousnesse, and that not for himself directly, but for all the Elect: he is not onely just, but a justifier, *Esay* 53. 11. by his knowledge. Who could observe all the precepts of the Law? Who could undertake upon himself, and foile and overcome all the curses of the Law due to the sinnes of the Elect? Who could merit all the promises of the Law, that they should be yea and Amen to Beleevers; but this second *Adam*, our *Emmanuel*, God with us, and in our nature, as well as in our stead? *Jer.* 23. 6. The name whereby they shall call him, is, *The Lord our Righteousnesse*; and *ch.* 35. 16. He that shall call her, is, *The Lord our Righteousnesse*. And he that can thus justifie Beleevers, is God; because he can both merit and impute a perfect Righteousnesse, and by renewing their nature and donation of the Spirit begin and accomplish the same in themselves. *Use.* 1.

2. Observe the goodnesse, perfection, perpetuity, and strength of the Law, seeing Christ must come from heaven to fulfill it; not a jot of the Law shall passe away, when heaven and earth passe away. How little do men think hereof, that let passe the precepts, promises, and threats, as if they were things not at all concerning them? Whereas, if a man could overthrow heaven and earth, he could not diminish one tittle of the Law. The wickedest wretch that lives, and sets his face against heaven, and glories in his defiance of the Law, shall fulfill it in the curse and plagues of it: as he that will transgresse the Lawes of the King by felony, shall fulfill the Law in the penalty of death. *Use.* 2.

3. If Christ have fulfilled all Righteousnesse, and satisfied Gods justice, then have we found comfort. *Use.* 3.

(1.) Our whole debt is paid, he hath payed the uttermost farthing for every Beleever: Here is a stay to him that sees his insufficiency and banquerupt estate.

(2.) If Satan set upon the Beleever, and come upon him for the breach of the Law, which God will stand so strict for, here is a full answer; Christ *hath fulfilled all righteousnesse*.

4. Here is a Cannon and battery: 1. Against all Popish merit, and humane righteousnesse and satisfaction; it must be Christs righteousnesse that must be meritorious and satisfactory; his, who can fulfill all righteousnesse, which we cannot do, neither need to do after him. 2. Against all works of hypocrites and unregenerate ones, who being without faith in Christ, all they do is sinne, no fulfilling of righteousnesse. 3. Against loose Christians; who, because Christ hath fulfilled all, will do nothing: For, to whom Christ fulfilleth all righteousnesse for justification, he renueth their hearts, and giveth them his Spirit, that they shall endeavour to fulfill the Law; not to satisfie for, or to justifie themselves, but to testifie their thankfulnesse for such a free and undeserved grace. *Use.* 4.

Doct. 3.

Christians must strive at universall obedience.

Doctr. 3. Further, as Christ our Lord had respect to fulfill every duty that God had commanded him in his place and calling; so must every Christian endeavour to do all the things that God hath enjoyned him by vertue of his calling, general or particular. *Deut.* 5. 29. *Oh that there were such an heart in them, to fear me, and keep all my commandments!* and Vers. 32, 33. *You shall not turn aside to the right hand, or to the left; you shall walk in all the wayes, which the Lord your God hath commanded you.* Phil. 4. 8. *Whatsoever things are honest, just, true, of good report, think on these things, and do them.*

Reas. 1. The whole Word of God calls for it: the Law, whereof every jot must be fulfilled, and the fragments of it gathered up. Cursed is every one that continueth not in *all things*; and the Gospel teacheth to observe *all things*, Matth. 28. 20.

2. The work of grace disposeth the heart and soul equally to one good thing as well as to another: the sound grace of Regeneration changeth the whole man, and reneweth the whole nature with all the powers thereof. And indeed here lieth a main difference between a sound heart and an hypocrite: one will seem to do many things with *Saul*, but *Agag* shall be spared; yea, and can do many things with *Herod*, but will hold his *Herodias*; the other hath *respect to all* the Commandments, and hateth *all* the wayes of falshood. Give thy self liberty in somethings, and in the end thou wilt take liberty in all.

Psal. 119. 6, and 128.

3. The eye of the Lord is upon every man, to watch him how farre he is wanting in any good work, which he hath given him calling and means unto; and as he is ready to commend the presence of any true grace, to encourage it: so taketh he notice of that which is wanting, partly to reprove the want, and partly to provoke us to the purchase of it. Thus he testifieth of many of the Kings of *Iudah*, who were highly commended in some things, but failed in others; either the high places were not taken away wholly, or some league was made with Gods enemies, or some forgetfulnesse overtook them: So the Spirit in the New Testament, writing to the Churches, speaketh plainly, *I know thy works, &c. But this I have against thee, This thou hast, and this thou hast not.*

Rev. ch. 2. & 3.

4. As it yields thee comfort of soundnesse here: so it advanceth and furthereth thy reckoning, and prepareth a comfortable account for hereafter. How rich might a man be in good works? what an harvest might he make account of? what a crowne of righteousnesse might he expect, that were careful in this endeavour to look to do one duty as well as another?

5. This was the commendation of sound Christians in time past: *Zacharie* and *Elizabeth* walked in *all* the Ordinances of God without reproofe; First, they framed their lives to all Gods Commandments, and then they are said to keep them, or to walk in them.

1. Because Christs keeping of them was imputed to them.

2. Because themselves were renewed by the Spirit to keep all, not legally in the perfect act, but evangelically in the endeavour to keep them, and grief in failing. Thus *Paul* encourageth and commendeth the *Romanes*, chap. 15. 4. that they were *full of goodnesse*; and *Dorcas*, Acts 9. 36. that she was *full of good works.*

Use. 1. We must therefore account the whole Word of God our rule of life; as well as the ten Commandments, and so respect greater duties in the first place, as we neglect not the least: For, is not every Word of God a binder of conscience to obedience, or to punishment? No man can be an imitator of Christ herein, that is not diligent to know the whole will of God in the Scripture, and conscionable to subject himself as well to one precept as to another: The Word bids thee, *Thou shalt not kill, steale, commit adultery*; the same Word bindes thee to all particular duties of mercy, of justice, of sobriety; the same Word bindes thy eyes from unlawful looks, thy tongue from guileful or corrupt speech; yea, thy thoughts are not free, but ought to be kept in full conformity with the Will of God.

Use. 2.

Use. 2. This serves to reprove lame and cripple Christians, having at most, but one leg to walk upon, and that very impotent. Some content themselves with opinion of Religion, and hope they walk with God in publick and private duties, which care they are to be set forward in; but in dealing with men justly, discreetly, and conscionably, here they faile; they separate those things which God hath joyned. Others, so they walk civilly and honestly, so as man cannot reprove them, are safe enough; the care of Religion is wholly cast off, as if the duties of Religion and Civility were at warres, and could not both lodge in one house, or heart. But this lesson bindes on thee a care of all duties, both as a man, and as a Christian. The Magistrate must be both a good Magistrate, and a good man; if he administer justice, and neglect Religion, he may be a tolerable Magistrate, but a vile man; if he shall think that he is only a patron of equity, and not set out as a patern of piety, and a fore-man in all good exercises, he hath not yet learned to tread in the steps of godly Magistrates, whose chief care was to lead others the way to the Temple: If he shall think that the building of the Church, the discountenancing of sin, the encouragement of the godly, belongs only to the Minister, and he will have no hand in this businesse; we may with the Scripture conclude him to be neither a good Magistrate, nor a good man. The Minister must not only be a good Preacher and diligent, but a good man, merciful, sober, watchful, heavenly-minded, humble: for, he that teacheth another, should not he teach himself? And as his gifts are above ordinary mens, so his care must be in them all, to testifie himself both a good Minister, and a good man. Private men, who professe the teaching of grace, must learn to live soberly, justly, and godly in this present world. Titus 2. 12.

It were infinite to shew the particular duties in their several ranks, all which must have place in Christian life: only consider, that there is no man which is not bound

1. To all duties of Religion and godly life.

2. To all duties concerning outward righteousnesse, which all men claime.

3. To all speciall duties charged upon him by vertue of that society whereof he is a Member, whether Church or Common-wealth, or Family. And for the better performance of them all, observe these rules.

1. Make conscience of this duty, as knowing that omission of duties, and failing in them, shall receive sentence against them, as well as commissions: *Depart from me*, for ye have not done these and these things. Matth. 25. 41.

2. Look what thou art called unto; and in thy calling, what is most needful and necessary, and that do; wisely preferring the general calling before the special, and heavenly things before earthly: As for other mens matters, meddle not uncalled; and for things lawful, if not so necessary, be not so conversant in them.

3. Keep thy self in a readinesse to every good work, both in respect of thy self, and others: Know that thou hast alwayes one iron in the fire, a soul to save, an *Election to make sure*, which requireth *all diligence*; and now is thy day, thy tide, thy tearme-time; thou maist not slack thy opportunity: And for thy brethren, if thou canst do them good to day in soul or body, delay not till to morrow. Say not unto thy neighbour, Go, and come again, and to morrow I will give, when thou hast it by thee, *Prov.* 3. 28. This may be the last day of doing thy self or others good, and therefore accept it. 2 Peter 1. 10.

4. He that would fulfill all, must not only take occasions offered, but even seek them, and watch them, as being glad to obtaine them. So did the Patriarchs, they watched at their gates, to whom they might shew mercy, and ran a-farre off to force them to accept it: so should the sonnes of *Abraham* seek out to relieve Christ in his Members, those that are truly poor indeed; here is a note

of a chearful Chriſtian, when love and mercy flow from him, and are not forced.

5. So contrive thy courſe and buſineſſe, that neither duties of piety hinder the duty of thy calling, nor theſe ſtand in the others way. God is a God of order, and hath not appointed one duty to deſtroy and eat up another. *Eccleſ.* 8. 5. *The heart of the wiſe knowes time and judgement*; knowes how to ſubordinate duties, and not make them oppoſite: The heart of the wiſe will forecaſt for the Sabbath afore-hand, and ſo order the weeks buſineſſe, as the Lords Sabbath be not encroched upon. The heart of the wiſe will ſo husband opportunities, and manage the affaires of his calling, that the private ſervice of God in the Family ſhall not be interrupted, as prayer, reading, &c. which is often omitted through want of providence, which would have allotted time for it, which ſome domeſtical diſtraction hath devoured. The heart of the wiſe will order times and ſeaſons, as there ſhall be place for every good work in the week-day, and eſpecially for the beſt works; as if there be a publick exerciſe of Religion, it were hard if a good heart could not gaine an houre in the week-day to watch with Chriſt; if it were any thing elſe, which went with the ſtream of corruption, as to any gaming, ſporting, or ſome unwonted occaſion, twice as much would either be redeemed, or inſenſibly loſt. Do as you do in your trades, in this trade of godlineſſe: many ſeveral buſineſſes belong to every trade, yet a wiſe man ſo caſts them, as one croſſeth not, but helpeth forward another.

6. See that no time paſſe thee, of which thou canſt not make a good account: haſt thou ſo many things to do, and letteſt precious time ſlip and do none of them? 1 *Pet.* 1. 17. *Paſſe the whole time of your dwelling here in fear*, and, *Redeem the time, becauſe the dayes are evil.* There is no time, wherein God and thy neighbour, or thy ſelf, the Church, or Common-wealth, or thy Family, or the Saints abroad call not for ſome dutie from thee; and canſt thou ſtand idle in the Vineyard, having ſo much work before thee? Haſt thou all righteouſneſſe to fulfill in endeavour? and canſt thou finde an idle time to intend no whit at all? Oh lay up theſe rules, and they will be excellent helps to ſet thee forward after Chriſt, till in the way that himſelf hath appointed thou comeſt unto him to receive the fruit of Righteouſneſſe.

SECT. 4.

Then he ſuffered him.

Johns *permiſſion of Chriſt.*

JOHN hearing CHRIST give ſuch a ſound reaſon for his fact, he diſputeth no longer, nor reſiſteth, but chearfully admits him to his Baptiſme. For,

1. Now he knoweth that whom he beleeved firmely to be the Son of God, and Saviour of the World, all his Commandments and Precepts muſt needs be juſt, wiſe, and only good.

2. His ſpirit could not but rejoyce, that he would vouchſafe him to be the Miniſter in his fulfilling this part of Righteouſneſſe.

3. He is now in expectation of that promiſe to be accompliſhed, *John* 1. 33. and to ſee the Spirit viſibly deſcend upon him, which was as glorious a ſight, as any mortall eye could ever behold, and therefore undoubtedly he now moſt willingly permitted him.

A godly heart eaſily yieldeth up an errour.

Obſer. Whence note the ſingular modeſty of this holy man, he yieldeth up his errour at the firſt, ſo ſoon as Chriſt letteth him ſee it; and teacheth us, that it is a point of Chriſtian modeſty to be willing, both to ſee our errour, and to forſake it upon the ſight of it. *Iob* was ſo deſirous to ſee his errour, that he would

would learne it of his ſervant and maid, *Chap.*31.13. And ſeeing his errour, *Ch.* 39. 38. he profeſſed thus of himſelf: *Once have I ſpoken, but I will anſwer no more; yea twice, but I will proceed no further.* The like we ſee in *David*, when *Abigail* met him and perſwaded him from his purpoſe, 1 *Sam.* 25. 32. *Bleſſed be the Lord that ſent thee, and bleſſed be thy counſel, and bleſſed be thou that haſt kept me from blood.* Thus did the *Iſraelites* at the counſel of *Obed* the Prophet, concerning the ſpoiles and captives, 2 *Chron.* 28. 13, 14.

1. This is a ſigne of humility, to be ready to acknowledge humanity and weakneſſe: Pride will not give over a conceit. *Reaſons* 1.

2. It is a note of the love of truth, which a man magnifieth in his judgement, and practice with denying himſelf.

3. Continuance in a known errour, addeth wilfulneſſe to ignorance; and when men ſee and will not ſee, God gives them up to hardneſſe of heart, *Iſa.* 6. 9, 10. and to ſtrong deluſion, 2 *Theſ.* 2.

4. The Lord noteth it for the way of the fool, to be wiſe in his own eyes, and that there is more hope of a fool then of him that will leane to his owne counſel. Prov. 26. 16.

Uſe. 1. In hearing the Word, bring teachable hearts, which is the way to profit in Gods wiſdome: For, he teacheth the humble in his way, *Pſal.* 25. 9. *And the wiſe in heart will receive commandments,* Prov. 10. 8. *And he that heareth counſel, is wiſe.* Conſider how dangerouſly *Moſes* replied upon God again and again, till the Lord was very angry; and ſo did *Peter* once and again, *Iohn* 13. 6, 8. till Chriſt told him in earneſt, that if he waſhed him not, he ſhould have no part in him. Therefore let all fleſh ſtoop to the wiſdome of God in his Word.

Uſe. 2. This convinceth the obſtinacy of men, who hold it a point of wit and learning to defend every novel opinion they take up, and not yield an inch to any man what ever be brought to the contrary. And indeed if a man be reſolved to hold and maintaine an errour, he will be hardly overcome: for the devil and his own wicked heart will ſuggeſt words and colour; as for ſubſtance and ſoundneſſe they care not, the contention is for victory, not for truth; but all this is the way of one wiſe in his own eyes. A proud folly, an ignorant learning, leading into ſtrength of deluſion This folly is now ſet on horſe-back, as the numbers of ſtrange queſtions (not in ceremony or circumſtance, but in the ſubſtance of Religion) daily forged out of conceited braines do witneſſe: and it is the unhappineſſe of many a man, that he cannot riſe into requeſt, but by the fall or foiling of ſome truth or other.

Uſe. 3. Private perſons eſpecially muſt take heed of ſtiffeneſſe in opinion; a ſpice of Pride, and the mother of Schiſme: not to be reeds ſhaken with the winde in fundamental and more neceſſary points grounded in Scripture, but in things controverted and of leſſe conſequence to beware of ungrounded conceits, to ſuſpect their judgements, and be of the yielding hand to better reaſon: and for this let *Iohn* be an example. But alas! many are ſo ſtiffe and wedded to opinions, as neither private nor publick perſons can ſtirre them out of them.

SECT. 5.

Verſe 16. *And Ieſus, when he was baptized, came ſtraight out of the water, and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him.*

NOw followeth the ſolemne inveſting of Chriſt into his office by three wonderful and admirable effects. Firſt, the opening of the heavens. Secondly, *Chriſts Prayer, being come out of the water.*

condly, the deſcending of the holy Ghoſt in a viſible ſhape upon him. Thirdly, his Fathers voice concerning him.

But firſt it is ſaid, that Chriſt, ſo ſoon as as he was baptized, came ſtraight out of the water, and this not without juſt reaſon: for 1. Whereas *John* in his Baptiſm of others preached unto them, and admoniſhed them to look to their faith and repentance, and before they came out of the water, inſtructed them in the doctrine of Baptiſme, and exhorted to bring forth fruits worthy repentance, *verſe* 8. ſo as they were ſtayed a while (as it ſeemeth) after their Baptiſme, Chriſt preſently aſcended; where *Johns* wiſdome is commended in putting difference between the perſon of Chriſt and others: he knew, that though Chriſt muſt be baptized with his Baptiſm, yet he needed not his inſtruction: and teacheth Miniſters wiſely to ſee into the eſtate of their people, that they perform duties to them according to their ſeveral neceſſities.

2. It ſheweth the willingneſſe of Chriſt to undertake his office; he ſtayed no longer then he muſt needs: and indeed all his obedience was moſt voluntary, teaching us alſo to make haſte, and not delay in doing the work which God hath committed to us, *Pſal.*190. 60. and *verſe* 32. *I will run the way of thy Commandments when thou ſhalt enlarge my heart:* we love quick ſervants, and ſo doth God.

3. Chriſt ſtayed not in the water, but haſted to receive the Spirit promiſed in his Baptiſme, and teacheth us not to ſtay in outward waſhings, but haſten our ſelves to the Spirit, without which all external waſhings availe nothing: it is meet to uſe the outward meanes as Chriſt did, but not to ſtay in them: for, further then the Spirit accompanies them, they are but dead and powerleſſe.

4. This ſpeedy comming out of the water, was a type of his riſing from under our ſinne which his Baptiſm waſhed away, and of ours in him. Again, the Evangeliſt *Luke* hath another circumſtance, *chap.* 3. 21. That Chriſt as he was baptized, did pray. It is undoubted, that Chriſt both before, and in the time of Baptiſme, did lift up his heart in requeſts unto his Father; but now the Evangeliſt recordeth, that ſo ſoon as he was baptized, he compoſeth himſelf upon the bank of *Jordan*, to ſolemn and humble prayer, both in reſpect of that which he had done and that he was further to do.

Why Chriſt prayed at his Baptiſme.

For the firſt, he was now baptized, and in regard of that he prayed, and teacheth us, 1. In that he firſt was baptized, and then prayed, that we muſt be firſt cleanſed and ſanctified, and then pray: men muſt lift pure hands with pure hearts in every place; God will not hear ſinners; hands full of blood, and an heart full of hypocriſie make prayer abominable: therefore *Waſh you and make you clean, and then come, and we will reaſon together, ſaith the Lord, Iſa.* 1. 16. In receiving the Sacrament, a holy heart knowes that he hath to do with God, and lifteth it ſelfe above ſenſible elements; it labours to approve it ſelfe to God, and looks not at men, but at God and his Covenant, and renewes it ſelfe with faith, repentance, and invocation. 3. In that Chriſt goeth to God for a bleſſing upon the Sacrament received, we learn that all the grace, holineſſe, and efficacy of any Sacrament is to be obtained, continued and increaſed by the means of prayer.

II. For the ſecond, Chriſt prayed in reſpect of that he was to do.

1. He was now to be declared that great Prophet of his Church, *Deut.* 18. 18. And the whole Miniſtery of the New Teſtament was now to be delivered and conſecrated in him, and therefore undertaking this great work, he goeth to his Father for bleſſing and ſucceſſe in it.

2. He was now in a ſolemn manner by ſundry teſtimonies from heaven to be ſet apart for the work of Redemption, and the ſalvation of man being loſt: a Miniſtery which men and Angels were all too weak for; and no marvel, if he pray to his Father for ſufficient ſtrength and grace to undergo the ſame.

3. He knew that the Heavens were to be opened, and therefore he will be in prayer, to ſhew the power of prayer, that it pierceth the Heavens, and entereth the

the presence of God, and prevaileth for blessing.

4. The Spirit was to descend upon him, and therefore he would be in prayer, to teach us, that the prayers of Gods children are of that force, that they bring down the holy Ghost with all graces upon earth; as elsewhere it is said, *If you that are evil can give your children good things, how much more will your heavenly Father give the Holy Ghost to them that ask him?* Luke 11. 13.

5. God the Father was to testifie of him, as he never did of any; Christ would be apart at prayer, not only that the People should not mistake the Person on whom the Spirit descended, and the voice was uttered, but also that we might note, that faithful prayer doth cause God to give some evident testimony or other upon those with whom he is well-pleased: for prayer from time to time hath procured Gods loving favour to his children, and the fruits of it in all necessary blessings spiritual and temporal.

Now in that Christ here undertaketh his office, and the Sacrament with prayer, we learn,

That whatsoever we take in hand, we must reverently and religiously undertake it with prayer; but especially two things above other: 1. The parts of Gods holy worship. 2. The duties of our callings: in both which our Lord goeth before us in example. Shall Christ do this, and have not we more need? *Doct.*

First, the parts of Gods worship. 1. We are to come into the glorious presence of God, who is of pure eyes, and cannot behold wickednesse, *Hab.* 1. 13. but requires holinesse and purity in the worshippers of him: for, What hast thou to do with my law and ordinances, who hatest to be reformed? he will glorifie himself in all that come near him; and therefore we ought not to come without leave, reverence, preparation and prayer. 2. If we consider the vanity and profanenesse of our nature, the wandering of our hearts, and thereby our unfitnesse and disability in Gods service, we shall plainly see, that we have need to look to our feet, and to get grace by prayer, that we may be pleasing in his sight. *Parts of Gods worship to be entred with Prayer.*

Secondly, the duties of our callings, *Col.* 3. 17. *Whatsoever ye shall do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God:* a general rule for all the actions of thy calling, yea, of thy life, and for all the words of thy mouth, is this: Begin with Christ, and end with him, that it may be to his glory. This prayer hath two parts: 1. Petition before, whereby especially in the beginning of the day, and the work of it, a Christian craves Gods assistance, blessing and acceptance. 2. Thanksgiving at the end of the day, and of his labour, for his calling, for the free use of it, and Gods blessing in the successe: Both are necessary; *So are the several duties of our special callings.*

1. Because every creature of God, and every ordinance is sanctified by the Word and Prayer, 1 *Tim.* 4. 4. the *Word* sheweth the lawfulnesse of the duty to be done, and directeth us in the right manner, means and ends in performance. *Prayer* serveth to obtain blessing and successe; for nothing can further be blessed unto us, then we receive the blessing thereof from GOD; and we can look for no blessing which we pray not for. Consider well, and you shall see all Gods promises run with this condition: Whatsoever we would have God to do unto us, our Saviour tells us, we must ask it in his Name: *Whatsoever ye shall ask in my Name, it shall be done unto you*: Whatsoever we would have God to give us, we must not expect it out of the same condition: *Ask, and it shall be given you*, Psal. 50. 15. *Call upon me*, there is the Commandment: *and I will heare thee*, there is the Promise. *Reasons.* Matth. 7. 7.

2. Such is our weaknesse, as when we do any thing the best we can, we had need to pray to do it better, and for pardon that we have done it no better: which if it be true in external things and duties, wherein we are better acquainted; much more in spiritual, wherein our ability is much lesse.

3. We never receive so much favour from God, but we still stand in need to

crave more, nor never ſo little, but that we have much to be thankful for.

Vſe. 1. This doctrine ſerves to reprove ſuch as content themſelves with the work of Gods worſhip; that come to the Word and Sacraments, but beg not a bleſſing of God before-hand; whereas Chriſt himſelf contented not himſelf with the outward means, but prayed for a bleſſing: And this is the very cauſe why men finde ſo little taſte, ſtrength and power in theſe ordinances, becauſe Gods bleſſing goes not with the meanes; and therefore it is ſundred from his own ordinances, becauſe it is not asked. Is it any marvel, that when men come careleſly, carnally and profanely, without reverence and religion to the exerciſes of religion, that they go away as brutiſhly as they come; and the longer they thus profane Gods holy things, the more ſenſeleſſe and incurable they grow by them, more hard'ned and hopeleſſe; What good hath many a man gotten by cuſtomable coming to the Word and Sacraments many years together? for their knowledge, babes may poſe them in principles; for their conſcience, we may aſſoon prevail with children of three years old, to ſit reverently and attentively, as ſome of three or fourſcore, who in the morning are ſo ſleepy, as it were fitter they were at home in their beds, or take order to bring their beds with them: and for their profitableneſſe in their places, or reformation of any thing in publike, or in their private families, or their own perſon, God nor man can ſee no ſuch thing. Now would I ask theſe men as old as they be, how often they can remember they have humbled themſelves before God, that he would bleſſe the Word unto them, and them to underſtand it, and make conſcience of it, to reform their wayes, to comfort their conſciences? Alas dead men! this is a ſtrange motion to them; and now we conclude, no bleſſing asked, none obtained, but a curſe accompanied them further to harden them: whereas humble and feeling prayer would have opened the Heavens, and fetched down the Spirit to have accompanied the ordinance; and ſo ſome teſtimony would have been ſeen, that God had been better pleaſed with them and their work.

Note this use

Vſe. 2. They may likewiſe ſee their errour and reform it, that attempt the ordinary duties of their calling without calling upon God for a bleſſing; whereas it is prayer, whereby all needful things are obtained, both publike and private, for our ſelves and for others, belonging to this life and the life to come: and the neglect hereof is the cauſe why many men thrive not, but riſe early, go late to bed, and eat the bread of carefulneſſe, either in vaine, or elſe get money, and put it in a broken bag: and all is, becauſe they humble not themſelves morning and evening with their family for a bleſſing on their labours, and never pray but coldly and for cuſtom, and that in the Church only. If ſome mans conſcience now tell him, that although he hath never uſed this courſe of prayer with his family, and yet he thrives and proſpers, and his work goeth well enough forward: to him, I ſay, 1. That he holdeth nothing that he hath, by any ſpecial favour of God, but by the general providence whereby he feeds the brute creatures; and all this while God hath no more reſpect of him then of them. 2. He holds nothing by vertue of any promiſe, not being in Chriſt: for whatſoever God hath promiſed, he applieth it in this meanes of prayer, and not otherwiſe. 3. Wealth and proſperity being not had, or held by vertue of any Promiſe of God, nor yet in the means of God, is ſo farre from being a bleſſing unto him, that the curſe of God abides him and it; he by it corrupts himſelf, hardens his heart, withdraws it from God, drowns it in the things of this life, and is to be drawn to a reckoning for his unjuſt uſurpation.

Vſe 3. Thirdly, let this example of Chriſt, undertaking all his actions with prayer, ſometime publikely, ſometime privately; yea his whole Paſſion, as in the garden often and fervently, move us to accuſtome our ſelves to this duty: for,

Motives to fervent Prayer. 1. Herein lies a difference between the childe of God, and a worldling, between a ſound Chriſtian, and an hollow hypocrite: the one *walketh with God*, lifting up

up his heart to God in holy meditations and prayers continually, as juſt occaſion is offered; and therefore by this title the Scripture deſcribeth true Chriſtians, *Acts* 2. 41. And *Paul* ſaluteth all the faithful that call upon the Name of the Lord, 1 *Cor.* 1. 2. The other are noted, *Pſal.* 14. 4. by this mark, They call not upon God. Prayer is as the breath, whereby we know whether a man lives the ſpiritual life or no: a childe that cries not, is dead and ſtill-born, as we ſay; no prayer, no breath of the Spirit; and no breath, no life.

2. Our own benefit calleth for this duty; all good comes unto us by reaſon of the great power of prayer, which availeth to ſet heaven open, to bring down the Spirit, to pacify God, and appeaſe him being offended. We ſee what great and extraordinary things the Saints have obtained by prayer; *Moſes*, *Elias*, *&c.* And leſt we ſhould think that theſe examples appertain not to us weak and ſilly men, the Apoſtle *James* urgeth this as an argument to force us to prayer, by the practice of *Eliah*, who prayed that it might not rain, and it rained not in three yeares, &c. Not that we ſhould pray ſo, that it may not rain for ſo many yeares together; but, if the power of prayer be ſo prevailing with God, that therefore we ſhould be much and often in this duty: and ſurely he that can pray well, can want no good thing, needs fear none evil. Jam. 5. 17.

3. It is a notable fence againſt ſin: for, as the more ſin prevailes, the leſſe can a man pray; ſo the more he prayes, the leſſe is he overtaken with ſin. When the true man is aſſaulted, if he cry for help, the thief runs away; and ſo doth ſinne, (a thief which ever doggeth and beſetteth us to rob us, and ſteal away grace) if we can cry mightily to God.

4. Acquaint thy ſelfe with God; for the times come when nothing will ſtand by thee but his helpe; and therefore uſe prayer, to be familiarly acquainted with him: know him now in the time of thy prayer, that he may know thee in the day of thy diſtreſſe.

SECT. 6.

And lo, the heavens were opened unto him.

NOW it followeth, that we ſpeak of thoſe three admirable events, which followed the Prayer of Chriſt: 1. The ſenſible opening of the heavens, 2. The viſible deſcending of the holy Ghoſt. 3. The audible voice of God the Father, witneſſing to many both eye and ear-witneſſes the ſolemn inſtalment and induction of Chriſt into his office and work of mediation and miniſtery: Wherein we muſt know, that as there never was in all the world ſo high and excellent an office as Chriſts was: (for the greateſt of Kings, and the high Prieſt, who yet were with great ſtate and obſervation anointed and deputed to their offices, were but ſhadowes of this:) even ſo God would have Chriſt entred into it with ſuch magnificence and glory as never man was, nor creature is capable of. As the Coronation of a Prince, with what glory, pompe, and ſumptuouſneſs, even to admiration, is he brought forth with his Nobles and Subjects? But all this is but earthly glory, from earthly men to an earthly King: But now at the Coronation of the Prince of peace, God ſets himſelfe from heaven to honour it; and for this purpoſe he doth more familiarly, and yet more gloriouſly reveal himſelfe unto all mankinde, then he had ever before done from the creation of the world; and never was any ceremony in all the world ſo honoured, as this Baptiſme of Chriſt was. The ancient ſacrifices of Gods inſtitution were honoured by manifeſt ſignes of his gracious preſence, as by the fire which came from heaven continually to conſume them: the Ark was honoured with ſpecial ſignes of his glorious preſence, ſitting between the Cherubims, anſwering by Oracle and voice unto caſes propounded: *The opening of the heavens upon him in his prayer.*

ed: the Temple it ſelfe at *Jeruſalem*, at *Solomons* prayer and dedication, was filled with the glory of God, manifeſted in that cloud that filled the Houſe of the Lord, 1 *Kings* 8.10. and this cloud ſtill watched over the Tabernacle, *Exod.* 40. 34. But theſe were all but ſhadowes to this, wherein the Lord did not cloud and vaile his preſence, or reveal his preſence in ſome ſigne; but the Divine Majeſty manifeſted it ſelfe diſtinctly, as we may ſay, in perſon, yea in the diſtinction of all the three Perſons, the *Father* teſtifying his delight in his dear Sonne, the *Sonne* ſtanding in *Jordan*, and receiving his Fathers teſtimony; and the *holy Ghoſt* deſcending in the viſible ſhape of a Dove.

Obſer. From whence is notably grounded the doctrine of the bleſſed Trinity of perſons in the Unity of divine eſſence, becauſe they be ſo really diſtinguiſhed, although they cannot be ſeparated.

Object. But the word Trinity is not to be found in the Scriptures.

Anſw. Yet the doctrine is, if not according to the letter, yet according to the ſenſe. *Mat.* 17.5. In the transfiguration of Chriſt the Son ſtandeth, the Father by his voice witneſſeth, and the holy Ghoſt overſhadowes him in a cloud, as here by a Dove. So *Matth.* 28. 19. Baptize them in the Name (not names, to note the unity) of the Father, Son, and holy Ghoſt. And 2*Cor.* 13.13. *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt be with you all.* Beſides, there is expreſly the word *three*, from whence Trinity comes, 1 *Joh.* 5. 7. *There be three that bear witneſſe in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one.* So alſo *Gal.* 4. 6. *God ſent the Spirit of his Son into your hearts.*

Uſe. Which is worthy to be by the way obſerved, as againſt ſundry other damnable Hereticks, ſo eſpecially againſt the Jewes at this day, who hold an indiſtinct eſſence in the Deity, without diſtinction of perſons: and ſecondly, againſt the wicked *Arrians*, who deny the Sonne of God to be begotten of the eſſence of the Father, and to be coeternal and coequal with him; they hold him to be meer man, only born without ſin, and receiving the Spirit beyond meaſure; and in all thoſe places, where he is called God, they underſtand it God by office, not by nature, as the Magiſtrate is called God; and by this equivocation they can deceive the Magiſtrate, and profeſſe (namely in this their ſenſe) that they verily believe him to be God, and yet meer man. But this place, and many other aſſume him into equal dignity with the Father and holy Ghoſt, as we ſhall further ſee in the Fathers teſtimony of him.

In the *opening of the heavens* conſider 1. How they were opened: 2. Why they were opened. For the former; not the whole heavens, but a part, and that part over the earth where Chriſt prayed in the bank of *Jordan*, and not to all the people of the earth, but to thoſe only that were preſent with Chriſt were the heavens opened: and therefore it is ſaid, The heaven was opened unto him, not (as ſome ſay) to *John*, but to Chriſt: for ſo the phraſe is uſed, *Acts* 2.3. ὡσϕὴν διαμεριζόμεναι γλῶσσαι, *viſæ eis linguæ*, i. e. *ſupra eos.* The difficulty is in the manner.

How the Heavens were opened. Some think it was but an apparition in the aire, becauſe the denſity of the heavens (as Philoſophy teacheth) cannot admit of any diviſion in the ſame. But this is unlikely: for in apparitions the eye is eaſily deceived by thinneſſe or thickneſs, neerneſſe or remoteneſſe, light or darkneſſe of the parts of the heavens and clouds: now God would not have ſo notable a confirmation of Chriſts calling ſtand upon the credit of a thing ſo liable to deceit, as apparitions be. Again, this was a miracle, by which Chriſts office was exalted, and therefore goes beyond nature, and it is abſurd to limit ſo tranſcendent a power within the rules and hedge of nature.

Others of the Fathers, whom ſome Schoolmen follow, think that there was no alteration in the heavens, to the bodily eye, but it was a meer viſion, which none but Chriſt ſaw, and that not with the eyes of his body, but of his minde; ſuch a viſion as *Ezekiel* and *Steven* ſaw. But this is not ſo: for firſt, to the eyes of Chriſts minde heaven was never ſhut. Secondly, *Mark* 1.10. *he ſaw the Heavens* σχιζομένους, *cloven,*

cloven, a word uſed in things really done, and uſed of the rent garment, *Luke* 5. 36. and of *the veile of the Temple*, *which was rent in twaine*. Thirdly, the other ſignes were really and ſenſibly done, the Spirits deſcending viſible, and the Fathers voice audible and ſenſible, which are things of greater difficulty to conceive as we ſhall ſee: and viſible and ſenſible were they not ſo much for Chriſts, as for *Johns* and the peoples confirmation that ſtood there.

It ſeemeth therefore to be true, that the heaven was ſenſibly divided and rent in twain, even as the earth was when *Korah* and his company were ſwallowed up. This is not unreaſonable to conceive, if we conſider that the Lord might well do as much for his Sonne, as he had formerly done for his ſervants. *Henoch*, in his body as well as in his ſoul, was taken up into heaven: here either the heavens muſt divide themſelves, or one body muſt pierce and penetrate another, which even glorified bodies cannot do. *Elijah*, when *Eliſha* prayed him that his ſpirit might be doubled on him, anſwered thus, Thou askeſt an hard thing, yet if thou ſee me when I am taken from thee, thou ſhalt have it ſo, 2 *Kings* 2. 11, 12. and *Eliſha* ſaw him when he was taken up into heaven by a whirlewinde, and conſequently ſaw the heavens divided to receive his body now glorified in the act of tranſlation.

When Chriſt had accompliſhed his whole miniſtery, *Acts* 1.9. while his Diſciples beheld, he was taken up into heaven; they did ſee the heavens opening themſelves to receive his glorious body: and ſhall we think it abſurd, that according to the letter of the Scripture, his Father ſhould enter him into that miniſtery by a ſenſible opening of the heavens? As eaſie it muſt be for God to do this, as to make the Sunne ſtand ſtill, the Sea run back, yea the Sea to divide it ſelfe and ſtand like a wall for the defence of his people. And that he thus did, it is plain, becauſe this ſerveth for the greater confirmation, and glory of the buſineſſe in hand, which above all other the Lord ſet himſelfe to advance and commend to the world.

Why were the heavens opened?

Now in the ſecond place, the reaſons why the heavens were opened, were ſundry.

1. To manifeſt the truth and certainty of the other ſignes which followed, that ſeeing the heavens opened, they might not conceive that either the Dove or the voice came from any other place.

2. To ſhew that howſoever Chriſt ſtood there as a weak man, and in ſimilitude of ſinful fleſh, yet he was the Lord from heaven heavenly, of whom was verified, *John* 3. 31. He that is come from heaven, is above all.

3. That as his perſon, ſo likewiſe his doctine was divine and heavenly, *verſe* 34. He whom God hath ſent, ſpeaketh the words of God: and this was the ſpecial work of his doctoral office, to reveale the will of his Father. And *Joh.* 1. 18. No man hath ſeen God at any time, the onely begotten Sonne, which is in the boſome of the Father, hath declared him. The power alſo and grace, whereby he wrought miracles, was not from *Beel-zebub*, but from heaven.

4. To ſhew that his office, into which he was now entred, was and is to open heaven again for us, who by ſinne had ſhut it againſt our ſelves; he hath made our way unto the throne of grace. And thus this ſecond *Adam* ſtandeth in oppoſition with the firſt; he ſhut us out of Paradiſe, a token that we were ſhut out of heaven: but this lets us into the Paradiſe of God again.

The heavens are opened by his paſſion, not by his Baptiſme, *Heb.* 10.19.

Obiect. They are opened by his death as by a common cauſe, which muſt be ſpecially and ſingularly applied, and that is by Baptiſme: therefore it is ſaid, *Rom.* 6. 3, 4. We are baptized into his death; that is, to have benefit by his death. *Anſw.*

1. Note hence, that Chriſt by fulfilling all righteouſneſſe, hath ſet heaven open unto us, and conſequently the juſtification of a ſinner is not onely by the obedience of his paſſion, but alſo by his active obedience in fulfilling the Law: for,

1. The whole ſumme of the Law, is, to love God with all the heart, &c. which if we perform not in our ſelves, or in Chriſt, then the whole Law is aboliſhed, where-

of every jot muſt be accompliſhed, *Matth.* 5. And *Chriſt came not to deſtroy the Law, but to fulfill it.* 2. The ſanction of the Law (*Curſed is every one that abideth not in all things*) cannot be avoided, if all thoſe things be not done in our ſelves or our ſurety. 3. There are two parts of juſtification: 1. Remiſſion of ſinne, which is by the blood of Chriſt, which takes away all ſinne. 2. Imputation of Chriſts righteouſneſſe: neither can we ſtand without the other, as 1 *Cor.* 5. 21. He hath made him ſin that knew no ſinne, that we ſhould be made the righteouſneſſe of God in him. And this meets with their main objection, that when ſinne is taken away, the Law is fulfilled, and the ſinner acquitted and juſtified: for that is not true; for a ſinner is not juſtified when ſinne is aboliſhed, unleſſe juſtice be added. Sinne muſt be covered indeed, but that is but fulfilling of halfe righteouſneſſe, unleſſe righteouſneſſe be imputed, *Rom* 4. 25. He was *delivered for our offences, and was raiſed again for our juſtification*: where juſtification is far more then remiſſion of ſins. 4. The words of Scripture are plain, *Rom.* 5. 18. *By the obedience of Chriſt many are made righteous:* and Chap. 10. 4. Chriſt is the end of the Law for righteouſneſſe; and not only to remove unrighteouſneſs. As for all thoſe places, wherein it is ſaid, that Chriſt hath purged all ſin with his blood, &c. they are to be meant excluſively, in reſpect of the blood of beaſts or any meritorious works of men out of Chriſt, but not to exclude the meritorious active obedience of the Sonne of God. 5. He that is circumciſed, is bound to keep the whole Law.

Chriſt hath fulfilled active righteouſneſſe for us as well as paſſive.

Object. That was to make him a fit Saviour.

Anſw. No, but *that he might redeem them* that were ſubect to the Law, and that they might receive the adoption of ſonnes, *verſe* 5. He ſpeaks plainly of Chriſts active obedience. We will conclude with *Bernard*, *Totus mihi datus, totus in meos uſus expenſus eſt.* When I can have too much of Chriſt, I will renounce his active obedience; but if by fulfilling all righteouſneſſe he hath opened heaven, I will lay faſt hold upon all his righteouſneſſe to bring me thither.

Secondly, hence we note what we are to think of the doctrine of Chriſt, who came from heaven, and ſpake from heaven. *Heb.* 1. 1. In theſe laſt dayes God hath ſpoken to us by his Son, and therefore our meanes of ſalvation are great and glorious; The onely begotten Son, which is in the boſome of his Father, hath revealed the Fathers will unto us. Natural light hath manifeſted much of God to many men; ſupernatural light hath made him more manifeſt, both by the delivery of the Law, and the promiſes of the Goſpel concerning Chriſt to come, whereby the Jewes ſaw God after a ſort through the vaile of types and ſhadowes, but did not ſee him clearly and perſpicuouſly, till Chriſt was manifeſted in the fleſh, who was in his perſon the brightneſſe of his Fathers image, and in his office the chief Doctor and Teacher of his Church.

Whence it follows, *Heb.* 12. 25. that if they eſcaped not, who refuſed him which ſpake on earth, much leſſe ſhall we, if we turn from him that ſpeaketh from heaven: and Chap. 2. 2. *If the word ſpoken by Angels was ſtedfaſt, &c. how ſhall we eſcape, if we neglect ſo great ſalvation, which was firſt begun to be preached by the Lord, and is confirmed to us by them that heard him?*

Object. Oh if we ſhould hear Chriſt ſpeak from heaven, we would obey.

Heaven opened it ſelfe, to confirm our doctrine to be from heaven.

Anſw. The doctrine that we bring, is from heaven, heaven opened it ſelfe to give confirmation to it, the ſame it is which Chriſt taught, which the Apoſtles received from him, and we from them; and of us, holding our ſelves to the Apoſtles doctrine, our Saviour ſaith, *He that heareth you, heareth me.* With how great danger therefore do men refuſe and turn away from our doctrine? how ſhall they eſcape, that refuſe doctrine from heaven? A juſt thing it is, that they be given over to Satanical and helliſh deluſions, who refuſe doctrine from heaven.

3. This opening of heaven being a ſigne of that which Chriſt had done, affordeth ſpecial comfort to all the members of Chriſt, in that heaven being ſhut againſt us by our ſin (for into it ſhall no unclean thing enter:) Chriſt hath ſet the gate of

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it open unto us again; he hath made a way, and as it were a thorow-fare between heaven and earth.

By him (saith the Apostle) all things in heaven and earth are gathered into one, *Ephes.* 1. 10. and *Col.* 1. 20. He hath reconciled to himself through him all things, which are in earth and in heaven; that is, all elect and believing men on earth, and the blessed Saints and Angels in heaven: and this follows, that in the former verse, where Christ is called the head of all things; being the head of his body, he hath made a passage both for himself and his members.

How doth Christ open heaven for us? oh that we could see such a sight!

Quest.

Christ openeth heaven: 1. By the merit of his obedience unto the death; so saith S. *Paul*, *Col.* 1. 20. By the blood of his crosse he hath set at peace all things. Meditate on his death. 2. By the donation of his Spirit, who worketh faith in the heart of Gods childe; which is as an hand whereby Christ with all his benefits is received, and a mouth whereby he is eaten; so is it an eye cleared to see thorow the clouds God sitting in his glory upon the propitiatory and Mercy-seat, and sometimes upon the throne of his justice. *Heb.* 11. 27. By faith *Moses* departed *Egypt*, and feared not the fierceness of the King, but endured as one that saw him that was invisible. By faith *Henoch* walked with God, he had him ever in his eye, heaven was ever open and undrawn unto him. *Joseph* saw him on the throne of his justice, and said, Can I sin and do this great wickedness against God? Thus the godly in this life have heaven after a sort opened, so as they have God ever present with them. *Steven* being full of the holy Ghost, saw heaven open; get faith, and thou shalt see it open too. 3. By the benefit of his intercession, *John* 17. *Father, I will, that where I am, they also be to behold my glory.* Now he was heard in all that he prayed for, so as by vertue of the merit of his intercession, all the elect shall be gathered in soul and body into heaven after this life. This same key openeth heaven to our prayers and persons.

Answ.

Christ openeth Heaven for us three ways.

Here is the comfort of the godly, that whereas the first *Adam* hath shut heaven on them, and set hell wide open, and armed all the creatures against them: this second *Adam* hath opened heaven again, and reconciled all things; there is now passage from man to God, from earth to heaven, by the prayer of faith: and between God and man, while he heareth prayer, and bestowes heavenly blessings: a passage for the Spirit, and for Gods helping hand in trouble; there is a beaten way between heaven and earth, in which Gods Angels are continually moving as diligent Ministers to the heirs of salvation. Here ye may see *Jacobs* ladder, which reacheth from earth to heaven, on which the Angels are continually ascending and descending: this ladder is Christ himself, who by his humanity toucheth earth, and by his divinity reacheth up to the heavens, and so hath made heaven and earth meet together.

Gen. 28. 1. John 1. 51.

And as this comforteth us through our whole life, so especially in the hour of our death it is of exceeding use; then happy is he that can see the heavens opened by Christ for him, as *Steven* did; he shall lay himself down in rest and assurance, that though his body shall be inclosed in the earth for a time, yet his soule shall ascend to God, and both soule and body in the Judgement day shall partake of the glory, unto which Christ the Head is already ascended; and the same power which made the heavens themselves now at his Baptisme set themselves open to strengthen and increase the grace of his Saints, shall then set them wide open to confirm them for ever in glory.

SECT. 7.

And Iohn ſaw the Spirit of God deſcending like a Dove, and lighting upon him.

The Spirit deſcending upon Chriſt like a Dove.

THis is the ſecond divine teſtimony, whereby God the Father would make evident to all the world, that Chriſt the Sonne was the Meſſiah, anointed with the gifts of the holy Ghoſt for this purpoſe: Where, for the meaning of the words, muſt be known; 1. What is here meant by the Spirit of God. 2. How the Spirit could deſcend, or be ſeen ſo to do. 3. The manner of his deſcending, *like a Dove.* 4. Why he lighted upon Chriſt. 5. Why it is ſaid, *Iohn* ſaw all this.

1. By *the Spirit of God* is meant ſometimes the whole eſſence of the Godhead, as it is common to all the three Perſons: as *Iohn* 4. 24. God is a Spirit. Sometimes the gifts and graces of the Spirit, as *Luke* 1. 15. *Iohn* was filled with the Spirit; that is, ſpiritual gifts, by a Metonymie of the cauſe for the effect. And *Acts* 6. 5. *Steven*, a man full of faith and the holy Ghoſt. Sometimes the third Perſon in Trinity, as 1 *Iohn* 5. 6. and *that Spirit is truth:* and thus is the word here uſed; not the gifts and graces of the Spirit, nor taken eſſentially or commonly for the whole Trinity; but perſonally, for the third perſon in Trinity, who is diſtinct from the Father and the Sonne, equal unto the Father and the Son, and the ſame God in Nature and Eſſence with the Father and the Sonne, though not the ſame perſon. And the third perſon is called *a Spirit*, becauſe he is that eſſential vertue, proceeding and as it were ſpired or breathed from the Father and the Son; or from his effect, who bloweth where he liſteth, and inſpireth holy motions and graces into the hearts of the Elect.

II. *How the holy Ghoſt can be ſaid to deſcend, ſeeing he filleth heaven and earth.*

2. How can the holy Ghoſt be ſaid to deſcend, who is God omnipreſent, and filling heaven and earth? *Pſal.* 139. 7. *Whither ſhall I go from thy Spirit?*

Anſwer. True it is, that this deſcending of the Spirit, was a local motion from heaven, where it was opened, unto earth to the very head of Chriſt, and yet we may not conceive any local motion in God or any of the perſons: but in one word, the ſigne or ſymbol wherein the Holy Ghoſt pleaſed to teſtify a ſpecial preſence or efficacy, doth take the name of the thing ſignified; the Dove, a ſigne of the Spirit is called by the thing ſignified, the Spirit it ſelfe; not that the bleſſed Spirit was changed into a Dove or any ſimilitude, (whoſe nature were it not immutable, he could not be God:) but becauſe it pleaſed him, retaining his own unchangeable nature, to appear under this form and likeneſs: and thus *Iohn* alſo, ſeeing this ſhape and appearance deſcend from heaven, is ſaid *to ſee the Spirit* which is inviſible; the Dove ſignifying, called the Spirit, ſignified by a figurative kinde of ſpeech, common in the Scriptures. The Ark was called *The Glory of God,* becauſe it was a ſpecial ſigne of it. Three Angels came to *Abraham*; one of them ſeeming to be more glorious then the other, is called by the name *Iehovah*; a name proper to God, and not agreeable to any Angel, further then he repreſenteth the Son of God, as that did. Gen. 18. 3.

The right interpretation and underſtanding of ſuch phraſes would cut off infinite quarrels about the real preſence, which is onely held up, becauſe by this ſame figure the bread ſignifying is called the body ſignified; which if it neceſſarily imply a change of the bread into the very Body of Chriſt, then becauſe the Spirit of God is called a Dove, he muſt neceſſarily be turned into a Dove, and of a creating God become a creature; which is high blaſphemy.

3. The manner or form of the Spirits deſcending, was in the ſhape of a Dove.

Queſt. Whether was this a true material Dove, or an appearance of a Dove onely?

Anſw. It is enough to conceive the preſence of the holy Ghoſt under the form of

of a Dove, and it is no article of faith whether it was or no: But yet I think it was a true real body and corporal Dove; 1. Becauſe *Luke* addeth (in a bodily ſhape) implying that there was a body. 2. Becauſe none of the other ſignes were imaginary or appearances, but real things: whence ſome of the Fathers conclude that it was a true Dove, as the Spirit was a true Spirit.

Object. But if it were ſo, how came it into heaven?

Anſw. He that created of nothing all things, created it at this time, not for common uſe, but for this uſe and purpoſe; which when it was accompliſhed, he could bring it to nothing, or reſolve it into the firſt matter whereof it was made, as it was with thoſe bodies in which the Angels appeared.

Object. But the text is, ὡσεὶ περιστερὰν, like a Dove; therefore it was but a ſimilitude, and appearance, not a true body.

Anſw. The word ὡσεὶ is not to be referred to the Dove, but to the Spirit, who manifeſted his preſence in this likeneſſe. 2. The phraſe doth not alwayes note likeneſſe and ſimilitude onely, but verity and identity, as *John* 1.14. *We ſaw his glory, as the glory of the onely Sonne of God*; and *Phil.* 2. 7. *Chriſt was in the ſhape of man, and like man:* ſhall we thence conclude, that he was not a true man, but one in appearance onely?

Why did the holy Ghoſt appear in this ſhape? For ſometimes he appeared in mighty windes, as to the Apoſtles; ſometimes in burning fire, wherein he ſeems to be contrary to himſelfe. *Queſt.*

Theſe divers ſymbols and teſtimonies of the preſence of the Spirit, argue divers, but not contrary effects; all of them his wiſdome made choice of, according to the occaſion and preſent uſe. There was great difference between the miniſtery of Chriſt and *Moſes*; between the Law, and the Goſpel, and accordingly the Spirit manifeſt himſelfe. The Law was confirmed with terrour and feare; but to ratify the Goſpel the Spirit appeares in the ſhape of a Dove. *Acts* 2. 2. He is noted to come *like a mighty ruſhing winde*, to ſhew the mighty power of the Goſpel in the miniſtery of the Apoſtles, who were now to be ſent out: ſo in the ſhape of tongues, to ſhew the utterance given by the Spirit to the Apoſtles: in the ſhape of cloven tongues, to note the variety of tongues and languages, wherewith they were indued: in the ſhape of fiery tongues, to ſhew the fruit and efficacy of their miniſtery and doctrine, which ſhould be as fire to ſever between droſſe and pure mettal. So here the Spirit would appear in the ſhape of a Dove, to note, 1. What kinde of Spirit Chriſts was, 2. What kinde of gifts they were, which were collated and beſtowed upon him: and 3. what was the fruit of thoſe gifts. *Anſw.* *Why the Spirit appeared in the likeneſſe of a Dove.*

For the firſt, in the Dove obſerve two things: 1. Of all fowles it is the moſt milde, without gall. 2. It is moſt innocent and harmleſs, not ravening and hurtful. Which ſignifieth, that Chriſt ſhould be indued with a milde, meek and gentle ſpirit: ſo it was propheſied of him, *Iſa.* 42.2. that *he ſhould not cry nor lift up his voice in the ſtreets*, a bruiſed reed he ſhould not break; and how it was accompliſhed, the whole ſtory of the Goſpel witneſſeth, *Matth.* 12. 19. So alſo, that he ſhould be moſt innocent, blameleſſe, of a moſt pure ſpirit: In him was no guile, no deceit in his lips. Who could accuſe him of ſinne, being the ſpotleſſe Lamb of God?

2. As the Dove hath many excellent properties; patience, ſimplicity, ſincerity, tenderneſſe, to her young, faithfulneſſe to her mate, &c. Even ſo God the Father hath fitted Chriſt with all profitable and neceſſary gifts; humility and patience, holineſſe and integrity, love and tenderneſſe, conſtancy and diligence in working out the good of his members.

3. The fruit of theſe gifts is the appeaſing of his Fathers diſpleaſure conceived againſt the ſinne of man: for look as the Dove which *Noah* ſent forth out of the Ark, returning with an Olive branch, which argued the ceaſing of the deluge; brought newes that Gods wrath was now aſſwaged and decreaſed with the waters: ſo the Spirit of the Lord is upon Chriſt in the form of a Dove, ſending him out to

preach the acceptable yeer of the Lord, and good tidings of liberty to captives, and the opening of the priſon to them that are bound, forgiveneſs of ſinne, and conferring of grace, and life, &c. *Iſa.* 61. 1. Now this being the end of the Spirits appearing in this ſhape, ſeparating and ſending Chriſt to his miniſtery, and that only for this time, and not reſerved out of this time and uſe, it is not now lawful for any man to repreſent the holy Ghoſt by this ſhape, or make an image thereof: for this is to make an Idol, as the Papiſts do not only in this, but in painting God the Father like an old man, becauſe he is called the Ancient of dayes, *Dan.* 7. 22. Both of them flat Idolatry. God is above his Law; if he make ſhapes, Cherubes, or bodies, it is juſt, becauſe he doth it: but we are born under the Law, which expreſly forbids the making or having of any Image of God in any uſe, or any at all in religious uſe, and enjoynes us to worſhip God in ſpirit and truth, only in the Image of his Sonne.

And it will ſtrongly follow, that if we may not reſerve the ſhapes which God himſelfe hath uſed to manifeſt his preſence, much leſſe upon any colour, any Images of Idols deviſed and beautified by Idolaters, abuſed in times paſt, and in preſent, and for time to come ſubject to be abuſed to the maintenance of Idolatry. Here come all Popiſh pictures to be defaced, whoſe Idolatry is as groſs as ever the Heathens was: a lamentable thing that any Chriſtian can feed and pleaſe his ſenſes in the convicted inſtruments of Gods diſhonor in ſo high a kinde.

IV. A chaſte heart will make a chaſte eye.

Why the Spirit lighted upon the head of Chriſt.

The 4. point is the Spirits deſcending upon Chriſt, for theſe reaſons: 1. To ſhew that Chriſt was ſet apart to his great work, not onely by the miniſtery of man, but by the holy Ghoſt. 2. That he was now endued with gifts fit for ſuch a work: for this was the unction or anointing of Chriſt to be the King, Prieſt, and Prophet of his Church, as *Iſa.* 61. 1. *The Spirit of the Lord is upon me, he hath anointed me* to preach.

Object. But Chriſt was filled with the holy Ghoſt from his infancy.

Anſwer. He was endued with ſuch a meaſure of the Spirit, as was fit for his private eſtate; yet now entring upon a publick office, and a work after a ſort infinite, he needeth more grace, and receiveth according as his calling required.

Object. But then Chriſt had imperfection in him, if he wanted ſome grace.

Anſw. It implies a degree, but not imperfection: he was perfectly graced ſo farre, as his youth and private eſtate required, yea, as much as that was capable of; it being with him as with the Saints in heaven, among whom are degrees of glory, but no want nor imperfection. And 3. To ſhew that the Spirit did perpetually reſt with Chriſt; therefore *Joh.* 1. 32. the Spirit *abode* upon him, This was propheſied, *Iſa.* 11. 2. *The Spirit of the Lord ſhall reſt upon him*, the Spirit of counſel and underſtanding, of wiſdom and ſtrength, the Spirit of knowledg, and the fear of the Lord.

Object. But the Spirit of God dwels in the Elect, therefore this was no priviledge.

Anſw. Never did or can the Spirit reſt with Saint or Angel, as he did with Chriſt. 1. In reſpect of his humanity, the Spirit is ever with that, working in that nature all divine vertues, graces, and glory, both in number and degree perfect, as fitting the Head; whereas the members have ſome, not all; and in ſome ſmall degree, not in all perfection of degrees, as he was, being anointed with the oile of gladnes above all his fellowes. 2. In reſpect of his Deity, the Spirit, the third perſon is perpetually preſent with the Sonne, as joyned unto him in the admirable unity of one and the ſame nature; yea, ſo joyned, as he proceedeth from the Son as from the Father, and hath his ſubſiſtence from the Son, as from the Father, by the unſpeakable communication of one and the ſelf-ſame nature. In which reſpects, the Spirit never lighted, nor did reſt with any but with Jeſus Chriſt alone. 4. Some adde a fourth reaſon of the Spirits lighting on Chriſt: not only to deſigne Chriſt, but to diſtinguiſh him by an apparent ſigne from *John*, leſt any ſhould think that the voice following, *This is my well-beloved Sonne*, was uttered of *John*, and not of Chriſt himſelfe.

The

The fifth point is, Why it is ſaid that *John* ſaw all this? This was, 1. That the Word of the Lord might be accompliſhed, who had promiſed *John*, that he ſhould certainly know Chriſt by this ſigne, *John* 1. 33. 2. That *John* might bear record of the truth hereof, not onely in his age, but to all ſucceeding ages: So it is ſaid, *John* 1. 32. John *bare record, ſaying, I ſaw the Spirit, &c.* Hence was it, that it did ſo openly appear, becauſe it was not onely for Chriſt, who as he was man, and had taken upon him our infirmities, had need of aſſiſtance, but for *John* alſo, and the people of God: See *John* 12. 30. V.

1. Note, that the Spirit of God is no quality or created motion in the minde of man: for then he ſhould not exiſt without the mindes of men, (for the accident cannot be without the ſubject, to which it cleaveth:) and much leſſe could the Spirit appear in a viſible and diſtinct forme, as he did here, and in the feaſt of Pentecoſt. 2. He is here a diſtinct perſon from the Father and the Son, and yet joyned with the Father and the Son. 3. He is called God, *Acts* 5. 3, 4. *To lie to the Holy Ghoſt, is to lie unto God.* and 1 Cor. 12. 11. he giveth gifts to every one according to his will, as here he anointeth Chriſt the Head, and conſequently is the Authour of all good gifts with the Father of lights, and not the gifts themſelves.

2. Note, as Chriſt was ſet apart both by the Miniſtery of man, and by the Spirit, by the viſible appearance of which God would manifeſt that he was fitted thereunto: So in all thoſe that are ſet apart by man to the Miniſtery, muſt be an apparent deſcending of the Spirit, though not in viſible ſhape, yet in evident gifts and graces. The reaſon is ſound: if Chriſt himſelf muſt not take this honour upon himſelf, but the Spirit of the Lord muſt be upon him to preach; much more muſt it be ſo with thoſe that come in his Name. Adde hereunto theſe Arguments.

Firſt, If God, when he had ſet down the frame and parcels of the materiall Tabernacle, did ſet apart a *Bezaleel*, and fill him with the Spirit of God, in wiſdome and underſtanding, in knowledge and all curious workmanſhip, and joyned an *Aholiab* unto him, into whom he put wiſdome to make all after his draught, *Exod.* 31. 3, 6. And if when *Solomon* is to build the material Temple, he muſt have his *Hiram* ſent for, a man full of wiſdome, underſtanding, and knowledge to work all manner of work in braſſe, 1 *King.* 7. 14. much more the true *Solomon*, in building his ſpiritual Temple, makes choice of men filled with the Spirit, &c.

Secondly, If the Prophets and Apoſtles performed every thing by vertue of their extraordinary calling by God, then muſt Paſtors and Teachers alſo by vertue of their ordinary calling by God: They ſpake and wrote, as they were moved by the Holy Ghoſt, 2 *Pet.* 1. *ult.* they revealed and fore-told things by the Spirit, 1 *Pet.* 1. 10, 11. The Spirit of Chriſt in the Prophets, ſearched and ſignified the time, and paſſion, and glory of Chriſt: The Spirit was promiſed to teach the Apoſtles what to ſpeak, and to lead them in all truth, *John* 14. Yea, the Spirit ſhall teach you in that houre, *Luke* 12. ſo muſt we be furniſhed by the Spirit to our duties, 1 *Cor.* 12. 7. The manifeſtation of the Spirit is given to every one to profit withall, to one a word of wiſdome, to another a word of knowledge. Whence the Spirit is ſaid to ſend Paſtors, *Acts* 20. 28. Paſtors at *Epheſus* were made over-ſeers by the Holy Ghoſt; becauſe he fitteth them to the Church, and commendeth them by gracing them to the uſe of it.

Thirdly, This fitting of the Spirit, giveth a mans ſelf much comfort.

1. That he is lawfully called of God, who ſendeth not his meſſage by the hand of a fool, (for this is as he that cutteth off the feet:) but he ſendeth a learned tongue, an *Ezra*, an *Apollos* mighty in the Scriptures. This was ſignified by the conſecration of *Aaron* and his ſons, who muſt be, 1. Waſhed, purged from whatſoever might blemiſh their calling. 2. Arayed with new garments, ſignifying their furniſhing, and inſtructing with graces, of wiſdome, know-

knowledge, &c. 3. Perfumed with a ſweet ſmell of the holy oile, noting the ſweetneſſe, the ſweet ſavour by holy doctrine and life, which they were to diffuſe into the Church. This when it was done, then were they ſet apart by the Lord, and not before, *Lev.* 8. 3.

2. That God, who hath graced him, will protect him, and carry him thorow the troubles of his calling, which Satan and the wicked of the world (whom he is to encounter with) will raiſe againſt him: which promiſe of ſpecial protection, while the ſons of *Sceva* wanted, Satan (who eaſily ſpied their want of commiſſion,) mightily prevailed againſt them, *Acts* 19.

3. That God will bleſſe his labour, and the works of his calling, and make it powerful and fruitful, becauſe it is his own work; whereas ſuch as have not their commiſſion ſealed from the Lord, finde not their ſacrifices burnt by God, but often labour all day and night, and catch nothing.

Uſe. 1. A caveat not to run upon mans calling without Gods, as the falſe Apoſtles did, againſt whom the Apoſtles oppoſed themſelves: ſee that the chief Biſhop of ſoules ſend thee, that he hath laid his hands upon thee, that he hath bid thee receive the Holy Ghoſt: As for the order and ordination of the Church, it is onely a manifeſtation and declaration of him whom God hath fitted. Let every Miniſter be able to ſay as Chriſt himſelf did, *Iſa.* 48. 16. The Lord God himſelf, and his Spirit hath ſent me, namely, to declare what *Cyrus* in his time was to performe to the Church.

And here he that would have good and aſſured comfort of his commiſſion, muſt examine what kinde of gifts they be which he hath received of the Spirit: for they be of two ſorts.

1. Common to good and bad, as thoſe of knowledge, tongues, interpretation, eloquence, to which if working of miracles (if a man have no more) were added, while he might much benefit others, himſelf might remaine a reprobate. For *Saul* and *Judas* had the Spirit of God.

2. Proper and peculiar to the Elect, as juſtifyiug faith, true love, invocation, repentance, unſpeakable groanes, and mourning of the Dove, innocency, meekneſſe, ſincerity, and ſuch like teſtimonies, that God hath ſent the Spirit of his Son into the heart, purifying it, making it cry *Abba Father.* Theſe are gifts worth having, making all the former, not onely profitable to others, but truly comfortable to himſelf, and acceptable to God. Now ſhall a man ſpeak powerfully, feelingly, and conſcionably, and reſemble thoſe holy men of God, who wrote the Scriptures, in interpreting them; they ſhall ſpeak and do as they are moved by the Holy Ghoſt; men ſhall perceive, and after a ſort ſee a fiery tongue upon their heads; ſuch ſhall be the efficacy and power of their Miniſtery in ſeparating the precious from the vile.

3. Note, whereſoever the Spirit deſcendeth on any Chriſtian, it deſcendeth like a Dove; that is, maketh a Chriſtian reſemble the Dove. Whence it is, that the holy Church or company of Beleevers, is called by Chriſt, his Dove, Cant. 2. 14.

1. Becauſe the ſame ſweet ointment (as that of *Aaron*) runnes down from the head to all the members: the ſame graces, which this Spirit in the ſhape of a Dove did fill Chriſt withall above meaſure, he doth alſo beſtow in meaſure upon Chriſtians: Thus are we ſaid to receive of his fulneſſe. A Fountain ſends the ſame water into the ſtreames that it ſelf hath.

2. The Spirit of God is every where like to himſelf, both in the head and members, as the ſame juyce is in the root and branches, in the tree and fruits: look what were the fruits of the Spirit in Chriſt, the ſame alſo are in the members, *Gal.* 5. 23.

Uſe. To examine whether we have received this Spirit or no, by the properties of a Dove.

Foure properties of the Doves of Chriſt.

1. Meekneſſe is an eſſential marke of one of Chriſts Doves, and on whom the Spirit

Spirit of Chriſt is deſcended, as himſelf witneſſeth. *Learne of me, for I am lowly and meek.*

(1.) In heart, he never conceived fierce or revengefull thought.

(2) In word, being reviled, he reviled not againe.

(3.) In action, he was led as a ſheep to the ſlaughter, and was dumbe before the ſhearer, 1 *Pet.* 2. 23. *Moſes* was the meekeſt man on earth, but not like him. If any be a rough *Eſau*, of a froward and perverſe diſpoſition, the Spirit of Chriſt hath not ſate and lighted upon him: For, in the Kingdome of Chriſt the Lion and the Lambe ſhall feed together. Let us therefore put on, and deck our ſelves with meekneſſe, *Col.* 3. 12. A moſt beautiful grace, much ſet by of God. How glorious a ſight was it, and how delightful to God his Father, (as the voice witneſſeth) when the Dove ſate upon Chriſt? and even ſo the Apoſtle commendeth this grace to women, as a moſt precious garment to ſet them out to God, and make him ſet by them, as their moſt coſtly garments do ſet them out to men: neither is it a garment proper to the women, as diſtinguiſhing the ſexe (which the cloathing of our bodies do or ought to do:) but the condition between a natural and ſpiritual man, an old and new creature: for this makes difference before God, when none is between Male and Female. And though we take little notice of a meek-hearted Chriſtian, yet God doth ſo account of it, as he doth denominate the righteous by it, and maketh it a ſpecial title of the juſt, *Zeph.* 2. 3. *Seek the Lord, ye meek of the earth:* as though none were fit to ſeek him, and he would be found of none elſe.

A ſecond qualitie of thoſe on whom the Spirit is lighted like a Dove, is ſimplicity, innocency, commended to us alſo by Chriſt; *Be wiſe as Serpents, but innocent as Doves*; enforcing it plainly to be a quality of thoſe who are baptized with the Spirit of Chriſt: To which purpoſe he knitteth theſe two together, *Cant.* 5. 12. & ch. 6. 8. *My Dove, my undefiled.* Elſewhere he calls the Church faire as the Sunne, pure as the Moon, the Lords holy Ones, undefiled in their wayes, Saints, pure; not only in regard of their juſtification by the blood of Chriſt cleanſing them from all ſin, but alſo of their endeavour in ſanctification. 2.

Theſe Doves of the Lords Culver-houſe are clean fowles, not of the unclean Birds, Vultures, Crowes, and Hawkes that can ſmell a carrion afarre off, to flie to it, and feed upon it: the Spirit never took ſuch a ſhape. Let us be careful of our wayes, not to foule our ſelves with ſin, which is the moſt filthy uncleanneſſe; but rather when the Spirit ſate upon Chriſts head, make known that it ſate like a Dove on our head, by purging our ſelves, *even as he is pure*, 1. John 3. 3. as it is a marke of our Adoption in that place. He is not capable of any grace, that endeavoureth not in this: Will the Spirit of God dwell in a ſtie? or will he poure his gracious liquors into fuſtie and filthy veſſels? What may we think the hire of thoſe that moile themſelves in all filthy luſts, and tumble like ſwine in their ſinnes, and in the mean time ſcorne at thoſe who deſire to be more free and innocent from the riots of the world: Seeing God is good to none but the pure of heart, heareth none pray but ſuch as lift up pure hands, accepteth no ſervice but a clean offering, and from a clean offerer, admitteth none to the bleſſed viſion of God but the pure of heart, and much leſſe to ſtand in his Holy place, but he that is of innocent hands, and a pure heart? *Pſal.* 24. 3.

What other ſpirit hath lighted upon them, then the ſpirit that beareth rule in the world? The ſpirit of lying, railing, ſwearing, ſlandering hath light upon their tongues: the ſpirit of revenge, wrong, and wickedneſſe upon their heads: the ſpirit of fornication, uncleanneſſe, wantonneſſe upon all their parts and members: and the ſpirit of errour, deluſion, and deſperate impenitency hath ſettled upon their hearts: All this, becauſe they have grieved this Holy Spirit, and made this Dove betake himſelf to his wings, and left them to be haunted with an evil ſpirit, as *Saul* was, when GOD had forſaken him.

3. A third quality of ſuch on whom this Spirit of Chriſt hath lighted, is chaſtity, ſincerity and ſingleneſſe in heart and life, in body and ſoule: The Dove is a moſt chaſt Bird, truly keeping her to her Mate; and this is required in all the Members of the Church, *Cant.* 4. 1. *Thine eyes are like the Doves*, that is, ſingle, chaſte, beautiful. This eye of faith beholds Chriſt and him alone, acknowledging all perfection of beauty and ſufficiency in him: it keeps the heart unto him alone in the purity of his Worſhip; it keeps the affections unto him as the *chief of ten thouſand*: it watcheth againſt all unchaſte luſts, and abandoneth all unlawful, ſtrange, and ſtolne pleaſures, called in 1 *Cor.* 7, 34. *The holineſſe of body and ſpirit*: Of *ſpirit*, when it is not tempted to uncleanneſſe; or being tempted, yieldeth not; or having yielded, reneweth it ſelf to repentance. Of *body*, when as a fit inſtrument to a chaſte ſoul, it never exciteth, nor being exited, executeth uncleanneſſe. Whence it followeth, that thoſe that go a whoring from God, as all Idolaters that ſeek to many lovers; or are bawdes to their own luſts and ſinful pleaſures of any kind, or proſtitute their bodies to any uncleanneſs; or their members as ſervants of unrighteouſneſſe, are not poſſeſſed with the Spirit of Chriſt. Idolatrous eyes, adulterous eyes, covetous eyes, evil or envious eyes, blinde eyes, or wanton eyes, are not the eyes of Doves.

4. A fourth quality in *Iſa.* 60. 8. is this, they all flie to the Church of God, and joyne together in his pure Worſhip. Who are theſe that *flie like the Doves to the windowes?* A prophecie of the Gentiles converted, that ſhall in ſuch flocks come in to the Church, as if a whole flight of Doves driven by ſome Hawke or tempeſt, ſhould ſcoure to the Columbary, and ruſh into the windowes. The Church is compared to Gods Culver-houſe; thither the Doves flie together, feed together, rooſt together; which ſignifies the Communion of Saints, who are of one heart and ſoul, and which worſhip God purely with one ſhoulder: It is no receptacle of Eagles and ravenous Birds, which devoure one another: and the reaſon is, becauſe the Spirit lighting upon Chriſtians, ties them together with faſt bonds of peace, called the bond of the Spirit. And hence it followeth, that whoſoever neglecteth the Miniſtery, which is the Chariot of the Spirit, the Spirit lights not upon him: Whoſoever joyneth not in this ſociety of Saints, and carrieth not himſelf as one living with other the children of God under the ſame roof of one Father, he hath not the Spirit of God, and conſequently is none of his. What may we think of him that is an enemy to the Church, that malignes the Members of it, that oppoſeth the pure Worſhip and worſhippers, that flies from the Culver-houſe, but to be an unclean bird, no Dove?

This is one ſpecial note of the preſence of the Spirit, which I would not omit, becauſe many may come to ſee themſelves better by it.

SECT. 8.

Ver. 17. *And lo, a voice came from Heaven, ſaying, This is my well-beloved Son, in whom I am well pleaſed.*

The voice from heaven teſtifying unto Chriſt.

HEre is the third ſenſible teſtimony of Chriſts moſt ſolemne ſetting into his Office, and that from Heaven alſo, as the other were, and that by an audible voice; wherein are two things.

I. Firſt, The circumſtances, three: 1. Whoſe voice it was, the Fathers. 2. The place whence it came, *from Heaven.* 3. The manner, it was a ſenſible and audible voice.

II. Secondly, The ſubſtance, in which are three particulars: 1. That Chriſt *is the Son* of God; to note the relation between God and Chriſt. 2. That he is his

his *beloved Son*; to note the nearneſſe of that relation. 3. The fruit of it, *in whom I am well pleaſed.*

I. The perſon whoſe voice it was, is God the Father: for he ſaith, *Thou art my beloved Son.* Every teſtimony receives validity and authority from the Teſtator, therefore this muſt needs be ſound and good. God had given teſtimony to Chriſt by many famous men, even all the Prophets, and now lately by *John Baptiſt*, who was greater then a Prophet, that Chriſt was greater then he; yea more, had given teſtimony of him by a multitude of heavenly Angels, *Luke* 1.30. and 13. But not content with all this, he gives from heaven his own teſtimony of him.

Why God the Father gives teſtimony to his Son. Reaſons. 4.

1. To ſtrike us with reverence in receiving this teſtimony, which hath this priviledge above other parts of Scriptures, that it was uttered by Gods owne mouth, not by men or Angels.

2. To confirme us in the truth of the teſtimony, proceeding from him who is *prima veritas*, Truth it ſelf (not only true) in his Eſſence, and much more in his words and works, who cannot be deceived, nor deceive us.

3. To ſhew the neceſſity of beleeving this teſtimony, being the firſt and onely principle in Chriſtian Religion, without which foundation laid can be no Religion, nor ſalvation, as we ſee in the Jewes and Turkes: That we might more firmely beleeve in the Son of God for life, Gods own mouth teſtifieth ſo honourably of him.

4. That ſuch a glorious commendatiou of this teſtimony might ſtir up our beſt attention and affections in the unfolding of it; we have here the word of a King, which was never ſtained, and that not uttered by any Herald, or a Lord Chancellor, but from his own mouth, which carrieth more weight with it; if God ſpeak, wo to him that hears not.

II. The place whence, *from Heaven*: For theſe reaſons.

Why the teſtimony concerning Chriſt was from Heaven. 4. Reaſons.

1. For more authority to the Perſon of Chriſt, whom God from Heaven doth honour: and if God thus honour him, how ought we to honour him? 2 *Pet.* 1. 17. He received of God the Father honour and glory; when there came ſuch a voice to him from the excellent glory, *This is my beloved Son:* which was verified, not only in the time of his transfiguration, but here alſo.

2. Becauſe the teſtimony containes the ſumme of the whole Goſpel, to declare that the Doctrine of the Goſpel, which Chriſt delivered to the world, was from Heaven, becauſe God from Heaven ſo teſtifieth it to be: wherein it differs from the Doctrine of the Law, which although God renewed from Heaven in the Tables of ſtone, yet was it written in the heart of man by nature; ſo was not the Goſpel: but as after the fall it was immediately delivered by God to *Adam* in the Promiſe: ſo here by the ſame voice from Heaven confirmed to be divine and heavenly.

3. In reſpect of us, that we ſhould more carefully atten! to the teſtimony it ſelf, proceeding from the excellent glory, and that from the mouth of the God of glory, ſitting in his chaire of Eſtate: ſeeing the word of a King in that place is more regarded. The contempt of the Law, given upon Mount *Sinai*, in the hand of Angels, was required at their hands: how ſhall they then eſcape, that deſpiſe him that ſpeaketh from Heaven? *Heb.* 2. 2, 3. The Law being tranſgreſſed, the Goſpel from Heaven moderateth and pardoneth a mau; but the Goſpel from Heaven being deſpiſed, what can plead for him?

4. To ſhew the extent of the Goſpel, that it is to be preached, and bindes to the faith of it all the people under Heaven; and herein it was not to be inferiour to the Law, which God would have acknowledged his own by uttering it from Heaven, and that not before he had ſent *Moſes* down, leſt it ſhould have been thought to be his, although it was ſo loud and piercing, as it could not poſſible be but divine, not humane.

III. The manner of the teſtimony, by an audible and ſenſible voice: How

the Father uttered this voice, is needleſſe to enquire, ſeeing we know that he who made the tongue, can either ſpeake without a tongue, or by ſecret inſpiration and revelation, as to *Iſaiah*, 2 *Kings* 20. 4. or frame a tongue and organs of voice at his pleaſure, to utter and make known his will and good pleaſure to his creatures: or ſpeak by creatures, as Angels in humane ſhape, or other creatures, ſenſible, as *Baalams* Aſſe; or inſenſible, as the buſh of fire. It is much more material to enquire into the end and uſe of it, which was to make the Sonne of God known unto the world, that the faith of men might be fixed on him for ſalvation.

Obſer. 1.

Hence note, in that the Lord from heaven teacheth by voice, his wonderful care, that will not ſuffer us to want any meanes to help us in the knowledge of the meanes of ſalvation: he had taught them and us before, by the ſenſe of ſight, ſeeing the heavens opened, and the Spirit viſibly deſcending; and now he teacheth the eare by a voice: for, he knowes our dulneſſe, ſecurity, ſlowneſs of heart to believe, and applies himſelfe every way to help us: he ſetteth out his glory by his works and creatures; he addeth his Word confirmed by many powerful miracles; to his audible word he hath annexed his viſible word the Sacraments; he hath ſet up a conſtant miniſtery in his Church, and every way fitted it to the edification of his people, ſo as he may now ſay, What could I do more for thee O *Iſrael*?

Uſe 1.

Is God thus careful of our profiting every way? then how damnable and excuſeleſs ſhall the careleſneſſe of the moſt be in the matter of their ſalvation? in which regard it had been good for many a man that God had never made his will known to him, that he never had heard the Word, or received the Sacraments: for, all tends but to his deeper condemnation, becauſe of his neglect and formal uſe. When our Saviour ſaid of *Judas*, It had been good for him he had never been born: did not he in effect ſay the ſame, It had been good for him he had never been a Diſciple of Chriſt, never had heard Chriſt, or preached Chriſt, becauſe the more excellent meanes he had, the greater was his ſin and judgement?

Uſe 2.

Again, hereby God cleareth his righteous judgement, in the juſt damnation of the wicked and unbelievers: O *Iſrael*, thy deſtruction is of thy ſelf: ſay not, What can I remedy it, if God will not ſave me? nay, what can God do more then he hath done? He hath given thee ſtrong and excellent meanes, and preached the Goſpel from heaven by his own mouth, and ſent it to all Nations under heaven in their own language in an audible and intelligible voice: if thou wilt now wilfully refuſe the meanes, thy blood be upon thy own head, that which will die, let it die; thou art in the ſea of thy ſins, ready to be drowned, good help is offered, but thou refuſeſt it, and muſt die in thy ſinne: thy caſe is that of *Jeruſalem*, How often would I have gathered thee, and thou wouldeſt not?

Obſer. 2. Theoderet *out of the like ground gathereth the ſame doctrine, and notably urgeth it againſt Images: on* Deut. queſt. 1.

2. Note, that it is Gods pleaſure that we ſhould be taught the matter of ſalvation by voice, and attend to that: Here was a viſible opening of the heavens, a glorious preſence of the Spirit in the ſhape of a Dove reſting on Chriſt: but when the Lord will have Chriſt publiſhed and proclaimed the Meſſiah, this muſt be done by voice. *Deut.* 4. 12, 14. *Thou heardeſt a voice, but ſaweſt no image*, therefore *take heed to thy ſelfe, and corrupt not thy ſelfe by any image.*

1. Herein his mercy hath appointed a familiar and fit inſtruction, meet for our weakneſſe, not coming to his Church in his own Majeſty.

2. Herein he advanceth our nature, teaching us great myſteries by ſuch as our ſelves ſanctifying the tongues of men, and not Angels.

3. Herein he magnifies his power, who by ſo weak meanes worketh ſalvation: earthen veſſels are uſed, that the power may be ſeen to be of God, 2 *Cor.* 4. 7. The voice of men by Gods power conquers the world.

4. Hereby he tries our obedience, whether we will yield to a weak voice, whereas he might force us by power.

This

This makes againſt the Papiſts poſition, that images are Lay-mens books: for 1. The people of *Iſrael* were as rude and elementary as any, yet God permitted them no ſuch books, but ſtraitly forbade it. 2. Images are dumb, and how can they teach? they have mouthes, and ſpeak not: If they teach, it muſt be by an interpreter, and an interpreter can teach better without them. 3. Let them be Lay-mens books, what do they teach? *Hab.* 2. 18. They are *teachers of lies*, and *Zach.* 10. 2. The Idols *ſpeak vanity*. If a man would learn lies, let him gaze upon theſe books.

Uſe. Melius docet interdum pictura, quam Scriptura. *Bellarm. de Imag. cap.* 10.

And 1. Whereas *Bellarmine* ſaith, that the Image of God and the holy Trinity is a teacher of truth: I anſwer, The Scripture ſaith, it is a teacher of lies; and ſo will I prove it.

1. God is a Spirit and inviſible: now how can this be painted or carved? he that ſaith he can do it, muſt needs lie.

2. God is infinite and incircumſcriptible, wants beginning and ending: he that ſaith he can paint ſuch a thing, is a loud liar: his image or idol is made by man, and moth-eaten and conſumed by wormes, and rotten.

Ejice à te cogitationem minimè decentem magnitudinem Dei: nè parvum reddas eum qui magnus eſt, &c. *Baſil. in Hexam. Homil. decimâ.*

3. God is a working act, never idle: but the Image never ſtirres unſtirred: therefore it is a lie.

4. God hath being of himſelfe, and all things are ſuſtained in him: the image hath being from the hands of man, and is not able to uphold it ſelfe no more then *Dagon* was, if it be not ſtrongly underſhored: therefore it is a lie to ſay it reſembles God.

5. It is a lie and idolatry to conceive or fixe the Name of God upon a picture that hath nothing but what man will give it: and doth not the Lord accuſe the Iſraelites by common ſenſe, in the example of one that goes into the Wood and hewes a tree, then makes a fire of one end to warm him, and a god of the other to worſhip? Are there not as good blocks and ſtones, lying upon the floore and pavement, as they be that are ſet up for Idols?

II. As for the picture of the Trinity, which is moſt horrible idolatry, painting God either a man with three heads (making him a monſter:) or * the Father like an old man with a childe at his knee, and a Dove between them. *Bellarmine* himſelf fainteth, when he ſaith, It is not certain, but an opinion of the Church, whether any pictures of the Trinity be to be made? And further, that thoſe images muſt not be multiplied, becauſe they give occaſion of blaſpheming. Beſides, theſe pictures are as ſenſleſſe as wicked. 1. To picture the Father, as a man with the whole world in his hand, to note his creation and providence (which the Rhemiſts in *Acts* 17. 5. commend ſo highly, as whence the people may take much good:) is a teacher of lies, becauſe it reſtraines creation and government to the Father. 2. To picture the Father as an old man, and the Sonne, (who is as old as he) like a childe, is a lie, and not footed in the 7. of *Daniel*, where the ancient of dayes is the whole Deity. 3. To adde to theſe two the image of a Dove for the holy Ghoſt, is (as it is ſaid, *Rom.* 1. 23, 25) to turn the whole glory of God into a lie, and to transform moſt heatheniſhly the glory of the immortal God, into the ſimilitude of a mortal man, *or feathered fowle.* 4. If the Divinity can be pictured, then may the three Perſons: but he that will ſay he can conceive either the Trinity, or expreſſe the Divinity, he is a liar; much leſſe carve or paint any thing like them.

II.

* *But here your own* Aquinas *leaves you.* Ipſi Deo, cùm ſit incorporeus, nulla imago corporalis poterit poni: quia, ut Damaſcenus dicit, inſipientiæ ſummæ eſt, & impietatis, figurare quod eſt divinum, *Part.* 3. *quæſt.* 25. *art.* 3.

So doth Durandus, *ſpeaking of the images of the Trinity*, Fatuum eſt imagines facere, vel eas venerari: In 3. *ſent. diſt.* 9. *quæſt.* 2. *art.* 15.

So alſo doth your own Roman Catechiſm, Divinum numen violari, ſi quis conetur divinitatis formam aliquo artificio effingere: *Part.* 3. *cap.* 2. *quæſt.* 11.

III. For the picture or Chriſt: though I know ſundry of the learned are of another minde, yet I think it neither can nor may be pictured, and the reaſons to the contrary are none, or weak: And I have thought of theſe grounds, which ſway with me till I hear or ſee ſtronger:

III.

1. Christs Divinity cannot be expressed in an image, and it is dangerous in a picture to separate them which God never disjoyned: to divide his natures, savoureth of the *Nestorian* heresy; to offer to paint the Godhead of Christ, as they have, who to expresse it, have made a Rainbowe, &c. This is to fall into the heresie of *Eutyches*, confounding the natures, and circumscribing the Godhead; both wayes it must be a lying image, no way speaking truth.

2. Make an image of Christ, as man, it is but of his bodily shape; and as (Dr. *Fulk* saith) an image of his bodily shape, is no more his shape then another mans: make such an image, and what difference between his and the thiefes that was crucified with him?

3. The Scriptures, which speak so much of his doctrine, works, and all other circumstances, speak not a word of any lineament and portraiture of his body, wherein Gods wisdome prevented the true painting of his body, which if any go about to do, it must be a lying image.

4 He need not be painted on a Table, being so lively described in the Word and Sacraments, and *crucified before our eyes*; there is the length of the Lord, there is the Crucifix; and in every Christian thou hast an image of Christ: look upon him and love him, for the image he beares of Christ.

Gal 3. 1. * *We hold the image of Christ more dangerous then any other, because of the excellency of his person*, Pet. Mart. loc com. class. 2. cap. 5. sect. 28. * *In* 1 Kings 7. Omnino errare meruerunt, qui Christum & Apostolos ejus non in sanctis codicibus, sed in picti is parietibus quæsierunt, *Aug. de consensu Evangelist. lib.* 1. *cap.* 10.

5. * Such a picture or image cannot safely be made, in respect of the dignity of the Person, whose very humanity in *composito*, as united unto the Deity, is to be adored and worshipped above all men and Angels: for it is a true position, *Totus Christus adorandus*. And I marvel the more, that *P. Martyr* *, so judicious a Divine, and learned, should permit the painting of Christs humanity, and yet afterwards confesse how prone the men of our age are unto idolatry, that they adore stocks, stones, reliques of Saints, reversions of the Sacrament, &c. bow down before them, light Candles, burn Incense, invocate and call for that at their hands, which better creatures cannot give: surely these things stand not well with the former. For images of Saints, it is a lie to pray to them in earth, that are in heaven, a lie to give them mouthes, and they cannot speak, eyes and they cannot see.

Object. But though we have not images of God, or Christ, or the Saints in religious use, may we not have them in civil use, suppose for an ornament or history?

Answ. Whatsoever image hath been devised or beautified by Idolaters, which hath served, or may hereafter serve in idolatrous use, the same we must either destroy; or if we reserve them for private use, we must so deface them, as their honour and good opinion be utterly laid in the dust. The reasons hereof are these:

I. 1. It is Gods commandment, *Exod.* 23. 24. Thou shalt *utterly overthrow* and break in pieces their images: and Chap. 34. 13. Thou *shalt overthrow* their Altars, *break their images*, and *cut down their Groves*. Deut. 7. 5, 6. and 25, 26. The *images ye shall burne: Covet not the gold and silver*, lest ye be ensnared therewith. *Ezek.* 20. 7. Let every man *cast away* the abominations of his eyes, *and defile not your selves with the Idols of Egypt*. If the Leprosie had once taken a garment or vessel, the garment or vessel must be burnt with fire, *Levit.* 23. 51. Which what did it signify other, then that all instruments of idolatry (which is a farre more hateful leprosie then that of the body) ought to be destroyed, and that we should have nothing to do with them; but rather then they should remain to be provocations to idolatry, to burn them with fire?

II. II. In regard of the idol or image it selfe, whether of Christ, Saints, &c.

1. In respect of what it hath been: it hath been an instrument and an object of idolatry, a signe of God despised, a convicted instrument of Gods dishonour, an alluring harlot that hath drawn the glory of the Creator upon it selfe. Can that man be thought chaste, that cannot forbear the picture and jewels of an harlot?

harlot? for a ſubject to keep a monument of the enemies conqueſt, argues a treacherous minde.

2. In reſpect of what images are, mens devices, not named by any Prophet or Apoſtle, but in deſpight and deteſtation of them, abominations, *Ezek.* 14. 6. teachers of lies, *dung* to God, and ſo called, ſuch things as ought not to be named among Chriſtians. Now if an idol be as dung to God, ought it not to be ſo to us? If God have polluted them, ſhall we count them clean? and do we account them dung, when we garniſh our beſt roomes with them?

Again, they be *Idolothytes*, things ſacrificed to devils; and no *Corinthian*, no Chriſtian may eat an *Idolothyte*, for any civil uſe or commodity: Say not then, The creature is good, and beautiful, and utterly changed in the uſe: this plea will not preſerve it by the Papiſts doctrine it ſelfe: for thus the *Rhemiſts* (in *Rev.* 2. Sect. 8.) deſcribe an *Idolothyte*; Though the creature be good by creation, it doth become an *Idolothyte*, and is made execrable by the prophane bleſſings of heretiques and idolaters. Shall not we yield as much, nay, the image is no creature of God (though the matter be) not good, and therefore by Popiſh doctrine it ſelfe, we may not reſerve it: for *Aquinas* himſelfe ſaith, *In rebus infructuoſis* we may not communicate with Gentiles, though in *infructuoſis* we may.

3. In reſpect of what theſe images may be: they are ſnares, and may be the occaſions of groſſe idolatry to poſterity: it is as a jewel borrowed from *Egypt*, and may in time prove matter to make a Calfe of. It is a ruled caſe, He that doth not hinder idolatry when he may, doth commit it; *Qui non prohibet cùm poteſt, facit*, yea *jubet*; and he partakes in idolatry, that roots not out, where he may, all reliques and monuments of it. Nay, ſuppoſe a ſuperſtitious perſon come into thy houſe ſo ſwept and garniſhed for him, and fall down, or uncover his head, or make ſecret prayers (as they muſt by the principles of their doctrine) to the images thou haſt ſet up, art not thou now an acceſſary, nay a principal? didſt not thou lay this ſnare and ſtumbling-block before thy brother? waſt not thou the bawd to his ſpiritual fornication? Thou oughteſt to have removed this ſtumbling-block, and gotten the harlot puniſht: for the image tempteth to ſpiritual fornication, as the ſcandalous preſence of a woman doth a light minde to bodily. The law pronounceth a curſe on him that layes a ſtumbling-block before the blinde. Finally, ſuch a one is farre from ſeeking to propagate the purity of Gods worſhip to poſterity.

III. 3. In reſpect of thy ſelfe, to ſhew thy ſelfe zealous for Gods pure worſhip, and bewray thy utter deteſtation of idolatry: thou muſt deſtroy every ſuch *Agagite*, which God hath pronounced ſentence of death upon: ſhall thy eyes ſpare, nay, thy eyes feed themſelves upon ſuch brokers of idolatry? ſhall thy hands advance, and thy care beautify ſuch abetters of ſuperſtition? how doeſt thou deſtroy their memory? *David* would not once mention their names, *Pſal.* 16. 4. And how dareſt thou? Thoſe things which by our doctrine of Homilies and Statute-lawes of the land, are ſwept out as dung out of our Churches, how is thy houſe a little Church, if thou there take them up, and nouriſh them?

Object. I eſteem them but as an ornament.

Anſw. An ornament is an indifferent thing, and muſt be ruled by the ſquares of Gods glory, edification of men, thy own ſober and faithful uſe, by vertue of a Word: this ornament fights with all theſe.

I honour it not, it is but a picture in civil uſe.

Object. *Hezekiah* honoured not the brazen ſerpent, which was of another manner of inſtitution, nor himſelfe was in danger ſo to do: but becauſe there was danger of abuſe in others, he brake it in pieces. Again, to expreſſe the dalliance of adultery upon a ſtage is utterly unlawful, by *Epheſ.* 5. 4. It will not ſerve a Player for excuſe, to ſay, I have no purpoſe to commit the act of adultery; therefore he

Anſw.

may

may bring adulterous dalliances upon the ſtage: ſo this is one of the things which muſt not be named, though thou doeſt not mean to uſe it as a Popiſh picture.

Object. I may uſe the gold of it in ſome other civil uſe, why not in this?

Anſw. I know not whether a man can account it a civil uſe of an Image, though the groſſe corruption be taken away, or rather a ſecret kinde of worſhip, at leaſt too much reverence and reſpect, to ſet them up, to cloath or cover them with precious things, to praiſe the curious workmanſhip of them, and commend them to others ſo to be. Secondly, whatſoever a man may do with the gold in other uſes, ſure I am, the gold of an Image is abominable, even in private uſe, when the Idol is countenanced and not disfigured. *Deut.*27. 15. Curſed is he that ſhall make an Image, the work of the hands of the craftſman, *and ſet it in a ſecret place:* and all the people ſhall ſay, *Amen.* Thirdly, the Jewes might not uſe them in private uſe, but burn them, *Deut.* 7. 25. But yet we, defacing and diſmembring the Images, may uſe the gold, &c. For as *Auguſtine*, *Peter Martyr*, and *Calvin* think, that Law is Judicial, though the ground of it be moral, and the uſe of it to back the moral.

Laſtly, look upon the examples of holy men, after Gods example taking away the names of *Baalim*; *Jacobs* zeale, not onely burning the bodies of Idols, but aboliſhing their ear-rings, which were coſtly; *Elias* abhorring *Baals* altar as well as himſelfe; *Jehu* deſtroying not onely *Baal* himſelfe, but his Temple alſo, Veſtry, and all his trinkets; *Daniel* deteſting *Bels* meat, as well as *Bell* himſelfe; *Joſhua* razing all the monuments of idolatry of the *Canaanites* that he could finde, Chap. 23. 7.

If any ſay (which is the laſt ſhift) that thoſe were heatheniſh Idols, and worſe then theſe: I anſwer, that Popiſh idolatry is as baſe as ever the Heathens was, and as odious to God, more pernicious to us. For the original of it, *Bucer* ſaith, *Inficiari non poteſt uſum idolorum à gentibus in Eccleſiam irrepſiſſe*; It cannot be denied but that the uſe of Idols crept into the Church from the Heathens: And that *Romiſh* idolatry is as baſe and foule as theirs, I prove by theſe arguments.

I. To give divine worſhip to baſe, dead, and rotten creatures, is as baſe idolatry as any the Heathens could commit; But the Papiſts give divine worſhip to ſuch creatures: therefore, &c. For the aſſumption, the ſcope of Dr. *Reynolds* his ſecond book, *De idololat. Rom. Eccleſ.* is to prove that they give divine worſhip to five ſuch things, as 1. Saints, dead men. 2. Reliques, rotten bones. 3. Images, painted blocks. 4. Conſecrate things, oile, ſalt, ſpittle, waxe, creame. 5. Breaden hoſts. And in the ſame book he affirmes, that to worſhip a wooden croſſe and a piece of bread, is as groſſe idolatry as ever was.

Object. The Papiſts do not think their Idols to be gods.

Anſw. Few or none of the Heathens did ſo, as it is well proved by Maſter *White* in his book called, *The way to the Church*, Pag. 398.

II. *Pezelius*, anſwering the Jeſuites Catechiſme, in ſundry places, proves at large, that there is no difference between Popiſh and Heatheniſh idolatry, *nominibus mutatis*, onely the names changed. Pag. 225. *Eadem eſt ratio idololatriæ apud Papiſtas, quæ olim apud Gentiles fuit, ſive ipſa ſimulachra, ſive uſum & cultum conſideres:* and proves it by reaſon, and the teſtimony of *Auguſtine* and *Athanaſius*: And after, *Prorſus eadem idololatria:* and, *Imò graviùs peccant Papiſtæ quam Ethnici*, *pag.* 230. *pag.* 152, 153, *&c Inter idololatriam Gentium, & cultum ſanctorum apud Pontificios, nihil intereſt:* and he concludeth, *Nec ovum ovo, neque lac lacti ſimilius, quàm cultus ſanctorum apud Pontificios, & idolorum apud Ethnicos.* And Maſter *White* in his book forenamed, Sect. 5. Parag. 7, 8. proveth, that the Papiſts

piſts worſhip ſtocks and ſtones as the Gentiles did.

III. Maſter *Perkins*, in a book of his owne ſetting forth, not in few places, hath the very words, *Reformed Catholick* the ninth point: Papiſts under new termes maintain the idolatry of the Heathen. Popiſh idolatry is as groſſe as ever any was among the Heathen. In the practice of a reformed Catholick, Popiſh idolatry exceeds the idolatry of the Heathen. In his Advertiſement to Roman Catholicks. And, the Popiſh Hoſt is as abominable an Idol as ever was. To whom *Bucer* in *Pſalme* 115. accordeth, ſaying thus of the Popiſh Church in worſhipping of the Virgin *Mary* and the Saints, *En omnia facit, quæ olim idolis ſuis inſana Gentilitas.*

IV. Adde one thing out of the Scriptures: If *Rome* be called *Egypt*, *Sodom*, and *Babylon*, then the idolatry of all theſe Heatheniſh places runs into it: But the firſt is true, therefore alſo the ſecond. Again, if it be a cage of unclean birds, and an habitation of divels, if any worſe can be ſaid of any Heathens, *Romiſh* idolatry ſhall not be the worſt.

3. Note, that God the Father uttering ſo audible a voice concerning his Sonne, he will be known of us, not ſo much in his own ſubſtance, as in his Sonne; nor by curious prying into the excellency of his Majeſty, as by ſober attending to his voice and Word. And the many manners of Gods ſpeaking unto men, all confirme the ſame: ſometimes he is ſaid to ſpeak out of fire that none dare approach; ſometimes out of a dark cloud (a cloud becauſe out of mans reach; and dark, becauſe if it were not ſo, none might ſatisfy their curioſity in ſeeing any thing:) ſometimes out of a whirlwinde, a fierce creature which men are afraid of; and ſometimes out of the light, but ſuch as is inacceſſible. And good reaſon, that ſuch high and divine knowledge ſhould be thus delivered, becauſe being matters of faith, they muſt be inſenſible, and he that cometh to God, muſt believe, not ſee; neither is the eye of the body of ſuch capacity and piercing brightneſſe, as to behold things of infinite and inviſible nature. God, in giving the Law, made a law againſt pryers and gazers, and ſeverely puniſhed thoſe that pryed into the Ark. *Obſer.* 3.

Thoſe that deſpiſe the ſtill voice of God in the Miniſtery, ſhall never ſee God in Chriſt; ſee him and feel him they ſhall in his power and juſtice, never in his favour and love, who refuſe the tender of his love and gracious calling. *Uſe* 1.

Again, no marvell if ignorance and Egyptiacal darkneſſe reigne in Popiſh countreys, where the voice and Word of God muſt not be heard, read, or known: Satan and his limmes know where their ſtrength lieth; and that the ſtrength of his kingdom of darkneſſe ſtandeth in ignorance and darkneſſe. *Uſe* 2.

SECT. 9.

This is that my Sonne.

Christ that beloved Son.

THE first thing in the ſubſtance of the Fathers teſtimony, is, that relation which the Father acknowledgeth between himſelf and his Son. And firſt, whereas there ſeemes to be ſome difference in the Evangeliſts, (for *Marke* and *Luke*, chap. 3. 22. read it in the ſecond Perſon, *Thou art my Son*:) to omit other anſwers, for reconciliation it is moſt probable, that this voice was twice uttered: Firſt, for Chriſts confirmation to his office, in the ſecond perſon, which *Mark* and *Luke* record; and after, for the confirmation of *John*, and the faith of Beleevers, in the third perſon, *This is he*, Take notice of him. And this anſwer not only ſatisfies the Text, but the Prophecies formerly wherein this voice was foretold, which run in both Perſons, *Pſal.* 2.7. *Thou art my Sonne*: and *Iſa.* 42. 1. *He is my Elect, in whom my ſoul delighteth.* By the Sonne of God is meant:

1. Sonnesby *Creation*, framed and made after Gods Image, in perfect holineſſe and righteouſneſſe. Thus *Adam* was the ſon of God, *Luke* 3. *ult.* and the Angels, *Job* 1. and *Pſal.* 89. 6.

1. Sonnes by *Profeſſion* onely, who outwardly worſhip the true God, but not in truth: as *Gen.* 6. 1. *The ſons of God ſaw the daughters of men, &c.*

3. Sonnes by *Adoption*, who being the children of wrath by nature, are by grace and favour taken in to be the ſons of God: thus every true Beleever led by the Spirit, is the Son of God, *Rom.* 8. 14. *As many as beleeve, to them he gave power to be the ſons of God.* Chriſt is none of theſe wayes the Sonne of God: for although Chriſt, as the fountaine and head of our Adoption, is called the chief among many Brethren, yet is he not adopted as we be. But he is the Son of God two wayes:

Firſt, By nature, as God, begotten from all eternity of the ſubſtance of God, by an unſpeable generation, (for who can tell his generation? *Iſa.* 53. 8.) Whereby God the Father communicated his whole Eſſence unto him: and thus he alone is the Sonne of God, the onely begotten Son, *John* 1. 14. We may adore this Son-ſhip, we cannot ſearch it out.

Secondly, By grace of perſonal Union: and thus the manhood of Chriſt, or Chriſt as man, is after a ſpecial manner the Sonne of God, becauſe his manhood was inſeparably united to the Perſon of the Son of God, *Luke* 1. 32. *That holy thing which is borne of thee, ſhall be called the Sonne of God.* Neither had Chriſt (as man) any man to his Father; but the humane nature being framed of the Holy Ghoſt, ſubſiſted in the Deity, and ſo makes but one perſon. And thus Chriſt both in reſpect of both his natures, and the Union of them, is the Son of God.

Queſt. How is he begotten of the Father?

Anſw. After an unſpeakable manner, much differing from humane generation, we may conceive no humane thing in it.

1. It was without any alteration of the Father, or paſſion in the Son.

2. Without any propagation of any part of the Godhead, but by communication of the whole Godhead of the Father to the Son. No natural father communicates his whole Eſſence.

3. The Father begets ihe Sonne in himſelf, not forth of himſelf, as earthly Parents do.

4. Natural fathers are before their children in time; but the Father ſo begets the Son, as he is not before in time, but in order, both being eternal.

Object. Pſal. 2.7. *This day begot I thee*; therefore in time.

Anſw.

Anſw. In the Sonnes begetting are two things to be conſidered. 1. The generation it ſelf, which is eternal. 2. The manifeſtation of it, and this is in time, at his Incarnation and Reſurrection. Of this the place is to be underſtood, not of the former.

Object. But Chriſt is αὐτόθεος. God of himſelf, and therefore not by generation.

Anſw. Conſider him in reſpect of his Godhead, and he is God of himſelf, as the Father and Holy Ghoſt; but conſider him in his Perſon, and ſo he is the Son begotten of the Father, and not of himſelf: for the Father is a beginning to the reſt of the Perſons. And whereas the *Athanaſian Creed* confeſſeth him God of very God; and the *Nicen*, Light of Light, and very God of very God; the word (*God*) in both places muſt be taken not eſſentially, but perſonally, namely, the Son of God begotten of the Father.

Object. But the Godhead of the Sonne is from the Father, becauſe the Son is God.

Anſw. The Godhead of the Son is not begotten of the Father, but the Perſon of the Son is begotten: for the Godhead of the Son is without beginning as the Father is; but the Perſon of the Son is of the Father.

Object. But the Son having the ſame Eſſence with the Father, then the Father begetting the Son, the Son begets himſelf alſo.

Anſw. Perſon begets Perſon, not divine Eſſence begets divine Eſſence: the Perſon of the Father begets the Perſon of the Son, but not the Godhead of the Sonne.

Object. If the Father and Sonne be one in Eſſence, then the Son being incarnate, ſo is the Father alſo.

Anſw. It is a weak argument, becauſe incarnation belongs not properly to the Eſſence, but to the Perſon; or the divine Eſſence of the Perſon of the Son became incarnate and took fleſh, or if to the Eſſence, yet not abſolute, but limited.

Object. The whole divine Eſſence is the Father: the Son is the whole divine Eſſence; therefore the Son is the Father, not diſtinct or begotten.

Anſw. There is an Homonymie in the word (*whole divine Eſſence*) which is taken either eſſentially and abſolutely, as in the propoſition; or perſonally, limited to the ſecond Perſon, as in the aſſumption: and therefore the reaſon is faulty, becauſe of foure tearmes in it.

Object. But if the Father beget the Son, then he communicates either a part of his Eſſence, or the whole: but he can do neither; not a part, becauſe it is indiviſible; not whole, for then he leaves none for himſelf.

Anſw. The Father begetting, communicates his whole Eſſence, and yet retaines it wholly; as a candle giving light to another, retaineth it wholly to it ſelf.

Object. If the Father begot the Son, then either when the Son ſubſiſted, or when he did not; if he did ſubſiſt, how could he beget him? if he did not ſubſiſt, then he had a beginning.

Anſw. The Father begot the Son ſubſiſting: for generation and ſubſiſting are in time together, or rather both from eternity; and in the Trinity there is *nihil prius*, or *poſterius* in time. And thus alſo that objection is ſtopt, that the Father begetting, muſt be before the Son begotten: for the Father is not in time before the Son, but in order.

Object. But Chriſt is the firſt-begotten, and the firſt-borne of many brethren, *Rom* 8. 29 and *Col.* 1. 15. therefore he is not the only Son of God.

Anſw. 1. The word (*Primogenitura*) is ſometimes a word of dignity, and not of order.

2. Chriſt is called the firſt-borne of every creature, becauſe he was begotten eternally before any creature.

3. He is called firſt-borne, by a Metaphor and reſemblance, being ſhadowed by the firſt-borne in the Old Teſtament, who were Heires and Prieſts in the Family, and had double portions, &c. All which types were verified in Chriſt, who was the firſt-borne, not of a few brethren in one family as they, but of many brethren in all Tribes and Families.

Object. Chriſt was the Sonne of the Holy Ghoſt, becauſe he was conceived by him.

Anſw. No, becauſe he was conceived, not of the ſubſtance, but power of the Holy Ghoſt. Again, conſider him either according to the fleſh; ſo he was of the ſubſtance of the Virgin *Mary*, not of the Holy Ghoſt; or according to his Deity, and ſo he was of the ſubſtance of his Father, not of the Holy Ghoſt. But the Article (he is *that* my Son) is not to be omitted, namely, *that* promiſed ſeed and Meſſias, on whom all the Fathers eyes have been fixed, whoſe day *Abraham* deſired to ſee, on whom all the Patriarchs caſt their hopes, whom all the Prophets with one mouth have declared and pointed at, as with one finger: *This is that my Son*, whom ye have already ſeen borne of a Virgin, *Iſa.* 7. 14. *Come out of Bethlehem*, *Mic.* 5. 2. Called out of *Egypt*, *Hoſ.* 11. 1. *Out of* Egypt *have I called my Son.* This is he before whom *Elias* hath prepared the way, *Mal.* 3. 1. that is, *John Baptiſt* in the Spirit of *Elias.* And as ye have ſeen theſe things already, ſo expect the accompliſhment of all other predictions concerning him, till he hath finiſhed his courſe, and the whole work of mans Redemption.

Uſe. 1. Is Chriſt thus peculiarly the Son of God? then note the wonderfull love of God and of Chriſt: God the Father ſetting his only Son ſeparated from ſinners, and higher then the Heavens, among ſinners, to receive among them not onely the Badge of ſin, but the curſe of ſinne, wherein he was caſt lower then earth, and hell it ſelf, that we might by him become the adopted ſons of God: For this was the Fathers end, that we might be united to his natural Son, and ſo to himſelf by him, and receive our title of Son-ſhip. And what father that loved his ſon, would ſo debaſe him, that he might take in ſome ſtranger; yea, an enemy to be heire with him? And yet the love of God hath done thus for us.

Againe, the love of Chriſt is ſurpaſſing, and appeareth in his voluntary and extreme abaſement, that he would be pleaſed from the height of his glory, being Gods natural Son, to become not only like, but lower then all other men in his life and death.

No man living ever was or can be ſo abaſed: for he that is loweſt of all, can fall but from one degree in earth to another; but Chriſt falls from the higheſt degree of the glory of Heaven, to the very bottom of hell. What doth this infinite love call for at our hands, but return of love for love? Shall we think any of his Commandments grievous? ſhall we think much of any condition which God ſeeth fit for us, and Chriſt hath ſanctified, be it never ſo baſe? ſhall we refuſe the loweſt abaſement for his ſake, ſeeing we cannot be brought ſo low for him, as he for us? Who art thou that profeſſeſt love to Chriſt, and wilt not endure a word, a frowne of a ſuperiour, a check and rebuke for his ſake and good conſcience? Was Chriſts love ſuch to thee? or, if it had, where had thy hopes and ſalvation been? Had he diſdained the frownes of his Father for thee, the rebukes and ſhame of the world, the curſed death to which he voluntarily ſubjected himſelf; thou hadſt been laid for ever under the frownes of God the Father, and the curſe of thy ſin; and though thou ſeeſt that all the good of his abaſement came to thee, thou wilt endure nothing for him: Ah, conforme henceforth thy love to his.

Uſe. 2. Here is an excellent ground of comfort, that we have a moſt perfect and all-ſufficient Saviour; not only the Son of man, but the Son of God almighty. John 3. 16. *God ſo loved the world, that he gave his only begotten Son,*

that

that whoſoever ſhould beleeve in him, ſhould not periſh, but have everlaſting life. All other ſaviours were meere ſonnes of men, *Joſhua*, the Judges, *Jephtha*, *Samſon*, *&c.* And their deliverances but temporall from the ſons of men; but here is an eternall Son of God, and heavenly Saviour, and Salvation from all ſpirituall enmities, worthy the Son of God.

Hereupon, namely, the excellency and dignity of his perſon, ariſeth the excellency, price, and merit of his obedience, both active in fulfilling the Law, and paſſive in ſatisfying the breach. For, being the naturall Son of God, he cannot but be very God, of the ſame ſubſtance and Godhead with the Father; unto which Divine nature the humane being united, it receiveth an excellency and dignity above all created natures of men and Angels: for, to which of the Angels did he at any time ſay, *Thou art my Son?* Heb. 1. 5. And hence all his obedience muſt needs be of infinite merit, the Perſon being ſo infinite; elſe could he not have ſuſtained the infinite burden of mans ſin, nor appeaſed the wrath of his Father infinitely offended, nor in ſo ſhort time have made ſo full and perfect ſatisfaction, which muſt be of infinite worth and deſert, nor have vanquiſhed ſo infinite enemies as ſin, death, hell, and the devil, nor have purchaſed for us that infinite and eternall Crown of Righteouſneſſe, unleſſe he had been *Immanuel*, God with us, and for us, bleſſed for ever.

Uſe. 3. If Chriſt be that true Son of God ſo declared by the Prophets, then we are inſtructed,

1. To believe in him; for this is the Commandment of God, that we do believe in the Name of his Son. *Ye believe in God, believe alſo in me.* And the reaſon is, becauſe the Father and the Son are one. Beſides, no creature can be the object of Faith, which fixeth it ſelf upon God, as *Mar.* 11. 22. *Have faith in God*; which word (God) in the Creed is but once named, to note the unity of Eſſence; yet in underſtanding is to be referred to all the three Perſons, in whom we believe, and in nothing elſe. And becauſe we muſt believe in him, we muſt pray not only by him as a Mediatour, but unto him as God equal with the Father, into whoſe Name we are baptized. Thus the Apoſtles prayed to him, *Lord, increaſe our faith*: and a Leper came and worſhipped him, ſaying, *Lord, if thou wilt, thou canſt make me clean*, *Matth.* 8. 2. And often it is made a marke or note whereby all Chriſtians are deſcribed, that they are ſuch as call upon the Name of the Lord Jeſus Chriſt, *Acts* 9. 14. 1 *Cor.* 1. 2. In one word, whatſoever divine worſhip is due to the Father, is due to this Son of God, *Rom.* 15. 12. In him the Gentiles ſhall truſt, *every knee ſhall bow unto him*; and *John* 5. 23. *That all men might honour the Sonne, as they honour the Father.* 1 John 3. 23. & John 14. 1.

2. We muſt eſteem and affect him as the Son of God, accounting him the chief of ten thouſand, as the Church doth, to love and reverence him above all other, ſaying, *Thou art fairer then the Sons of men*; *If any man love not the Lord Jeſus, let him be accurſed*, 1 Cor. 16. 22. Yea, account all things as loſſe and dung in compariſon of him; hate father and mother, if need ſo require, in reſpect of him, and be ſo farre from being aſhamed of him and his profeſſion, as to acknowledge it the greateſt honour to ſuffer in his cauſe, 1 *Pet.* 4. 13. Pſal. 45. 2.

3. If Chriſt be the onely natural Sonne, then kiſſe the Son of God, *Pſal.* 2. 12.

1. In token of ſubjection, as a kiſſe is if it be of an inferiour to a ſuperiour; ſo *Pharaoh* ſaid to *Joſeph*, *All my people ſhall kiſſe thee*, *Gen.* 41. namely, in token of ſubjection: So Idolaters are ſaid to kiſſe their Idols, that is, to be ſubject and devoted unto them, 1 *Kings* 19. 18.

2. In token of love and good will, if from a ſuperiour or equal: thus the Saints muſt kiſſe one another with an holy kiſſe. And thus muſt every Chriſtian kiſſe the Son of God, both in token of their homage and ſubjection, as alſo as a ſure pledge of their love and faithfull affection towards him; eſpecially we

muſt take his yoke upon us, ſtoop under his Scepter, and obſerve whatſoever he hath commanded us. Do as the people promiſed *Joſhua*, chap. 1. 16. *All that thou commandeſt us, we will do; whither thou ſendeſt us, we will go; whoſoever rebell, and will not obey thy words, let him die the death*: and as *Mary* his mother ſaid to the ſervants, *Whatſoever he ſhall bid you do, that do.*

Beloved Son.]

The Engliſh is too ſhort for the Greek, where we finde two articles, and it ſoundeth thus: *This is that my Son, that my beloved*, and ſuch a beloved one, as on whom all a mans love is caſt: for the word ἀγαπητὸς, is commonly uſed of that which is but one, as of *Iſaac*, *Take now thy* ἀγαπητὸν (not ἠγαπημένον) *thy onely Son, thy beloved Son.*

Doctr. Chriſt is the proper object of Gods love, on whom all his love is caſt, figured not only in *Iſaac*, but in *Solomon*, 2 Sam. 12. 25. *The Lord alſo loved him, and called his name* Jedidiah, that is, the beloved of the Lord: Chriſt is the true *Jedidiah*, propheſied of *Iſaiah* ch. 42. 1. *Behold, my Elect, in whom my ſoule delighteth.* The Apoſtles expreſſe this love in ſundry phraſes: *Joh.* 1. 18. *The onely begotten Son, which is in the boſome of the Father, hath declared him*; that is, who is intirely and inwardly loved with ſuch affection, as is due only to her who is to be laid in the boſome, who is thy beſt beloved, thy heart, thy ſelf. And he is called Gods dear Son, *Col.* 1. 13.

Reaſons 1. God loves him as himſelf, as being one with him: *The Father and I are one*, ſaith Chriſt; in Nature, in Eſſence, in Will, in Operation: look with what love he loves himſelf, with the ſame he loves his Son, the only begotten of the Father, full of grace and truth.

2. Chriſt is capable of perfect and infinite love, as no creature is, and therefore is perfectly and infinitely loved of his Father: hence is it that the Father giveth him all that ever he hath, *Matth.* 28. 18. *All power in heaven and in earth*: hence he revealeth and declareth his whole counſel to him, who from eternity hath co-exiſted and laid in the boſome of his Father, whereas all creatures are not capable of this knowledge.

3. Chriſt as Mediatour, is moſt dear to his Father, and beloved, as a ſea or fountaine, from whoſe fulneſſe love muſt be derived to all others, *Eph.* 1. 6. *He hath made us accepted in his beloved*: The head of the body muſt be filled with ſenſe, and ſpirit, and life, becauſe it muſt ſend theſe into all the members; ſo the Head of the Church. As the Apoſtle therefore ſaith, *In him are the treaſures of wiſdome*, ſo he is Gods ſtore-houſe of love, whence all our ſupplies muſt be fetched.

Uſe. 1. Of conſolation, 1. In reſpect of Gods affection. 2. Of Chriſts interceſſion. 3. Of our own acceptation.

The firſt, if God thus dearly love Chriſt the head, he muſt needs dearly love the members: whence Chriſt prayeth thus, *John* 17. 23. *That the world may know that thou loveſt them, as thou haſt loved me*, namely, with a fatherly and free love. What then if the childe of God be in want, diſtreſſe, danger, death it ſelf? God looking on him in Chriſt, cannot but pity him; the wife and children cannot ſo pity and help us, when they can weep about us. *Pſal.* 103. 13.

Secondly, Chriſts interceſſion for us muſt needs be powerful and prevailing, becauſe he therefore ever liveth to make requeſts for us; and being alſo ever loved, it muſt needs be fruitful for us: he was heard in all things in the dayes of his fleſh, and much more now in his glory. We ſee what great ſuits a Kings favourite can carry away, as *Ahaſhueroſh*, becauſe *Eſther* found grace in his ſight, would not deny her to the half of his Kingdom, and ſhe eaſily got her ſuit for her ſelf and all her people: But Chriſt ſhall not be denied the whole Kingdom, if he aske it for his Elect.

Thirdly, Hence comes in our boldneſſe to come to God, in the Name, and for the

the ſake of Chriſt, in whom our perſons and prayers finde acceptance; we in our ſelves being enemies to God, ſtrangers from God and his Covenant, having forfeited all, are by his mediation received into ſuch favour, as, Aske what we will in his Name, in faith and underſtanding, and we ſhall be ſpeeders. Joh. 16.23,24, 26.

Uſe. 2. Of inſtruction, in two things:

1. If God thought not his deare Son too dear for us; but, although his whole love was caſt on him, would not ſpare him; ſhall we think any thing too dear for him? If benefits will binde, ſearch heaven and earth, you ſhall not finde ſuch a love, which is left with an admiration, *John* 3.16. *God ſo loved the world, &c.* And oughteſt not thou to give up thy ſoul, body, and life it ſelfas a reaſonable ſacrifice for him? Oh the ingratitude of men, that are ſo farre from this, as that they will not part with a grain of their wealth, with a dram of their credit, nor with their baſe luſts! The proud will not depart from his pride, nor the drunkard with his drunkenneſſe, nor the froward with his malice and revenge for Chriſt, and much leſſe from liberty, life, &c. And what is the reaſon? Men love their lives, their luſts, &c. and did not God love his Sonne more then thou canſt love theſe? he ſet his whole love, even an infinite love upon him, and yet he gave him to death for thee; and wilt thou do nothing, ſuffer nothing for him? Wilt thou love hateful things better then God, who loved not his deareſt Son too well for thee? *we muſt think nothing too dear for God, who thought not his Sonne too dear for us.*

2. If God ſo dearly loved Chriſt his Son, ſo muſt we; we want no reaſons or motives thereunto: for, 1. He loved us firſt, not exiſting, yea reſiſting. 2. He hath declard his love by innumerable gifts of body and ſoul; yea by that invaluable gift of his own body and ſoule. 3. He hath more to declare to us hereafter in greater things, which *eye hath not ſeen, ear hath not heard*: for he will not be in heaven without us. 4. God cannot love us, if we love not his beloved Son. Can a father, who hath caſt his whole affection on his childe, and worthily, endure that he ſhould be contemptuouſly entreated and deſpiſed? The ſentence is paſſed, *If any love not the Lord Jeſus, let him be accurſed.* 5. The greateſt reaſon of all, is the ſtrait union and band between Chriſt and the Chriſtian; he the foundation, we the building coupled; he the root, we the branches ingrafted; he the Head, we the Body united; he the Husband, we the Wife married: and hence is the communication between us in natures, goods, eſtates; he puts on our nature, to cloath us with his divine nature; he put us in ſtate of all his goods, wiſdome, righteouſneſſe, ſanctification, and Redemption; yea, gives us right to heaven, to earth, and the creatures; he takes on him our low eſtate, to advance us to his glory; yea, our troubles are his; in our wrongs he is wronged, and whatſoever is done to us of weal or wo, he takes it as done to himſelf, either to recompence or revenge it. Now what an unſeemly and confuſed ſight were it to behold the building falling off of the foundation, the branches ſevering from the root, the members cutting themſelves from the head, and the wife ſuing for a divorce, or at daggers drawing with her husband? *Motives to ſtir up our love to Chriſt.*

Notes of our love to Chriſt are theſe:

1. Often to think of him, and theſe thoughts be deep, large, frequent, which argues abundant affection in the ſoul: Often out of that abundance to ſpeak of him, and never but to his glory: For, where we heartily love, we can willingly praiſe. Thus the love of God in *Davids* heart, filled his mouth and pen with often praiſes, *Pſal.* 119.164. *Seven times a day do I praiſe thee.* Thus the Spouſe in the *Canticles* loved much, and praiſed much; *My beloved is white and ruddy, the faireſt of ten thouſand*, chap. 5.10. Yea, by this meanes bring others to be in love with him, as we do with our dear friends. *Pſal.* 31.23. *O love the Lord, all ye his Saints.* Cant. 5.16. *His mouth is as ſweet things, he is wholly delectable: This is my well-beloved, and this is my lover, O daughters of* Jeruſalem. *5. Notes of the love of Chriſt.*

2. To be careful to please and content him in all things: the man I love, I will do any thing whereby I may please him: I will abstain from that which will offend and incense him, 2 *Cor.* 5. 9. We covet both at home, and from home to be acceptable unto him. I will not forget his desire, his word, I will think the time short and well spent to do his requests. I will not imprison his love in my heart or mouth, but expresse it in my whole course and calling, as *Peter* was thrice enjoyned to expres his love to Christ in feeding his sheep and lambes, *John* 21. 16.

3. Love is bountiful: I will spare nothing for my friend; all I have, is his to command and use, because my self am. Sincere love is communicative, and will be at cost for Christ. Those that love Christ, first give themselves to Christ, and then their gifts, their graces, their goods to the use of Christ and of his members. Sincere love is diligent, and will refuse no paines to please or pleasure the party loved. What infinite paines will men (that love the world) take for an handful of it? and such as love Christ, will refuse no paines to enjoy, to glorifie him, as the Apostles and Martyrs, in whom we see how love overcometh all things, and the hardest paines is pleasure to it.

4. This Christian and holy love is ready to defend Christ: no man can endure to hear or see his friend abused; love carries a sympathy with it, that is, a fellow-feeling, causing joy or grief, to see his glory, Wotd or Kingdome advanced or hindred: it carries a godly zeal to Gods house, which consumed *David*, Psal. 69. 9. *Paul* and *Barnabas*, when God was dishonoured, were moved, and rent their cloathes; and love to Christ makes a man take to heart things against his Name and honour; nay, it makes the Christian ready to suffer with Christ and for Christ, and accept of never so hard a condition with him. Much water cannot quench love, nor the floods drowne it, *Cant.* 8. 6. Yea if all the world should forsake Christ, and sincere profession of him, sincere love would love the more, and die with him rather then deny him.

5. Now in his absence to love him in his image, in his servants, because they love him; in his VVord and Sacraments, which are his letters and pledges; in his gifts and graces, which are his love-tokens, and long to obtain his presence: *For the Spirit saith, Come, and the Bride saith, Come*; yea, even to be *sick of love* after him, *Cant.* 5. 8. Thus may we trie our love of Christ, and shame our selves for want of it, and stirre up our selves to grow up in the image of GOD, who hath set his whole love upon him, and long after the day when we also shall set our whole love upon him as he upon us.

SECT. 10.

In whom I am well pleased.

The Fathers delight in that his Sonne.

HEre is the fruit of this neare relation, declaring to us, that God is not only pleased with Christ, his person, his actions and perfections; (for he saith, not with whom;) but that in him whatsoever is presented is accepted, and he is pleased with that also.

Doct. Never is God appeased with any man, but in and through his Christ, whom he so loveth, as that all his wrath is appeased with all that are in him. *Eph.* 1. 6. We are accepted in his Well-beloved. *Col.* 1. 20. In him are all things reconciled, and set at peace through the blood of his Crosse, both in earth and in heaven; that is, the whole body of the Church, which is partly in earth, and partly in heaven, by Christ united to God. *Luke* 2. At his birth the Angels

gels ſang, *Glory to God, peace on earth, and good will to men*; teaching us, that now by Chriſt, Gods good will was turned towards men. Adde hereto, that all the favours we receive from God, are aſcribed unto him. *Epheſ.* 1. We are elected in him, adopted in him, called with an holy calling, juſtified, but all in him: and *ver.* 3. *He hath bleſſed us with all ſpirituall and heavenly bleſſings in Chriſt.* For,

Reaſons 1. If God look on us in our ſelves, and in the common maſſe we are ſo covered over with ſin, as he muſt needs pronounce of us, as once he did of mankinde, *It repenteth me that I have made man*; he muſt needs bring the curſe of the Law upon our necks: But looking on us through Chriſt, he changeth his voice, that as when we behold a thing through a red, or green, or coloured glaſſe, every thing looks as the colour of the glaſſe: ſo God beholding us through Chriſt, we receive the die and tincture of his blood and obedience, and ſo are juſtified and accounted innocent and pure. And thus, as it is ſaid of the Church, *Ezek.* 16. 14. we recover our former beauty, which is made perfect through his beauty.

2. This was ſhadowed in the Old Teſtament, *Gen.* 8. 21. When the earth was deſtroyed, and *Noah* came out of the Arke, he offered burnt-offerings to the Lord, and the Lord ſmelled a ſavour of reſt, and ſaid, *I will no more curſe the earth, &c.* A notable type of Chriſt, the Mediatour and Maker of atonement between God and man, from whoſe meritorious ſacrifice God only ſmelleth a ſavour of reſt. So likewiſe in *Aaron* the high Prieſt, *Exod.* 28. 38. *Aaron* muſt bear the iniquitie of the offerings of the children of *Iſrael*, and [*Holineſs to the Lord*] *ſhall be alwayes upon his forehead, to make them acceptable to the Lord*: here (ſaith *Calvine*) muſt all our ſenſes be fixed upon the fore-head of the only high Prieſt, from whom all holineſſe floweth forth to his Church: neither could the Prieſt make the people acceptable in his own perſon, but as he ſtood a type of Chriſt.

3. Conſider Chriſt, 1. In himſelf: God was ſo pleaſed in him, as he was never diſpleaſed, nothing was ever found in him diſpleaſing, no guile in his lips, no ſpot in his perſon, but was ever a beloved Son: it is not ſo with us, who were before the ſons of wrath, and *Lo-ammi, Lo-ruhamah.* 2. Conſider him as Head of the Church and Mediatour, his obedience was ſo voluntary, and ſatisfactory, ſo full and meritorious, as muſt needs appeaſe his Fathers wrath; in him the Father hath his Law wholly fulfilled, even *all righteouſneſſe*; in him he hath the curſe borne and carried away; in him he hath a new righteouſneſſe of faith reſtored to Beleevers, and a new image repaired upon them: ſo as now beholding them, not in the firſt *Adam*, but in the ſecond; not in the old root, but in the new plantation; he loveth the Members, becauſe he loveth the Head, and accepteth them as ſons through his beloved Son.

Ver. 1. To note the miſerable condition of all them that are without Chriſt, becauſe they are as the Gentiles, without God in the world, without hope; for nothing elſe in the world can put back the wrath of God; there is no name elſe under heaven in which a man can be ſaved. How fearfully is the wrath of God come upon the Jewes to the uttermoſt, who reject this Corner-ſtone, and yet expect a Meſſiah of their own making? Neither the clear teſtimonies of the Prophets, nor of *John*, nor hear this voice of the Father, nor his own mighty works, have moved them, becauſe hardneſſe is come upon them till this day, and the vaile is upon their hearts, which we muſt pray that God would in his time remove. Thoſe mighty Kingdomes of Turkes and Heathens, who refuſe the Son of God, and will not acknowledge him more then a man, lie under Gods wrath, and in the power of the Devil, and reject the onely meanes whereby they ſhould come into favour with God: which when we conſider, as we are to pitie and pray for them; ſo with praiſe and gladneſſe we are to acknowledge Gods goodneſſe,

whoſe

whoſe providence watched over us to be borne in the places and times wherein Chriſt rideth moſt gloriouſly in the Chariot of his Goſpel, that unleſſe we will wilfully ſhut our eyes, and make our condemnation heavier then theirs that never heard of him, we muſt needs ſee the light ſhining ſo brightly.

The like may be ſaid of all thoſe damnable Hereticks, who have denied Chriſt either in his natures or offices; and here we muſt for ever renounce the damnable hereſie of the Church of *Rome*, who, though in word they hold the doctrine of faith, yet indeed, and by expreſſe conſequent deny both the natures and all offices of Chriſt, and ſo profeſſe a falſe Chriſt, in whom they cannot meet with ſalvation. The caſe of worldly and carnal Goſpellers is no better, who profeſſe Chriſt their Jeſus, not their Lord, denying him their hearts and lives, and yet with their mouthes, ſay, LORD, LORD.

Uſe. Again, ſeeing God hath profeſſed that Chriſt is that his Beloved in whom he is onely well pleaſed, away with other Mediatours, other interceſſours, none can be ὁ ἀγαπητὸς but he; He only was found worthy to open the Book, *Rev.* 5. 5. God never profeſſed himſelf well pleaſed in any but he, though with many he hath been. Away with thoſe fond devices of merits, and works of ſupererogation; away with Popes pardons, unleſſe we can bring ſuch a voice from heaven for any other man; away with foreſeen faith and foreſeen works, with which ſome men ſay God was pleaſed, and ſo moved to Elect his people. No, no, onely Chriſt is the delight of God, he is delighted in nothing but him, and that which he ſees through him; give him the honour of a ſufficient Saviour, able to appeaſe and pleaſe his Father, able to tread the Wine-preſſe alone; or elſe give Gods teſtimony the lie, as all they do that dote upon any other meanes of pleaſing and appeaſing God then Chriſt alone.

Uſe. 3. Laſtly, ſeeing our ſelves out of him can finde no acceptance; let us labour to be found in him, and to know that we are in him, which muſt be our only comfort both in life and death; then let the Law curſe, the Devil accuſe, ſin ſtand up againſt us, hell-gates ſet themſelves wide open for us; if we can ſay Chriſt is ours, we ſhall be upheld, while other Juſticiaries fall.

Queſt. But how ſhall we know that we are in Chriſt?

Anſw. By theſe rules: 1. If we be led by his Spirit, *Rom.* 8. 9. 2. If we crucifie the affections and luſts, *Gal.* 5. 24. 3. If we be new creatures, 2 *Cor.* 5. 17. 4. If we perſevere in the obedience of faith, *Heb.* 3. 14.

Filius pronunciat quæ Deus Pater dictat, *Joh.* 8. 26. & Spiritus ſanctus obſignat, *Joh.* 16. 26.

Obſerv. 1. The general uſe of this whole teſtimony is ſet down, *Matth.* 17. 5. *Hear him*: for by this voice Chriſt is now appointed both,

1. The Doctour and chief Prophet of the Church, more excellent then *Moſes*; for he is faithful as the *Sonne* in all the houſe of God.

2. The high Prieſt of our profeſſion, whoſe lips muſt preſerve knowledge, infinitely above *Aaron*, a moſt merciful high Prieſt, able to ſave them that come unto God by him, ſeeing he liveth for ever to make interceſſion for us.

3. The onely King of his Church, a greater then *Solomon*, of whom all the Kings of *Iſrael* were but ſhadowes; who onely maketh Lawes for his Church, and of ſuch power as they binde conſcience, which no King nor Lawes can do.

Reaſons 1. He is the Angel of the great counſell, the chief Doctour and Interpreter of holy Scripture, the Judge of all controverſies and interpretations; and therefore onely to be heard. What? is not the Church to be heard? the Preachers of the Word to be heard? yea, the one as the Spouſe of Chriſt, the other as Miniſters of Chriſt; onely Chriſt himſelf as receiving this dignity, to be the *onely Maſter* of his Church; they had ſtreames, but he the fountaine of wiſdome, he had treaſures of wiſdome hid in him. Matth. 23. 8.

2. This

2. This is a note of the true Church, both of Jews and Gentiles. *John* 8 47. *He that is of God, heareth the words of God: my ſheep hear my voice:* and *John* 10.16. *Other ſheep I have, which are not of this fold*, that is, the Gentiles not yet called; theſe muſt be brought unto me, for *they ſhall hear my voice.*

3. Chriſt the Lord of the holy Prophets hath put an end to all prophecies, ceremonies, revelations, and dreames, and theſe many extraordinary meanes whereby he taught his Church of old: and now God hath ſpoken unto us by his Sonne, to whom all they made way, *Heb.*1.1. He is that Meſſiah, of whom the *Samaritan* woman ſaid, *John* 4.25. *I know that the Meſſiah will come, and when he ſhall come, he will declare all things.* They that lived before him, made account to hear him becauſe he was expected from the boſome of the Father, to reveal all the will of God, and all neceſſary truth concerning ſalvation; how much more ſhould we, who have heard all things, all his doctrine, and ſeen his miracles, as the *Samaritans* did, *John* 4.42. *We have heard him ſpeak our ſelves.*

4. If we conſider our own natural blindneſſe, and groſſe ignorance in the things of God, how apt we be to ſeduction, ſchiſme, hereſie, deluſion, we ſhall ſee how neceſſary it is to hear him: nay, ſeeing God hath of mercy ſet him out to preſerve us from theſe evils, great and deteſtable ſhall our unthankfulneſſe be to turn away from him.

Now if it be asked, how we muſt hear Chriſt; the anſwer is this:

1. He muſt now be heard in the voice of his Miniſters, to whom he gave gifts at his aſcenſion, and of whom he ſaid, *He that heareth you, heareth me:* ſo farre as they can prove that which they teach to be his voice, they muſt be heard, and further we muſt not hear Fathers, Doctors, Councels, nor the Pope of *Rome:* for himſelfe is ſtill the chief Doctor, and chief Interpreter of the Scriptures, and Judge of all controverſies in Religion.

2. To hear him, is not onely to lend him our eares in the Miniſtery, (for many Jewes, Phariſees, wicked *Romanes*, &c. heard his own gracious words, and yet heard him not:) but, to *hear him*, is, 1. To repent and believe the Goſpel: for this was the beginning and ſumme of Chriſts preaching, *Matth.* 4.17. and *John* 12. 36. *Believe in the Light, that ye may be the ſonnes of the Light.* 2. *To love one another.* This is the new Commandment, *That we love one another*, *John* 15. 12 and is moſt expreſſe, 1 *John* 3. 23. *This is the Commandment, That we believe in the Name of his Sonne Jeſus Chriſt, and love one another.* 3. To obey him in whatſoever he commandeth: His ſheep *hear his voice, and follow him:* and, *Matth.* 28. 20. *Teach them to obſerve, and to do all things that I have commanded you.* John 10 27.

Uſe. Hereby many ſorts of men are reproved, that hear not the voice of Chriſt: Papiſts hear the voice of the Church, and of traditions, revelations, falſe miracles, yea the voice of Antichriſt: the Atheiſt heares the voice of reaſon, Lawes of men, and perſwaſions of fleſhly wiſdome, but the Apoſtles thought it fitter *to obey God then man, Acts* 5. 29. The natural man heares the voice of the ſerpent, as *Adam* did, though Chriſts voice be never ſo loud againſt the touching of the forbidden fruit: Yea, men that profeſſe better things, may hear the voice of wives, children, parents, yea, the voice of profit and unlawful pleaſure, before and above Chriſts voice; *Solomon* himſelfe heard the voice of his idolatrous wives, till GOD rent the Kingdome from him: ſo as the beſt of us had need be ſtirred up by this voice from heaven, *Hear him.*

FINIS.

5 SE 54

729
G. 61.

THE PRINCIPLES OF CHRISTIAN PRACTICE.

Containing the Inſtitution of a Chriſtian Man,

In theſe chiefe heads of DOCTRINE.

1. *Selfe-Deniall.*
2. *Taking up the Croſſe.*
3. *Imitation of Chriſt.*
4. *Life temporal and eternal.*
5. *The Worlds worthleſneſſe to a Soule.*
6. *The laſt Judgement.*
7. *The Kingdome of Grace.*
8. *The Chriſtian race.*
9. *The divine Teacher and Scholler.*
10. *Epicuriſme deſcribed and diſgraced.*
11. *Abuſe of the Creatures, unlawfull.*
12. *The Phyſitian of Soules.*

By Dr. THOMAS TAYLOR.

Cypr. de zel. & liv.

Chriſti nomen induere, & non per Chriſti viam pergere, quid aliud quam prævaricatio eſt divini nominis, quam deſertio itineris ſalutaris?

LONDON:
Printed for *John Bartlet*, dwelling at the ſigne of the guilt Cup neere St. *Auſtins* Gate, 1653.



Our head Christ here an exile was
We members must this exile trace
} says Grenham 731

THE PRINCIPLES OF CHRISTIAN PRACTICE.

MATTHEW 16. 24.

Then said Jesus unto his Disciples, If any man will come after me, let him deny himself, and take up his crosse and follow me.

25. *For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall finde it.*

26. *For what is a man profited, if he shall gaine the whole world, and lose his owne soule? or what shall a man give in exchange for his soule.*

27. *For the Sonne of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his workes.*

28. *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Sonne of man coming in his Kingdome.*

THE occasion of these words was the offence that the Apostle *Peter* tooke, when our Lord Jesus Christ had preached the doctrine of the Crosse, and had fore-told his owne Passion and suffering shortly at *Jerusalem*. Hereupon *Peter* (as a Politician, turning himselfe to carnall counsels) draweth his Master aside, and wisheth him to looke better to himself, and wisely to prevent these troubles, *Ver.* 22. Our Saviour now perceiving that he went about to dissuade him from that great worke, for which he came into the world, and on which the salvation of the whole world depended, most sharply reproves him, as a most speciall agent of Sathan, though he were his Disciple a thousand times, *Ver.* 23. And yet, not forgetting his wonted conpassion, taketh occasion thence to instruct him, and all

the reſt of the Diſciples; yea, and with them all Beleevers, that they alſo after his example muſt be in a readineſſe to *deny themſelves, and take up his croſſe and follow him.*

Sum of them. The words containe in them *the inſtitution of a Chriſtian man,* or of a Diſciple of Chriſt; who is here 1. Informed: 2. Confirmed in the firſt *Principles* of his holy profeſſion.

Parts. The *Information* is in *ver.* 24.

The *Confirmation* in all the reſt to the end.

The former is an univerſal Canon, for all that meane to give their names to the profeſſion of Jeſus Chriſt, conſiſting of three branches, wherein they muſt be ſoundly initiated.

Three duryes.
1. Selfe-denyal.
2. Taking up the Croſſe.
3. Imitation of Chriſt.

If any man will be my Diſciple, or, *will follow me.*] Which words concerne us all, not excepting or exempting any that intendeth ſoundneſſe in Chriſtianity: and no calling, no ſexe, no age, nor condition of life can free any Chriſtian from the Rules following.

Theſe belong to all. *Obiect.* Chriſt ſpake them onely to his Diſciples, as the words before.

Anſw. 1. Saint *Marke* ſaith (*chap.*8. 34.) Chriſt called the People or *Multitude,* and ſaid. He ſpake it to all, as concerning all. 2. By a Diſciple or Follower of Chriſt in our Text, is not meant onely thoſe twelve Apoſtles, who are ſo called in a peculiar manner, becauſe they were choſen to be trained up and inſtructed in Chriſts owne family in the future ſervice of the Church; nor onely thoſe faithfull Men and Women whom Chriſt honored to follow his owne Perſon in the dayes of his fleſh; but all faithfull ones that ſhall learne, beleeve and practiſe holy Doctrine, and follow his holy life to the end of the World; for theſe himſelfe hath honoured with this name, *Luke* 14. 26. *If any man come to me, and hate not all for me, he cannot be my Diſciple, Act.* 11.26. the *Chriſtians* and *Diſciples* were all one.

Nimirum in libertate noſtra nobis relinquens utrum amplecti malueri mus.. Janſen. in loc.

If any will follow me.]

The Text makes not for free-will. THE Papiſts gather, that it is in our free-will to follow, or not to follow; But.

1. Chriſts ſcope is not here to ſhew how we come to him, but who they be that come, and not from the cauſe of their coming, but from the effects.

2. If we will learne from Chriſt the cauſe of our coming to him, he will not have us find it *in* our ſelves, but *without* us, *John* 6. 44. *None comes to me, unleſſe the Father draw him*; his free-will drawes him not, nature drawes him not, but the grace of the father, and *verſ.* 45. *He that hath heard and learned of the Father, comes unto me*; where this coming is not aſcribed to the will or ſtudy of him that is taught, but to the excellency of the Teacher.

Notes of a Diſciples of Chriſt. But a more pertinent queſtion is, how we may know that we are Diſciples and Followers of Chriſt; and beſide the ſignes in the Text we may diſcerne it by ſundry markes: As,

Reſpect to the word, and dependance on it. 1. The Diſciples were called by Chriſts owne voyce, and depended on the mouth of Chriſt, By the word of Chriſt muſt thou alſo be made a Diſciple; thou muſt be called by his voyce in the miniſtry; Doeſt thou then cleave to the meanes of growth in grace, and liſten attentively to the word of Chriſt? ſo did the Diſciples, and ſo wilt thou; but if thou careſt not for the preaching of the word, if thou deſireſt not to grow in knowledge, but contenteſt thy ſelfe in thy ignorance, or with ſome confuſed knowledge; if the word be neere thee, thou runneſt from it; if it be abſent, thou runneſt not after it; thou hereby ſheweſt thy ſelfe to be no Diſciple.

Mat. 4. 22. and 23. 8. John 6. 68. 2. The Diſciples being called left all for Chriſt, and acknowledged *no Maſter* but

but him, because he had the words of eternal life; if thou also be a Disciple, thou renouncest all other Masters, and all employments that will not stand with Christianity; if thou be a Disciple, thou knowest the truth, and *the truth hath set thee free*, *John* 8.31. Of a Servant of Sin, thou art a Freeman in grace. The Disciples walked in a course of mortification; they sought not the world, nor themselves; they were no Swearers, Gamesters, Deceivers, Vsurers, Haters of grace, Lyars, or Slanderers; and if thou be so, thou art no Disciple.

Respect to Christ, and dependance on him all one.

3. The Disciples were called to be neere Attendants of Christ, to abide and and continue with him, and performe all his commandements. *John* 18. 31. *If ye abide in my word ye are verily my Disciples*; that is, if ye continue both in the faith obedience of my word. Art thou a neere friend unto Christ? so were they. *Ye are my friends* (saith Christ) *if you doe whatsoever I command you*. The best tryal of thy friendship to Christ is in difficult, costly, and dangerous commandements; so the Lord tryed *Abrahams* friendship; otherwise, *why callest thou him Lord*, as if thou wert a Disciple, and *dost not the things he commands thee?*

Attendance and obedience to him. John 15. 14. *Melius est habere paucos Discipulos, quam multos auditores. Thriv. apoph.* 105.

4. The Disciples were glad of Christs presence, and when he was absent their hearts were *full of sorrow*; if thou likewise be a Disciple, thy Soule rejoyceth in the presence of Christ, in his ordinances, in the Directions and consolations of of his Spirit; thou art alive when his sweet word drops upon thy Soule, and thou droopest when Christ hath *withdrawne himselfe* from thee in any of these meanes of his presence; but canst thou be a Disciple (except a *Judas*) that findest as much sweetnesse in the word of Christ as in the white of an egge? that professest thou hast no comfort in the word, but it is a perpetual dropping and molestation? that rivest up against Christ for his word (as *Judas*) because the word of Christ detecteth thy covetousnesse, prid, deceit, treachery, other wickednesses?

Luke. 6. 46. Mat. 9. 15. John 16. 6. Joy in him, or mourn after him. Cant. 5. 6. *Inaudita est dilectio quæ amicum diligit & præsentiam ejus non amat. Cassiod. in Ps.* 18.

5. The Disciples had commission and commandement to *make other Disciples*, and so did; they were diligent in their callings, and excercised therein the love of God, and love of men; were sober, godly, humble, walking in the steps of Christ their Lord and Master, spending themselves in doing good to others, departing with dearest things, their names, their liberty and life for Christ and his Church; so the generall Calling of a Christian is, to make Disciples, to bring men to Christ, by instruction, admonition, reproofe, comfort, herein expressing love to Christ and his Members, and to walke beseeming the Gospel; for the honour of Christ, making him our patterne, and *walking as he walked*; of which afterward; in a word, to be all that we are for Christ, that Christ may be magnified us, whether by doing or suffering, whether by *life or death*.

Make Disciples, win others. μα θητ'υσατε. Mat 18. 19. *Scimus quod viri isti nec sibi vixere, nec sibi sunt mortui sed ei qui pro ipsis mortuus est, magis autem nobis omnibus prouter illum. Bern. Petr. & Paul.*

6. A special Badge of a Disciple is charity, *John* 13. 35. *By this shall all men know ye are my Disciples, if ye love one another*; every mans Disciples are known by some special Badge or cognizance; *Moses* Disciples by circumcision, feasts and sacrifices; the Scribes and Pharisees Disciples by fastings, watchings, phylacteryes, long prayers and the like; but a true note whereby a Disciple of Christ may be knowne, is Christian love, being an immediate fruit of Christian *faith*; where that fire is, it will appeare in this heat and light; for *faith worketh by love*; and he that walketh *by faith*, walketh *in love*; and he that is joyned to the *Head* by faith, is united to the *members by love*.

1 John 2. 6. Phil. 1. 20. Love of the Brethren, a special badge of a true Christian. Gal. 5. 6.

But art thou a Disciple, and livest in uncharitablenesse, envy, malice, slandering, lying, or any the like sin? know,

Hab. 2. 4. 2 Cor. 5. 7. Eph. 5. 2. Rejection of them that want it.

1. A Disciple is born of God, and beares the image of his father, who is *Love*, 1 *John* 4. 8. this then is a birth from Hell, and an issue of him who is *a Man-slayer from the beginning*.

2. The Disciples had the presence, leading and inhabitation of the spirit of God, and consequently, *the bond of the spirit*, which is love; the fairest fruit of the spirit, by which Christians are knit together, and made of one spirit; but is the uncharitable wretch led or inhabited by this spirit, or by the *spirit that lusteth after envy*? such may say to Christ as the *Jewes*; we are *none of thy Disciples*, but *Moses*;

John 8. 44. Eph. 4 3. Gal. 5. 22. Jam. 4. 5. John 9. 28.

ſes Diſciples, or rather, we are neither thy Diſciples nor *Moſes*, but of *Jannes and*
2 Tim. 3. 8. *Jambres* and *Judas*, who reſiſted both *Moſes* and Chriſt.

3. A Diſciple is a member of the Church, a chiefe Subject in the Kingdome of Chriſt; but a malitious man is none of Chriſts Kingdome; for when a man is
Iſa. 11. 6, 7. 8. brought into the Kingdome of Chriſt, the *Lyon and Lambe feed together*, the Childe and Cockatrice; now he puts off his fierce nature, his Lyoniſh, Aſpiſh, Waſpiſh and poyſonfull diſpoſition; he is now of a Wolfe and Devourer made tame and tractable, as a Lamb of Chriſts fold, and as a Childe of God his Father in union both with Head and Members, and acknowledgeth all the tyes and bonds betweene himſelfe and his fellow members; they are Children of one Father and Mother, God and the Church, Brethren of the ſame elder Brother Jeſus Chriſt;
Gal. 6. 10. of one *houſhould of faith*; ſit at the Table, clothed with the ſame ſuits, heires of the
Joh. 4. 9. ſame inheritance; and can theſe live as *Jewes and Samaritans?*

Nil tam commendat Chriſtianam animam, quam miſericordia. Ambr. offic. l. 1. c. 11.

4. The Diſciples reſpected all Chriſts commandements, but that which *above all* Chriſt was ſo earneſt in, they would not forget, his *new commandement* of loving one another, *Col.* 3. 13. and 1 *Pet.* 4. 8. *Above all things put on love*; what, above faith, confidence, prayer and the like? No, faith is the Parent of love; but above
John 13. 35. all graces that bind man to man, of which the Apoſtle there ſpeaketh; it is the Sinewes in the Body, the Cement in the Houſe, without which all were but cobling and confuſion; he is no Diſciple, no living ſtone, who is not coupled
Col. 3. 14. with this Cement called *the bond of perfection.*

Well, get thoſe graces in truth, and be not diſcouraged for their weakneſſe; (for how weake were the Diſciples while Chriſt was with them?) Chriſt will yet acknowledge thee a Diſciple, if men doe not, and owne thee when thou dareſt ſcarce owne him.

Let him deny himſelfe.

The firſt duty and note of a Diſciple.

HERE our Saviour propounds the firſt note and tryal of a Diſciple, the renouncing or forſaking of himſelfe; where

Four things in it.

1. What is meant by *himſelfe.*
2. The *difficulty* of this precept.
3. The *neceſſity* of obeying it.
4. The *Uſe.*

What is ment by ones ſelfe. Outward things.

For the firſt of theſe, by *himſelfe* are meant

1. Things *outward*; that is, concerning the outward man, yet ſo neer him, as they are after a ſort *himſelfe*, not onely his riches, which a man is willing to hold as faſt as his life; nor onely his friends which are moſt dear, as a ſecond ſelfe, but even his name, his liberty, his life it ſelfe, all which muſt be willingly and cheerfully given up to God, and denyed rather then Chriſt and his truth; that a man may ſay with *Peter*; *Maſter, we have left all to follow thee*, *Mat.* 19. 27.

What inward things muſt be denyed.

2. Things *inward*, which can hardly be diſtinguiſhed from *himſelfe*, and which yet come neere they quicke, as namely, a mans whole corrupt nature. And here taking it to pieces,

Rom. 8. 7.

1. He muſt deny all the *wiſedome of the fleſh*, which is enmity to God; and till this be done, there is no ſavouring of the things of God, no reliſh in Gods word, wiſedome, or wayes.

2. He muſt deny his owne corrupt will, which is contrary to Gods will, and only ſeeketh how it may pleaſe it ſelfe; and till this be denyed, well thou maiſt ſay, *Thy will be done*, but it ſhall be by others, not by thy ſelfe.

3. He muſt deny all his own corrupt, carnal, and unmortified *paſſions and affections*, as carnal love, feare, hatred, anger, and the like; for even all theſe branches muſt be ſtocked up with the root.

4. He muſt deny all his owne wicked *inclinations*, the ſtreames and inceſſant ſtirrings of natural corruption, as apt to be kindled as any Gun-powder by the leaſt

leaſt ſparke; whether more common to the nature of man, or more proper to a mans owne Perſon, as haſtineſſe, proneſſe to revenge, to hatred, injuſtice, or the like.

Qui deponit veterem hominem cum operibus ſuis, abnegat ſeipſum, &c, Hieron. in Mat Rom. 14. 7.

5. He muſt deny all wicked *habits and ſins*, the acting of luſts and vices; as all intemperance, rotten ſpeech, uncleanneſſe, covetouſneſſe, wrath, envy, pride, idleneſſe and the like; that a man lives not now to himſelfe, but wholly to Chriſt, whom he profeſſeth to follow.

Non dixit neget, ſed abnegat ut hæc adjectiuncula pluriſmũ addat, &c Greg. Phil. 2. 7 8.

In a word, all ſelfe-reſpects, ſelfe ſeeking, ſelfe-aymes muſt be renounced, and the Chriſtian wholly vaniſh into nothing, and all things in the World become *droſſe and dung* in compariſon of Chriſt.

The difficulty of this duty.

Next, of the *difficulty*; who ſeeth not by this time what a difficult precept our Saviour hath enjoyned every one of his Followers? even the cutting off of hands and plucking out of eyes, the moſt neceſſary and tender parts, and caſting them away. To diſcerne which difficulty a little more diſtinctly,

1. Conſider the neereneſſe of things to be denyed; were it onely in things *without us*, as to part with friends and riches, this were a difficult commandement to fleſh, as appeares in the examples both of him that muſt *firſt bury his father*, and bid his friends farewel, as alſo of the yong man that left Chriſt becauſe of his *poſſeſſions*. Mat. 19. 22. But when it comes ſo cloſe to us, as to lead us out of our owne *reaſon, wiſedome* and *judgement*, what an hard province proves it? For, who thinks not his reaſon neerer him then his religion? what worldly-wiſe man can yeeld to that of the Apoſtle, That he muſt *become a foole to be wiſe*? 1 *Cor.* 3. 18. To adviſe a man to deſpiſe lands, liberty, and life for his profeſſion, were to wiſh a man to hate his owne fleſh, which no man in his wits ever did; to perſwade to the keeping under of luſts, and to the foregoing of darling ſinnes, is to cut them ſhort of meat and drinke, theſe are ſweet morſels, which they *hide under their tongues*, *Job* 20. 12. and will not let goe.

2. Natural pride and ſelfe-love is ſuch, that it is with us as with *Solomon* in the dayes of his folly, *Eccleſ.* 2. 10. *Whatſoever mine eyes deſired, I with-held it not*; nay, we wiſh ſo well to our ſelves, as we could not offer the leaſt wrong to our leaſt and loweſt joynt, nor endure it of others. We are ſo far from croſſing our ſelves, that we endure not any other ſhould croſſe us, or deny us in our Perſons or corrupt luſts; *Haman* is ſicke on his bed, becauſe *Mordecai* denyes him obeyſance; if *John* deny *Herod* his *Herodias*, he ſhall dye for it; if *Jonas* loſe his Gourd, he will be angry to the death; if a man touch *Lamech*, he will revenge ſeventy times ſeven times; ſuch impatiency and impotency is in our nature, if we be croſſed in our wils.

3. Diſtruſt in God, and truſt in the meanes, maketh the precept yet more difficult; we ſee not eaſily how we can doe well without friends, wealth, liberty, favour, preferments; *Wiſdome* (we ſay) *is good with an inheritance*, *Eccleſ.* 7. we would be on the Sunny ſide, and on the gathering hand, and it is a ſore thing to forſake all, which makes the *young man goe ſad away* from Chriſt himſelfe, *Mat.* 19. 22. God in his creatures we can better content our ſelves withall, than either in himſelfe or in his Son; our unbeleeving hearts ſee the gift better then the giver; we cannot live by promiſes, ſomething we would have in hand, and are loth to let all our hold goe.

The neceſſity of doing it.

3. Ye ſee the *neceſſity* of ſelfe-denyal; our Lord was not ignorant how this precept is an hard ſaying, able to diſcourage any from once thinking to follow him, or become a Diſciple; and therefore his great wiſedome would not have laid this ground for a foundation, if it had not beene ſo neceſſary, as without it, the whole frame of profeſſion would prove ruinous: For,

Si perit homo amando ſe, profecto invenitur negando ſe. Aug. ſer. 77. de diverſis.

1. The Context affirmeth a twofold neceſſity of this ſelfe-denyall, both in the words immediately going before, (for without it a man cannot be a Diſciple of Chriſt;) and in the words immediately following; for whereas every Chriſtian muſt be acquainted with the croſſe; no man can take up his croſſe patiently;

tiently, who hath not firſt denyed himſelfe, and therefore *that* is rightly ſet after *this*.

2. The corruption of nature is ſuch before grace, as that a man in every thing is wholly tainted, and contrary to the image of God; now all that vitious diſpoſition muſt be renounced before Gods Image can be renewed, even as old rub, biſh muſt be carried away before a new frame can be reared.

Non potes perfectam poſſidere libertatem niſi totaliter abneges temetipſum. De imitat. Chriſti lib. 3. cap. 32.

3. All true wiſedome is loſt uy the fall, and an infinite lump of *folly bound up* in the heart of every natural man. Now though true wiſedome be offered againe in the word, yet can it never be embraced before the other be diſplaced, no more then light can be manifeſt before darkeneſſe be chaſed away.

4. The Goſpel offereth Chriſt as a Phyſitian onely to the *ſicke* and *diſeaſed*, *Mat.* 9. 12. and 10. 6. and as a Saviour to the *loſt Sheep* of the houſe of *Iſrael*; and therefore neceſſarily muſt a man deny all the meanes he can make or deviſe to helpe himſelfe, before he can come to ſee what need he hath of Chriſt; he muſt come firſt to diſcerne his miſery and loſt eſtate, before he can beleeve and relye on Chriſt for Salvation.

5. The whole ſcope of the word is that golden rule of all the Law and Prophets; namely, to teach us to love God and Chriſt *above all*, and our Neighbour for his ſake *as our ſelves*, *Mat.* 22. 37. 39. and therefore that corruption of nature, whereby every man loveth himſelfe, and ſeeketh himſelfe and his owne profits, rather then Gods glory and his Neighbours good, muſt be denyed before we can take out any leſſon of the word.

Vigila ſuper teipſum, excita teipſum, admone teipſum, & quicquid de aliis ſic, non negligas teipſum. Tantum proficies, quantum tibi ipſi vim intuleris. De imitat. Chriſti, lib. 1. cap. 25.

6. No obedience can be acceptably performed to God without ſelfe-denyal; for many commandements are hard and difficult, as that to *Abraham* of killing his Son; many are dangerous that may coſt a man his life, as *Johns* Miniſtry did; many are coſtly, and may coſt a man his whole eſtate. Now never can any of theſe be cheerfully and willingly undertaken, till theſe ſtrong holds of fleſh in man be demoliſhed; a Man may profeſſe himſelfe a Servant of Chriſt; but little is the ſervice he ſhall do him till this be done.

Exhortation to ſelf-denial.

As wiſe Maſter-builders therefore are moſt carefull in laying the loweſt and firſt ſtone; ſo muſt we begin the building of Chriſtianity where our Lord enjoynes us; namely, in the denyal of our ſelves: fail in this foundation, and the frame of Chriſtianity tottereth, and falleth to the ground: For,

Miſchieves by not beginning herein.

1. Can a Servant pleaſe his Maſter, or a Wife her Husband, who denyes not her ſelfe, and ſubjects not her will to his? and canſt thou be wedded to Chriſt, and not ſubject thy will to his?

Fecerunt civitates duas amores duo, terrenam ſcilicet amor ſui, uſque ad contemptū Dei, cœleſtem vero amor Dei uſq; ad contemptum ſui Aug. de Civ. lib. 14.

2. Whence doe men follow the courſe of the World, and will be taught no better? *Eph.* 2. 2. (they muſt ſweare, and lye, and drinke, and raile, and ſerve the times, and Perſons and pleaſures,) but becauſe they thinke it folly and preciſeneſſe to deny themſelves or their ordinary libertyes to follow Chriſt; And,

3. Is it from any other cauſe that men thruſt themſelves into Gods Chaire of eſtate, to revenge their owne wrongs, and challenge, and take Challenges into the field, to the perpetrating of horrible murders, or elſe baſely ſtab and wound, but becauſe they thinke it diſgrace and cowardiſe to deny a mans ſelfe, and to put up the leaſt wrongs?

4. Whence is it elſe, that many pretend to follow Chriſt, but upon condition they may not deny themſelves? for they muſt be Gainers by their religion, which muſt be another *Diana*, to bring *profit to the Crafts-Maſters*, *Act.* 19. 24. Have thoſe learned ſelfe-denyal, that meaſure their Religion by their gettings, but will be ſure to be no loſers by it? like the Swallowes, that will take their Summer with us, but not our Winter.

5. Whence is it, that ſome in caſe of neceſſity can caſt no part of their ſuperfluity into the Treaſury, when the Widow can caſt in all that ever ſhe had? and *Ananias* and *Sapphira* that had not denyed themſelves, could give three parts of their

their eſtate away to pious uſes; and how farre are moſt behind them, who profeſſe ſelfe-denyal? nay, it is the ſin of many great Profeſſors, that what need ſoever Chriſt in his Members hath, they muſt remit nothing of their coſtly Apparel, full Dyet, and following of faſhions, which ſhews them *Lovers of pleaſures more than of God, 2 Tim.* 3. 4. crumbes now and then they can part withall, but endure no detriment, no abatement; theſe certainly have not yet denyed themſelves.

6. Whence is all the denyal of Chriſt at this day, but for want of ſelf denyal? why did *Peter* deny his Lord, but becauſe he could not deny himſelfe? whence are ſo many Apoſtates and Demaſes in our Age, that fall to Popery, to Novelties, to falſe or no worſhip, but for want of ſelfe-denyall? they muſt pleaſe, and riſe, and ſerve the times and themſelves, and the Appetites of Patron, and then farewell Chriſt and his truth.

Qui leviter ac defunctorie ad pietatis doctrinam acceſſerunt exaruerunt. Naz. orat. 3.

This was the cauſe that many Diſciples *walked no more with him, John* 6. 66. for they could not deny their owne wiſedome to ſubſcribe to his; and many among the Rulers beleeved in him, but durſt not confeſſe him, *becauſe they loved the praiſe of men more then the praiſe of God. Chap.* 12. 42. 43.

Queſt. But the duty being ſo neceſſary, as without it can be no Chriſtianity, and ſo difficult as ſcarce one of a thouſand is willing to undertake it; what are the helps and meanes by which we may be forwarded herein? for the Lord hath not left us deſtitute of meanes, if we be not wanting to our ſelves.

Quotusquiſq; hæc adimplevit ſed quæ penes homines difficilia, penes Deum facilia. Tert. de idol. cap. 12.

Helpes to further this difficult duty.

Anſw. True: And therefore,

1. We muſt not conceive it natural for a man to croſſe his corrupt nature, for nature fortifies it ſelfe in all the ſtrong holds; it muſt be therefore a ſuperior fire that muſt deſcend to make a man hate himſelfe for the love of God and Chriſt. Regeneration is a work of the Spirit, and ſtrength to overcome our ſelves is not from our ſelves; and therefore we muſt pray for the truth of this grace of regeneration, and never be at reſt till we find it in our ſelves in ſome degree of it, encouraging our ſelves in that promiſe that the Spirit is given to thoſe *that aske him*, and is poured on the *thirſty* grounds.

2. Conſider what an advantage it will be to take our ſelves in hand before our luſts be growne ſtrong in us, and how they are farre more eaſily denyed in the firſt motion and riſing of them, then when they have ſeated themſelves with delight in the affections and members, and are grown from motions to acts, from acts to cuſtomes, from cuſtomes to habits, and from habits to another nature; that is, after a ſort become the man himſelfe, that he can as ſoone leave to be himſelfe, as leave theſe; and therefore we muſt ſubſcribe to the wiſedome of Jeſus Chriſt, who enjoynes it as the very firſt worke of Chriſtianity, fit to be firſt ſet upon.

Selfe denyal the firſt and continued act of a Chriſtian.

3. As it muſt be the *firſt*, ſo alſo the *continued* act of a Chriſtian to ſtand in the denyal of himſelfe, ſeeing the Enemy continually uſeth our owne natural inclinations againſt us to our owne hurt; he plows with our owne Heifers, even thoſe luſts in any kind which he finds not throughly denyed; we muſt therefore inſtantly watch them and try them, and finding them corrupt, preſently cut them off, and deny them.

Penſemus quomodo Paulus ſe abnegaverat, qui dicebat, vivo autẽ jã non ego. Extinctus quippe fuerat Jevus ille perſecutor, & vivere cœperat pius prædicator. Greg. in Evan. hom. 32.

And becauſe they are not denyed till the contrary be practiſed, our care muſt be that the roome of our hearts be taken up with good deſires and motions, and the luſtings of the ſpirit, which being contrary will keep out, and keep under the luſts of the fleſh; and indeed this is the ſtrongeſt denyal of our ſelves, when we are ſtrongly reſolved in our ſelves, rather to be Sufferers then Doers in any wicked motion, and retaine with us a ſtedfaſt purpoſe to pleaſe God in all things, though it be with the diſpleaſure of our ſelves, and all the World.

Preſervatives againſt pride, which hinders ſelfe-denyal.

4. Whereas the high Mountaines of pride reſiſt this ſelfe-denyal, we muſt labour for the grace of humility, which onely can bring theſe Mountaines into a plaine; to which end conſider thy owne eſtate,

1. What it is by nature, and that is ſuch, as thou haſt no cauſe to be proud

of it; as what cauſe hath a condemned Rebel to be proud in going to execution?

2. That it can be no better by grace, till thou be humble; God gives grace onely to them, and the raines of grace fall off the Mountains, and water onely the Valleys to fruitfulneſſe.

3. What it ought to be by grace; ſtill humble and lowly; Grace is as the light in the Soule, that diſcovers all our defects and ſpots, and all the naſty corners in our hearts, to keep us low.

4. What thou art reſtored to in Chriſt, both in grace and glory, but all upon condition of ſelfe-denyal; for neither Chriſt nor the Chriſtian have any other way to the Crowne but by the croſſe; and no reigning with Chriſt but upon condition of ſuffering with him

So of the fourth meanes.

Alſo againſt diſtruſtfullneſſe, which hinders it.

5. Whereas diſtruſtfulneſſe of heart wedgeth and riveteth us into the World, ſo as a man cannot eaſily command his heart of the leaſt unlawfull gaine of it (and much leſſe the whole) for Chriſt; labour dayly for the ſtrengthning of faith in the providence of God, and bring thy heart to leane upon that, and not upon thy ſelfe, or any inferior meanes; for which purpoſe,

Firſt, conſider what a baſe folly it is to ſeeke after vain and earthly contents, and in the meane time neglect and deſpiſe Heavenly; what other is it, but to catch at ſhadowes?

Secondly, ſet the promiſe ever before thee, that to them that ſeeke the Kingdome of God firſt, every good thing *ſhall be miniſtred* in due ſeaſon, *Mat.* 6. 33. and what an high indignity is it to truſt an honeſt man on his word, but not God without a pawne?

Thirdly, obſerve his ſpecial providences to thy ſelfe and thine for time paſt in all things, and thou ſhalt not find cauſe to diſtruſt him for time to come; ſo *Abraham* raiſed that Proverbe, *Gen.* 22. 14. *God will provide in the Mount*, and in the Mount God will be ſeen. 1 *Sam.* 17. 37. *David* can deny himſelfe and his owne ſtrength, leaning on the aſſured experience of Gods ſtrength in the Lyon and Beare.

Quæſt. But this duty being ſo difficult, we had need have good encouragements to excite our dulneſſe, and provoke our backewardneſſe unto it; what Spurs therefore or motives have we to quicken us thereunto?

Anſw. Looke what way we will, we want not motives unto it.

Encouragements to this harſh work of ſelfe-denyal.

1. Looke at Chriſt; he denyed himſelfe for us, he forſooke all, Father and Mother, land and liberty, and life it ſelfe, yea Heaven and happineſſe for us; we cannot deny ſo much far him, and all ours is but a thankfull returne to him.

Nil me juvabunt fines mundi, nec regna hujus ſeculi: melius eſt mihi emori propter Jeſum Chriſtũ, quam imperare finibus terræ. Ignat. ad Rom.

2. Looke to the World, which hath us in ſuch bands, and is ſo hardly denyed; it will leave us, and deny us, the faſhion of the World paſſeth away, it denyes us any continuing City here, denyes us a reſting place, and all that we ſhould deny it; it is as *Egypt* to the *Iſrael* of God, full of burdens and oppreſſions; as *Meſech* to *David*, and it ſhould be their *woe*, that they are forced to dwell in *Meſech*; but this is the folly of men, every one complaines of the badneſſe of it, but none are willing to leave it, neither in affection nor action.

Ignis crux, & diaboli tormenta in me veniant. tantummodo ut Jeſũ nanciſcar. Idem ibid.

3. Looke on the right hand, we want not clouds of examples of the Saints, who have denyed themſelves for Chriſt. *Heb.* 11. 25, 26. *Moſes* denyed the honour, and profits of the Court, deſpiſed the treaſures of *Egypt*, refuſed to be called the Son of *Pharaohs* Daughter, and chuſed to ſuffer with Gods People; *Abraham* denyed himſelfe in his owne bowels, in his onely Son *Iſaac*, *Gen.* 22. 16. others *left all* to follow Chriſt, as the Diſciples, *Mat.* 19. 27. others have followed him *out of Jeruſalem*, even to the Croſſe *Heb.* 13. 12. 13. others *ſold all* to buy the Pearle. *Rev.* 12. 11. others *loved not their lives unto death* for the Teſtimony of Chriſt; neither fire, Sword, nor any torment could hinder the Martyrs from Chriſt; they would fetch him out of the fire, and exchange all their peace and outward contentments with moſt exquiſite torments.

4. Looke

4. Looke on the left hand; we have Hypocrites forſaking much for Gods favour; we have *Baals* Prieſts lancing and tormenting themſelves to uphold their Idolatry; and *Micah* 6. 6. *Wherewith* (ſay the Hypocrites) *ſhall we come before the Lord?* they will bring *thouſands of Rams*, and ten *thouſand Rivers of Oyle*; they will part with the *firſt borne* of their Bodyes, for the ſin of their Soules.

Beſides theſe, we have the Papiſts charging us, that we will forſake nothing "for our profeſſion, while they give all to the Church, and betake themſelves to "voluntary poverty, and beat downe their Bodyes with faſtings, whippings and "watchings: we are Enemies to faſting, we feed and fat our luſts, and our Reli-"gion is an enemy to all charity and good workes. Wherein although they be Lyars and Deceivers, as well in that they doe themſelves, as that they ſay of us; yet indeed they have too much ground of our reproach, in the filthy, looſe, carnal and covetous life of a number of profeſſed Chriſtians; but ſhall Hypocrites and Idolators get before us in ſelfe-denyal? &c.

5. Looke to the end of our ſelfe-denyal; there meets us Gods promiſe with a full Horne and Hand, and will not let us be Loſers by the Bargaine; all the loſſe ſhall be made up with an infinite returne and advantage; for, *Whoſoever ſhall forſake Houſe, Brethren, Siſters, Father or Mother, Wife or Children, or Lands for my ſake and the Goſpels, be ſhall receive an hundred fold for the preſent, Houſes, and Bretbren, and Siſters, and Mothers, and Children, and Lands with perſecution; and in the World to come eternal life*: Here is uſury enough, above ten in the hundred, yea an hundred for ten, yea for one, *Mar.* 10. 30.

Sic olerũ plantæ tranſponuntur ut proficiant; unde enim videntur piiper didiſſe quod erant, inde incipiunt apparere quod non erant. Greg. ubi ſupra

Queſt. But what are the ſignes or markes of ſelfe-denyal?

Anſw. One is in regard of God; it will caſt a man wholly out of himſelfe upon God, as *David*, *Pſal.* 73. 25. *Whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee*; it will looke directly at God in all things; in doing things, it will doe all by Gods rule; it will doe all for his glory; the *love* of God *conſtraines* it to duty; in dutyes of piety or charity it ſeekes not its owne things, not private profit, nor is carryed by the aymes that flow from ſelfe-love, but aymes at the Kingdome it ſelfe, and the promoting of Gods glory in his owne ſalvation. Notes of one that denyes himſelfe.

The ſecond is in reſpect of Chriſt; *for whom he eſteems all things loſſe and dung*, *Phil.* 3. 8. Theſe inferiour comforts are but as the ſtar-light in reſpect of the brightneſſe of the Sun, which is in his eye; for Chriſt he can *want* as well as *abound*, be *empty* as well as *full*, *Phil.* 4. 11, 12. yea be nothing, that Chriſt may be all in all.

The third is in reſpect of the word of God; ſelfe denyal bewrayes it ſelfe ſundry wayes.

1. It goes with an open heart to heare, learne, and obey whatſoever God ſhall pleaſe to teach; he cannot be a Diſciple that brings not ſelfe-denyall; can he that ſticks to his owne reaſon and denyes not his wiſedome, ever beleeve that life muſt be fetched out of death, that one man can be healed by another mans ſtripes and wounds, that Heaven muſt be fetched out of Hell, and a glorious reſurrection out of duſt and aſhes? he will never be a Diſciple, that will receive the word no further then he ſeeth reaſon to doe it; but a true Diſciple is deſcribed, *Iſa.* 32. 3. *The eyes of the ſeeing ſhall not be ſhut, and the eares of them that heare ſhall harken*; and *David* deſires but to be taught, and promiſeth to obey, *Pſal.* 119. 33. Foure things that ſelfe-denyal doth in reſpect of the Word. Regards whatever God teacheth.

2. It is willing to be acquainted with every part of Gods will, that he may frame his owne will unto it, as knowing that every truth of God concerneth every one of Gods People, and is profitable for them to know, 2 *Tim.* 3. 15, 16. and *Rom.* 15. 4. And hence ſelfe-denyal loveth reproofes, and likes that Miniſtry beſt, which moſt ſearcheth the conſcience, and in which is the moſt power of God, judging and rebuking his owne ſin; there if he be wonded he is ſure to be cured; but far is he from the denyal of his ſin or himſelfe, that hates and ſtormes againſt him that diſlikes and cenſures his ſinne; *Abab* had ſold himſelfe to wickedneſſe, Loves it all, even reproofs. wounded

and therefore hates *Micaiah*, becauſe he never prophecyed good unto him.

Quarrels not but ſubmits.

3. Having heard the word, it ſubſcribes to it, and dares not cavill or diſpute againſt it, be it never ſo contrary to nature, or croſſe to our deſires; ſelfe-denyal allowes *every thought to be brought into the obedience of Chriſt*, 2 *Cor.* 10 5. It checks the ſtubbornneſſe of heart, and ſaith, as *Rom.* 9. 20. *O man, who art thou that diſputeth againſt God*! who art thou that riſeſt againſt the truth of God? ſee *Job* 6.24.

Suffers, rather than the truth ſhould ſuffer.

4. Selfe-denyal in love to the truth of the word reſolves to ſuffer any thing, rather then to renounce any part of that it is perſwaded to be the truth of God, ſo did the Martyrs; and without this readineſſe to ſuffer diſgrace and loſſe for the truth, if we be called, we can neither be Martyrs, nor Diſciples; we can have no acquaintance with Chriſt here, nor be ſaved hereafter, *Luke* 14. 26. So of the third Note.

Reſignation to God for proſperity.

The fourth is in reſpect of himſelfe: He that hath denyed himſelfe, will deſire no way of proſperity but Gods owne, nor relye upon his owne meanes, ſtrength, policy, diligence, nor ſacrifice to his owne net in ſucceſſes; but aſcribe all his proſperity unto God: it is he that gives him *power to get ſubſtance*, *Deut.* 8.18. it is he that gives the fruit of the wombe, the dew of heaven, the fat of earth, that ſpreads his table, fils his cup, &c. In adverſity he will be willingly what God

Or adverſity.

will have him to be, ſicke or poore, pained or diſgraced; he will not care for himſelfe, but ſuffer his Father to chuſe his rod, and not limit him for the manner or meaſure of correction; and all this without murmuring or impatience: and dares avoyd no evill by any evill meanes.

He is uſeful to others, though enemies.

The fift note is in reſpect of others: He that hath denyed himſelfe, lives not to himſelfe, but procures the good of others, and advanceth to his power every mans wealth and good; as being now a publike good, though a private man. He can doe good to his enemies, and pray for them that curſe him, and wrong him. He lookes not on men, as they are affected to himſelfe, but as he ought to be affected to them. And he that cannot deny and diſpleaſe himſelfe, can never pleaſe his neighbour *for good and edification*; which is the Apoſtles argument, *Rom.* 15.2. *Let us not pleaſe our ſelves, but our neighbour for edification: for Chriſt pleaſed not himſelfe, &c.*

He can live by faith, whatever means be, or be not.

The ſixt and laſt note of ſelfe-denyall, is the life of Faith, beyond and without all meanes of helpe. *Abraham* denying himſelfe, diſtruſted not when meanes failed. Faith leanes not upon meanes, but upon God; and is not tyed to means but to God, and will ſay, *Our God is in heaven, and doth whatſoever he will*, be there meanes or no, *Pſal.* 115.3. The Prince could not deny his reaſon, 2 *Kings* 7.19. *If God ſhould make windowes in heaven, could this come to paſſe?* but it coſt him his life. And good *Zachary* could not deny himſelf, but doubted of Gods word; and God denyed him his ſpeech for forty weeks, *Luke* 1.30.

As nothing gives more glory to God then Faith, ſo nothing takes ſo much from man. Nothing makes him ſo little in himſelfe as Faith, which acknowledgeth God ſo great.

By theſe ſignes we may examine what meaſure of ſelfe-denyall we have attained, and thereby know what fitneſſe we have to be Diſciples.

Take up his Croſſe.]

The ſecond duty and note of a Diſciple. Luk. 9:23. Three things in it.

THIS is the ſecond branch of the Precept, to *take up the Croſſe*, and as Saint *Luke* ſaith, *daily*. Where for the meaning, conſider;

1. What is this Croſſe.
2. Why it is called the Croſſe.
3. What to take it up.

What the Croſſe is.

For the firſt of theſe. By the *Croſſe* is not meant any affliction which belongeth to the common calamities of nature, to which all men of all ſects and profeſſions are ſubject; nor any thing ſuffered by evill does: But properly the croſſe of

of a Chriſtian is that affliction and ſuffering, which is inflicted upon any for the profeſſion of Chriſt and his truth, and for wel doing: Called *the ſuffering of a Chriſtian*, 1 *Pet.* 4.16. and *Paul* cals it *the ſufferings of Chriſt*, 2 *Cor.* 1. 5. and *bearing of his reproach*, *Heb.* 13.13. that is.

1. From him: his fanne, to ſift and purge us.
2. For him: endured for his cauſe and glory.
3. His in his myſticall body, not naturall.
4. Not in reſpect of merit, but of ſympathy.

II. But why is it called the Croſſe? Why it is called the croſſe.

1. Becauſe of the union betweene Chriſt and the Chriſtian; ſo it is a part of Chriſts owne croſſe: for, as all the members ſuffered with Chriſt on the croſſe, as their head and ſurety; ſo he ſuffers with them as his members, and after a ſort hangs ſtill on their croſſe. The head and members of this body are inſeparable.

2. That we ſhould never thinke of the troubles for Chriſt, but caſt our eyes alſo upon the croſſe of Chriſt, where we ſhall ſee him ſanctifying, ſweetning and conquering all our ſorrowes, and behold him a companion, partner, and yoke-fellow, bearing for us the heavie and ponderous end, and greateſt part of us.

3. That in all our ſufferings for Chriſt we ſhould ſupport our Faith and Patience in beholding what was the end of Chriſts croſſe, and ſo expect the ſame happy end and iſſue of our croſſes for Chriſt; that as he paſſed from the croſſe to the Crowne, ſo will he in the end admit us into the fellowſhip of his crowne and glory, whom he hath vouchſafed as *Simons* and companions in the bearing of his owne croſſe, which is an unſpeakable helpe and ſupport to our perſeverance.

III. Next, what is it to take up the Croſſe?

It is not to deviſe a voluntary affliction for a mans ſelfe: as *Baals* Prieſts lanced themſelves, and Popiſh Prieſts and Proſelytes at ſet times afflict and torture their bodies by whipping chear, to merit thereby. What it is to take it up. Negatively.

Neither is it to run into affliction, or pull the Croſſe upon our ſhoulders, or thruſt our ſelves into danger, no not for Chriſt, as *Peter* thruſt himſelfe into *Caiaphas* Hall.

For firſt, Chriſt did not carry his croſſe, till it was layd upon him. Secondly, our rule is, to uſe all good meanes for the preſervation of our bodies, health, wealth, ſtrength, and comfort. Chriſt himſelfe did flye Perſecution, till the time was come; and commanded his Diſciples if they were perſecuted in one City, to flye into another. Thirdly, every bearing of affliction muſt be an obedience of Faith; and therefore muſt be grounded upon a Commandement of God. No Souldier muſt of his owne head raiſe warre againſt his owne peace, nor ſet fire upon his owne houſe; this is not the part of a good Souldier, but of a mutinous and ſeditious fellow: So no ſouldier of Chriſt muſt be ſuperfluous in ſuffering, but ſee he be preſt into the battell by the great General and Commander. Fourthly, we may not tempt God by running afore him, but follow him going before us. If without ſinne, and with good conſcience we may eſcape danger; and doe not, we run upon it, and it becomes our owne croſſe, and not Chriſts. Reaſons that we may not pull the croſſe on our ſelves.

It is enough to *ſuffer* wrong; we muſt not *offer* wrong to our owne perſons. We are not bound to *ſeeke* the croſſe, nor *make* it, but to *beare* and *take it up*. Nor to *fill* the cup for our ſelves, but to *drinke* it when God reacheth it. Our afflictions muſt not be a cup of our owne brewing, or a potion of our owne providing, but the Father muſt give it us: *John* 18.11. *Shall not I drinke of the cup which my Father hath given?*

To take up the croſſe therefore is, *When a croſſe meets us in our way, which we cannot without ſinne and breach of conſcience eſcape, we muſt now take knowledge of Gods will, Gods hand, Gods time, and Gods voyce calling us to ſuffer:* And as Chriſt, when his croſſe was laid upon him, tooke it upon him, and bare it willingly, meekly and cheerfully Affirmatively. Deſcription of taking up the croſſe. Foure motives

fully; ſo muſt we by enduring the croſſe declare our obedience to God, our love to Jeſus Chriſt, and our zeale to his truth. This is to take up the croſſe. Now God laying on the croſſe, we muſt not pull away the ſhoulder, nor hide our ſelves from the croſſe under the covert of ſinfull ſhifts, nor avoyd it by any unlawfull means, but take it up, and buckle to the burden.

Why it muſt be taken up dayly.

And this (ſaith *Luke*) muſt be done *daily*; that is, 1. Every Chriſtian muſt be in a daily *expectation* of the croſſe: 2. He muſt *not preſcribe* unto God how long or how much to exerciſe him; no, though it were all the dayes of his life. 3. That we ſhould *renew our ſtrength* daily to the daily conflict; ſeeing it is the tryall of ſoundneſſe, to *abide with Chriſt in tentation*, and the fruit of it ſhall be to *abide with* him in his glory.

Two Points may here be noted.

Every Chriſtian hath his Croſſe.

Doct. 1. No Chriſtian but hath his croſſe; it being the very badge and marke of a Diſciple; and, Chriſt and his croſſe are inſeparable.

Reaſ. 1. The word is paſſed, *All that will live godly in Jeſus Chriſt, muſt ſuffer perſecution*; and if *every one*, none certainly is excepted, 2 *Tim.* 3.12. *Acts* 14.22. *Heb.* 12.6. *Rev.* 3.19. And, what befals the whole, the parts cannot avoyd: *Iſa.* 54.11. he ſaith of the whole Church, *O thou that art toſſed with tempeſts*, &c.

Dei filius ſuſtinuit ignominiã crucis, & tu beatos putas, qui fœlicitate iſtius ſeculi & deliciis perfruuntur? Hieron.

Secondly, there muſt be a conformity betweene Chriſt and the Chriſtian, as betweene the head and the member. But it behoved Chriſt firſt to ſuffer, and then to enter into his glory: and our tenure is the ſame; ethe Diſciple is not above his Maſter; if they call him Beelzebub, what ſhall we be called? if they did ſo to the green tree, they will never ſpare the dry; if all his Innocency and wiſdome could not fence him, no more will ours fence us: if they perſecuted me, they will perſecute you alſo.

Two cauſes of the Croſſe never wanting.

Thirdly, if we conſider the cauſes of the croſſe, this truth will be better cleared. One, the rage of Sathan againſt Chriſt and his truth, who inceſſantly temp-teth, buffeteth, and terrifyeth the godly. Whom he cannot hinder of ſalvation, he will of comfort, ſo much as he can. If there can be hope that he will ceaſe to be malicious, ſo may there be of the ceaſing of our vexations. The other, the wicked of the world, carried by the ſpirit that rules in the world, will ſee the godly ſhall want no exerciſe: For no Chriſtian, as a Chriſtian, can pleaſe the wicked world. No communion can be expected between light and darkneſſe: Nay, there cannot but be ſeparation, fight, and perſecution. *Ye ſhall be hated of all men for my Names ſake*, *Mat.* 10.22. And, *Prov.* 29.27. *The juſt is an abomination to the wicked.* Hence are they proclaimed Enemyes, as Traytors, Hereticks, and the off-ſcouring of the World; even as Chriſt on the croſſe was accounted the moſt flagitious Fellon of all other, and farre worſe then *Barrabas*; yea, he was thought ſo unmeet to live in *Jeruſalem*, that he was thought unworthy to dye in *Jeruſalem*, but muſt be carryed without the Gate; hence alſo is all that Cart-load of reproaches and invectives, yea bonds and baniſhment, ſtripes and contempts, fire and ſword, and all the moſt exquiſite torments, which rage is witty to deviſe againſt the innocent Lambes and Sheepe of Chriſt.

Sicut cibus adhæret vaſi in quo coquitur, niſi amoveatur, ac perdit ſaporem debitumq; colorem; ſic cor hominis adhæret mundo, niſi amoveatur per tribulationes. De contempl. verb. part. Sec. 3. Triticum percuſſum depatea ſua exilit foras; &c. Chryſ. ibid.

Fourthly, the Croſſe is neceſſary, both in regard of the godly, and of the wicked.

1 To the Godly, afflictions are often as neceſſary as meat and drink; for proſperity is as a dead Sea, and *eaſe ſlayeth the fooliſh*, *Prov.* 1.32. Standing waters contract mud, and breed vermine, a ſtill Body fils with bad humours. Fallow and unſtirred grounds are fruitfull in weeds; and therefore God in great wiſedome by tryals ſhakes them out of ſecurity, and makes them more watchfull of themſelves, more fit to doe good and to comfort others; ſcowring makes Metals brighter, and more uſefull.

2. In regard of the Wicked, the croſſe is neceſſary, that it may be as a *Fan* and plain diſtinction between the godly and them; the working Oxe is continually bound; but thoſe that are reſerved for the ſlaughter have ſcope in fat paſture; ſo this

this difference the Lord appointed, when he made the way narrow, and the gate ſtrait that leads to life, and few to find it.

5. Another Reaſon why the Lord hath yoked the Chriſtian to the croſſe is, becauſe he will thence fetch a ſtrong argument to confound Satan, who will be be ready to alledge againſt the Chriſtian as againſt *Job*, *chap.* 1. 9. that he *ſerveth not God for nought*; but he will have it appeare that his ſervants love Chriſt and Religion for it ſelfe, not for eaſe, wealth, or any outward reſpect; and greater or more ſincere love cannot be teſtified, then in ſuffering for him.

Uſe. Of all this it follows, that the Croſſe is no ſign God hates a man, but rather is a ſigne of his love, and a proofe of our legitimation; for, *if you be without correction, wherof all* (ſons) *are partakers, ye are Baſtards, and not Sons*, *Heb.* 12. 8. Neither our ſelves nor others may give falſe witneſſe of us for our ſufferings, but ſtill ſay as *Job* in the midſt of his abaſement, *God forbid that ever I ſhould take away mine innocencency from my ſelfe; until I dye, I will keepe my righteouſneſſe*, *Job* 27. 5. and when we have Satan aſſayling us, and his inſtruments aggravating Gods hand againſt us, our owne hand had not need be on our ſelves too: but now we muſt ſtand to our ſelves, and gather concluſions for our ſelves, and ſee love in ſtripes, and a fatherly affection lurking even in ſharpe correction. The croſſe no ſign of Gods hatred.

Uſe 2. Againe, let no man thinke he can get to Heaven ſo eaſily, but he ſhall well know how he comes there. All the way is thicke ſtrewed with croſſes, and there is no ſhunning of them. For, ſeeke to ſhift them by evill meanes, or laying downe duty, thou haſt ſlipped out of the way to Heaven, and Chriſt is not before thee, who himſelfe got not the crowne but by the croſſe. How vaine is it then to expect a Paradiſe of delight in the time of our Priſon or Pilgrimage? &c Think not to get into Heaven without croſſes.

Uſe 3. If the croſſe be the badge of every Diſciple, let us be wiſe to expect the croſſe aforehand. The Church is compared to a *Campe*; looke not to be in a campe without warre and blowes, and the ordinary hazzards of it. To a *Ship*, and *Noahs Arke*; thou canſt not be in a Ship, nor in the Arke without a World of Waters, Waves, windes, and dangers. To the Lords *Corne* ſtanding in the *Field*; think not then to eſcape, the ſickle, floore, flaile, milſtone, oven, and ſuch like. To the Lords *Vineyard*; let never a cluſter looke to eſcape the preſſe. To Chriſts *fold*; and not one of the flocke but muſt looke for ſhearing and ſhambles. To the Lords *building*; and every living ſtone laid in this houſe muſt be hewen and ſquared; the Axe or Hammer muſt fit them. Never is the Paſchal Lambe eaten but with ſowr herbes; and Chriſt and his croſſe are never ſeparated. Still expect the croſſe, when it will come.

Uſe 4. Is our ſuffering a part of Chriſts croſſe? here then is exceeding comfort to the Saints in their ſuffering: three wayes. Comfort under the croſſe threefold.

1. In that we have ſuch a Partner, *Heb.* 12. 2. *Rev.* 1. 9. It will be a ſingular encouragement, when we conceive our ſelves but as *Simons*, helping Chriſt to bear his croſſe. If Chriſt were on earth and we ſaw him fainting under a burden, he would thinke himſelfe happy that might lend him an hand to eaſe him. We are indeed like *Simon*, who willingly beare not but muſt be *compelled* to beare his croſſe; for violence muſt be offered to nature, and the fleſh will be reſiſting the Spirit. *Peter* when he was an old Diſciple, muſt be girded and led *whether he would not*, *John* 21. 18.

2. In that we have Chriſt himſelfe at the other end of the croſſe, helping and ſupporting us. He is of power to carry the heavy end, and beare off the weight from us. He hath promiſed his preſence, and cannot be abſent, but as our Head, condoleth and compaſſionateth our griefe.

3. In that we have all the Saints our Companions, even the whole Church, either going before us or with us, or coming after us in this way. How can we ſinke having ſo many ſhoulders under our burden? or how can we miſcarry in a way beaten by the feet of all Prophets, Apoſtles, and faithfull Paſtors and Beleevers in the world? diſcourage not thy ſelfe; ſay not, never any ſuffered ſuch hard

hard things as I doe; thy sufferings are no other then such as befall *the rest of the brethren.* So of the former point.

Every Christian must take up his Crosse.

Doct. 2. Christians must not onely *beare* the crosse, but *take up* the crosse: For it is not the taking, or bearing, but the taking up of the crosse that is here a note of a Disciple. The worst and wickedest have often as many miseries as others but cannot take them up, and Christianly carry them. And indeed the nature of man is unwilling, and prone to impatience, grudging, and complaints of suffering the least trouble, and cannot easily take up any: And in taking up a crosse is more difficulty, than all the strength that is in nature can conquer.

Quest. Why? what is required in taking up the Crosse?

Answ. Five things.

Five things required thereunto.

1. A continuall expectation and a standing unfearfully in the station wherein God hath set us, with a strong resolution not to be discouraged therfore, though crosses come never so thicke. Expected evils smart lesse. *Job waited for changes, Job* 14.14. & 3.25. and evils expected came upon him; and how stoutly were they borne?

2. A contentednesse to *abide under* a great burden, which is ὑπομένειν, the word for patience: as a man stands under the burden he hath taken up. Hereto unmortified flesh is very impatient; but where Faith is, there is not haste making, *Isa.*28.16.

3. Love of GOD still, notwithstanding the crosse: as an ingenuous Childe loves his Father, even when he correcteth him; and this keepes him from murmuring and discontent, and frames him to stoope under his Fathers smiting hand contentedly. That is true love, which I shew to him that deales hardly with me.

4. Humility and silence: not disputing the matter with God, much lesse *charging him foolishly*; but as David, *Psal.*39.9. *I held my tongue, and said nothing, because thou, O Lord, diddest it.*

5. Joy and rejoycing, not in the smart of the crosse, but in waiting the sweet fruit of it: *Acts* 5.41. the Disciples *rejoyced, that they were counted worthy to suffer for the Name of Christ.* So in *Luke* 6.23. and *Jam.*1.2.

A difficult thing to corrupt nature: Yet the Scripture presseth it upon us with strong Reasons: as,

Reas. 1. No crosse is laid upon us, but by the will and appointment of God: nothing fals out, but by his speciall providence; *not a Sparrow can fall* to the ground, not an haire of the head, and much lesse the head it selfe.

As our Lord Christ himselfe had not the crosse laid on him but by *the determinate counsell of God, Acts* 2.23. *Herod, Pilate,* the *Gentiles,* and the People of *Israel* did nothing against him, but what the hand of God and his determinate counsell *appointed to be done:* So is it in the members; no crosse is laid on them but by Gods determination. And as Christ told *Pilate, Thou couldest have no power over me, if it were not given thee of the Father*; so may the members say to their persecutors. And therefore those that are to *suffer according to the will of God,* must submit to his will, and commit themselves in wel-doing to his revealed will: for, shall not both the head and members drinke of the cup which the Father hath given?

2. We must therefore take up the crosse, because this is the time and place of taking it up: *John* 16.33. *In the world ye shall have tribulation.* God hath ordained this world to be a dripping and watery seed time; and he must be content to *sowe in teares, that would reape in joy, Psal.* 126.5. And God can wipe away no teares hereafter, but such as are shed here. The world to Christians is Gods furnace and fining pot, to purifie his Gold, whereof he will frame his golden Vessels: and while we are earthly Vessels, he will by crosses scowre us from the rust and filth of sin, that sticks so fast to our natures.

3. We must willingly take them up, to shew our selves both *conformable* to Christ, and *serviceable.*

Christ

Chriſt willingly *tooke up his croſſe for us*, and endured wounds, ſcars and markes in his body for us: And ſo we muſt for him willingly beare his markes and ſcars in our body, and *fulfill the reſt of the afflictions of Chriſt in our fleſh*, Col. 1. 24. and this made the Apoſtle *rejoyce* in his ſufferings, and *glory in his perſecution for Chriſt*, Gal. 6. 17. *I beare in my body the markes of the Lord Jeſus*. And indeed it is the glory of a Chriſtian ſouldier to ſhew the markes and ſcars of his fortitude and valour in a good cauſe, in his Princes quarrell, and for the honour of his Country. See *Luke* 24. 26. and 2 *Tim.* 2. 11. --*narrat ſua vulnera miles.*

Againe, to ſhew our ſervice and love to him. He *became a ſervant*, and was *obedient to the death*, and tooke up his croſſe to endure a meritorious ſuffering, the *price* of our redemption. We cannot ſo ſuffer for him, but muſt in way of thankfulneſſe endure the *ſervice* of ſuffering, and not love our lives to the death for him: *Acts* 20. 24. *My life is not deare to me, ſo that I may fulfill my courſe with joy*. And wherein can a man more clearly expreſſe himſelfe a ſervant of Chriſt, then by ſuffering for righteouſneſſe ſake, and by maintaining his Lords honour and juſt quarrell to the death? 2 *Tim.* 2. 3. *Suffer affliction as a good ſouldier of Jeſus Chriſt*. And ſervice-able. Νῦν γὰρ ἀρξάμενος μᾶλλον τοῖς μαθηταῖς ὑπάρχειν. Ignat. ad Eph.

4. We may chearfully take up the croſſe, becauſe we know it ſhall not overburden us: for it is Chriſts croſſe, and he puts under his ſhoulder, and beares the weight for us, and ſupplies ſtrength to us, to carry the light end of it: for he did ſuffer, to *ſuccour them that ſuffer*. Beſide, we know that no afflictions can *ſeparate us from the love of God in Chriſt*, *Rom.* 8. *ult*. When Chriſt was on the croſſe, our ſins ſeparated between God and his ſenſe, and made him cry out, *My God, my God, why haſt thou forſaken me?* But his promiſe hath tyed his ayde and preſence to us in ſix troubles, and in ſeven, in paſſing through fire and water, &c. Againe, we know the ſting is taken out of our croſſe, by Chriſt taking it on him: and therefore we may cheerfully take it up, as *Moſes* tooke the Serpent by the tayle, and it was turned into a rod in his hand, and threatens only a loving correction. No fear of being over-burdened by the Croſſe.

5. We muſt willingly take up the croſſe, becauſe of the preſent bleſſed uſe, and future iſſue of it.

For the preſent: It is of uſe for the *tryall of our faith*, much more precious then Gold: 1 *Pet.* 1. 7. for the *exerciſe of our patience*, *Jam.* 1. 2. and *manifeſtation of all graces*. Perfumes ſmell ſweeteſt, when beaten in a Mortar. Starres ſhine brighteſt in the darkeſt night; ſo the graces of the Saints diſappeare often in the noon-day and Sunne-ſhine of proſperity, and are moſt ſhining in the darke night of affliction. Preſent uſe and future iſſue of the croſſe, good.

For the future iſſue: *Theſe temporary and ſhort afflictions cauſe an excellent and eternall weight of glory*, 2 *Cor.* 4. 17. This was *Jobs* argument, not to refuſe the Lords chaſtening: For, *Bleſſed is the man whom God correcteth*, *Job* 5. 17. This was *Moſes* his argument, to chuſe the croſſe and afflictions: *Heb.* 11. 25. for, *He had reſpect to the recompence of reward*. What if the way be rough and aſperous, and as a foule lane? yet it leads to heaven, and brings into a glorious manſion. *Care not then ſo much what way thou goeſt, as whither it leads*. A fairer way were more pleaſant, but perhaps not ſo ſafe. *Elias* is not affraid (nor hurt) to be carried in a fiery Chariot to his reſt and glory. And glad may we be, if by the dung-gate, or any poſterne gate we may get within the heavenly *Jeruſalem*. ὧδε μὲν ἔστι τὸ σπάνιον, ἐκεῖ δὲ οἱ στέφανοι. Ignat. ad Polycarp. *Noli attendere quæ iturus ſis, ſed quo venturus. Aug. in Pſal.* 36.

Uſe. Thus ſeeing both the neceſſity, difficulty, and utility of this precept of Chriſt, and ſeeing it may be and muſt be attained of every Diſciple, let us frame to the obedience of it, and get neer us ſuch helps as may hold us in a fitneſſe and preparedneſſe to take up our croſſe daily. Be ready to take up the croſſe dayly.

Queſt. What are they?

Anſ. 1. Before croſſes come, make account of them, and ſtore thy ſelfe with patience, even for the ſharpeſt, and for one after another, not preſcribing the time or meaſure; but account him a ſlight ſervant, that gives up his worke, and makes holy-day at his pleaſure. This wiſedome we may learne from a wiſe

Pilot, who in a calme lookes for a ſtorme; ſo muſt we in our peace for a ſtorme of adverſity: And the wiſe Souldier will keep ſentinell in time of truce and peace.

2. When they doe come and ſmart, we muſt not be *ſenſleſſe* of ſorrow, nor yet *overwhelmed*, but labour to overcome the ſenſe of fleſh by the power of the ſpirit; for which end religion looketh not on the croſſe as it is in its owne nature, a fruit of ſin, or a ſcourge in the hand of an offended Father; but as it is over-ruled by Gods providence, and altered by Chriſt. Religion looketh not ſo much *on* the croſſe, as *beyond it*, and on the happy fruits and iſſue of it; as a Woman in travell gets over it in hope of a birth; or as a ſtout Souldier, who fixeth his thoughts on the hope of victory and glory, and forgets and feeles not for the preſent the griefe of his wounds; ſo ſhould the Chriſtian Souldier.

Animæ quies eſto & ad majorem ſuſtinendam accingere --De imitat Chr. l 3. c. 57.

And indeed, if the Husbandman endures ſo much loſſe and miſery, in hope of an Harveſt, whereof he may faile by many accidents; with what patience and reſolution ſhould we endure paines and ſorrowes, and digeſt all difficulties for Chriſt and his truth, and for ſuch riches and durable ſubſtance, as are not ſubject to loſſe or end?

3. Get *ſound judgement*, to eſteeme aright of the croſſe. *Moſes* therefore choſe to ſuffer with Gods People, becauſe he *eſteemed the rebukes of Chriſt greater riches then the treaſures of Egypt*. The Apoſtles more gloryed in chaines for the Goſpel, then if they had been chaines of Gold. What an honourable thing to have Chriſt a companion in our ſuffering? or that the Lord ſhould honour himſelfe by us? that he ſhould advance his owne wiſedome, power, and goodneſſe in the conſtancy of his Servants? that he ſhould ſpread and ſeale the truth of the Goſpel by their blood? that their blood ſhould be the ſeed and watering of the Church? and that by ſuffering they ſhould conquer as their Head did, and helpe to batter downe the Kingdome of the Divell? Finally, what a comfortable thing is it to bear Chriſts croſſe? the wiſedome of God will let us ſee what it is that God now calleth; namely, to ſuch ſufferings as have hope, patience and light in them, that we may never ſuffer thoſe that are hopeleſſe and deſperate.

So *Ignatius* τὰ δεσμά φερφρω, τῆς πνευματικῆς μαργαρίτας: Epiſt. ad Eph.

4. Be much and often in the uſe of the *Word and Prayer*.

Firſt, heare and read the Scripture diligently; for whatſoever is there written is, *that we may have patience and hope, Rom.* 15. 4. Theſe are the *Wels of conſolation*, (*Iſa.* 12. 3.) that informe of all things, the Author, matter, end, and uſe of the croſſe, and of the comfortable manner of bearing it. Theſe are as the ſtrong Tower of *David*, and miniſter much ſtrength and reviving to the weake and languiſhing ſpirit of man, as *David* confeſſeth, *Had it not beene for thy word, I had periſhed in my trouble*.

The Word helpes us to beare the Croſſe, how.

Secondly be frequent in Prayer, both before the croſſe and under it; for it is a gift of God, that we are able to ſuffer as well as beleeve, *Phil.* 1. 29. and *chap.* 4. 13. *I can doe all things through Chriſt that ſtrengthens me*; and the way to get this ſtrength from Chriſt is fervent prayer: *Col.* 1. 11. the Apoſtle prayes, that they might be *ſtrengthned with all might according to his glorious power, unto all patience and long ſuffering with joyfulneſſe*.

And Prayer.

And follow me.]

THis is the third duty of every one that means to be Chriſts Diſciple; namely, the holy imitation of Chriſt: where are to be conſidered,

The third duty and note of a Diſciple.

1. The *Matter*, wherein we muſt follow him.
2. The *Manner* of following him.
3. The *Reaſons* why.

Three things in it.

In two things we muſt follow Chriſt: His holy Doctrine. His holy Example.

Follow Chriſt in his holy doctrine.

1. His Doctrine was as the Sunne-ſhining from Heaven, by direction whereof he leades us in paths of righteouſneſſe. It is the Starre that leades wiſe men after Chriſt. It is the Pillar of the cloud and fire, to guide the *Iſrael* of God by day and night in all their journies. If this *Pillar* move not,

we

we muſt not move. Chriſt muſt be before us in every thing; in neceſſary things by precept, in indifferent by rule, ſpecial or general.

2. Follow him in his holy life: *walking as he walked*, and making his life an example and copy to imitate, ſo far as he propounded himſelfe a rule of imitation; becauſe ſome kindes of Actions of Chriſt were not imitable; as, And life.

Firſt, thoſe that he did as God; namely his miraculous workes; theſe are not exemplary: for, 1. They are impoſſible to any creature but God alone: 2. By theſe he was ſeparated as the Son of God from all the Sons of men; for he effected them all by his owne power, as no Saints did: 3. We have no commandement to follow him in theſe. In what we may not, or cannot follow him.

Secondly, ſome workes he did *as Mediator* betweene God and us: as ſuffering for the ſinnes of the Elect, ſatisfying Gods juſtice, juſtifying the ſinner in the ſight of God. And theſe are too high workes for men or Angels. And if Papiſts will needs merit Salvation, or ſatisfie Gods juſtice, they muſt needs be Mediators, meriting perſons, even gods as well as men.

But the things wherein we muſt follow Chriſt, are ſuch as whereof himſelfe ſaid, *I have given you example*, that as I have done, ſo ye may doe alſo: as,

1. *In* expreſſion of his *piety* to God.

2. Of his *charity* to men.

His piety ſhined forth as the brightneſſe of the Sun many wayes; we will inſtance in five. Five expreſſions of his piety to be followed.

1. In that he never ſought his owne praiſe and glory, but the glory and praiſe *of God that ſent him*, *John* 7.18. *Father, I have glorifyed thee on Earth.* So every Chriſtian muſt doe all things, even the leaſt, for the *glory of God*, 1 *Cor.* 16. 31. not hunting after praiſe of men, nor enduring that the glory of God ſhould be turned into ſhame by ſinfull men.

2. In that he contemned his own will for his Fathers, to drink even the dregs of the bitter cup of Death: *Not my will, but thy will be done*, *Mat.* 26. 39. He would loſe his life before he would loſe his obedience. In no temptation would he ſtart aſide from his fathers will. Oh how happily might we paſſe our dayes, if we would give up our wils to Gods, according to our dayly prayer, that there might be but one will between God and us, *Thy will be done!*

3. In dayly and frequent prayer to his father; early in the morning, late at night, long time together, ſometime *whole nights*, *Marke* 1. 35. and *Luke* 5. 16. He kept himſelfe apart *in the Wilderneſſe and prayed.* Nothing he undertooke without prayer; at the calling of his Diſciples, at the entrance into his paſſion, and upon the croſſe; *Father, into thy hands I commend my Spirit*, &c. Here ſhould every Chriſtian tread in his ſteps, upon every occaſion ſending up prayers, before any buſineſſe of the calling, general or ſpecial, and ſanctifying every thing *by the word and Prayer.* Chriſt could not pollute any thing, and yet did thus; A good motive to thee to the performing this duty. *Moſes ad bella non vadit, ſed oratir, & tum vincit Iſrael; &c. Hier. in Levit.*

4. In fervent zeale to his Fathers houſe, which even *conſumed him*, *John* 2. 17. He was dayly in the Temple, reading, praying, preaching, conferring, confirming, reforming. If he withdrew from his Parents who had loſt him, there you might find him. Herein ſhould Chriſtians imitate his piety, in a burning zeale to Gods glory. How zealous was *Phineas* for God! How was *Pauls* ſpirit troubled within him! *Act.* 17. 16. παρωξύνετο τὸ πνεῦμα αὐτοῦ, the word ſignifies he was almoſt beſides himſelfe, to ſee the Idolatry of the *Athenians*. *Vnum quemq; Chriſtianam zelus domus Dei comedat, v. c. vides fratrem currere ad theatrum? prohibe, mone, contriſtare: ſizelus domus Dei comedit te, &c. Aug. in John. trac.*

Alas, where is our zeale? we are generally key-cold, as *Gallio* was, in Gods cauſes, *Act.* 18. 14, 15. Chriſt his zeale was inflamed for the reformation of his Fathers houſe; but much of our zeal is againſt zeal & reformation. And ſuch was his zeale, that whatſoever he ſaw, it affected him deepely, either with griefe, if evil, or joy, if well done; or pitty and compaſſion in the miſery of others. Wherever he was, he was wel-doing; in the City and publike places he was teaching and inſtructing; in ſolitary and deſolate places he was praying, meditating, preparing

paring himſelfe, or enduring temptation: in Porches and high wayes he was curing, healing, helping: *He went about doing good, Acts* 10. 38. Our zeale alſo to Gods glory ſhould move us to watch, and take all occaſions of doing good, of promoting Gods glory, furthering mans good, and fitting our owne reckoning.

5. In his faith and confidence: His whole life was an obedience of faith; his death likewiſe an obedience of faith. In that dreadfull deſertion of his Father, that we had deſerved, he cryed, *My God, my God*: he could truſt in his Father, killing him. Herein a rare patterne of imitation, in all deeps by faith to give the Lord the honour of ſalvation, and leane upon his love and promiſe. Thus of the *Pietie* of our Lord.

Foure expreſſions of his Charity.

His *Charity* and Love of Man ſhined likewiſe many wayes.

1. In his humility, meekneſſe, patience, and gentleneſſe beyond all example. For firſt, being in the forme of God, and equall to his Father, yet he came to ſerve, and not to be ſerved. So lowly, that he diſdained not to waſh his Diſciples feet, even *Judaſſes*, *John* 13. and he will have every one looke on this glaſſe: *If I have waſhed your feet, you muſt waſh one anothers feet*; that is, ſtoupe to the loweſt ſervices one of another: and, *Learne of me: for I am lowly and meeke*, *Mat.* 11. 29. and *Phil.* 2. 5. *Let the ſame minde be in you, which was alſo in Chriſt Jeſus.* But alas! we ſtrive to goe one before another in pride, and taking honour, becauſe the mind of Chriſt is not in us. Secondly, ſo patient was he, that when he could have revenged his enemies, who came to apprehend him, he ſtrucke them all *to the ground* with a word, but let them riſe againe. He hurt none of them, but cured *Malchus* his eare whom *Peter* had hurt. He delivered himſelfe into their hands. He bleſſed them that curſed him, and prayed on the croſſe for his tormentors. All to teach Chriſtians, to moderate their anger, to ſuffer wrong, to offer none, to *return good for evill, bleſſing for curſing, as being heires of bleſſing*, 1 *Pet.* 3. 18.

John 18. 6.

2. In his beneficence and goodneſſe to every one: He healed all diſeaſes, diſpoſſeſſed Divels, raiſed the dead, gave to his enemies food to eat, health to their bodies, ſalvation to their ſoules. So muſt every Chriſtian doe good to all, *eſpecially to the houſhold of faith*, *Gal.* 6. 10. yea, doe good to enemies and ill deſerving; thus either winning them, or heaping coales on their heads.

3. In that he was an admirable patterne of civill righteouſneſſe, in word and deed. Never was guile found in his lips or hands; no nor ever in the thoughts or deſires of his heart did he detaine any mans right, but gave every man his due, and taught others ſo to doe: To his Parents obedience: to the Magiſtrate ſubjection: to *Cæſar* he paid tribute for himſelfe and his. He never impaired the eſtate or good name of any man. Thus muſt Chriſtians *give to every one his owne*, in word and deed; honour to whom honour, tribute to whom tribute pertaineth; and diſpenſing to every one all offices of juſtice and love: Labouring to live, though not without ſin, yet without juſt blame; out of the teſtimony of a good conſcience able to challenge the Adverſary, which of you can accuſe me, though I can eaſily accuſe my ſelfe? but *whoſe Oxe or Aſſe have I taken*, that I may recompence him?

Rom. 13 7.

1 Sam. 12. 3.

4. In that he never tranſgreſſed the rule of love, but left a tranſcendent pattern of it, in laying down his life for his enemies. Never was there ſuch a copy. And this for our imitation, who muſt *walke in love as he loved us*, *Epheſ.* 5. 2. and 1 *John* 3. 16. *If he layd downe his life for us, we ought alſo one for another.*

Queſt. Doth Chriſts example binde us to dye for our brethren?

Anſw. Yes: not onely that Scripture proveth it, but the example of *Moſes*, *Exod.* 32. 32. and *Paul*, *Rom.* 9. 3. and chapt. 16. 4. *Priſcilla* and Aquila *laid downe their neckes* for *Pauls* life.

* *Paulus procharitate Chriſti noluit habere Chriſtum.* Hier

The reaſon is this: The member of the naturall body will ſave a fellow-member with the loſſe of it ſelfe; as the hend will ſave the head, though it be ſtricken off for it. So in the myſticall body, the Church.

The rules theſe: 1. Chriſtians muſt ayme at ſuch ſincerity in love, as to be willing

willing to give their lives, 1. for God, 2. for his image, and ſtand in a readineſſe to undergoe any danger for GOD and his image ſake: for, *love ſeekes not her own.* 1 Cor 13.5.

2. We muſt intend the ſalvation of our brethren before our owne lives; for their ſoules are better then our lives: ſo did Chriſt, and ſo did the Apoſtle *Paul*, ὑπὲρ τῶν ψυχῶν ὑμῶν 2 *Cor.* 12.15. *I would moſt gladly be beſtowed for your ſoules.* 3. Not raſhly, and without calling: for, Chriſt dyed not for us, till he was called to it. Which when we have, we muſt part with our lives, even for their bodies, much more for their ſoules.

Thus of the *matter*, wherein we muſt follow Chriſt.

II. Next of the *manner* of following him.

How Chriſt can and muſt be followed.

Obiect. How can we follow Chriſt, ſeeing he is in heaven, and we on earth?

Anſw. Not having his bodily preſence on earth, we cannot make any pilgrimage to follow him with the feet of our body: but,

1. By Faith, a threefold act of it.

1. We muſt follow him *in faith*; move after him with the feet of faith: which to doe, know that faith hath a threefold worke in this buſineſſe.

Firſt, it cauſeth us to know and acknowledge our Captaine, and the way wherein he hath gone before us: for it tels the Chriſtian, that he being now ſet into Chriſt, and become a member of him; if he now live, he muſt live unto him; if he dye, he muſt dye unto him; he is not his owne, but at his Lords command wholly, and muſt follow him cloſe in the meanes of his preſence, eſpecially in *ſearching the Scriptures, which teſtifie of him, John* 5.39. as alſo in liſtening to the inward teaching and guidance of the Spirit; and taking the benefit of his own experience by the change & fruits in himſelfe, ſince he had Chriſt afore him.

Secondly, faith will hold us in our way, and keepe our leader in ſight. It will not be led by the opinions of men, or cuſtomes of the world, but by the commandement and will of the Captaine. It will not looke a ſquint to approve it ſelf to Chriſt and the world too; but it knits the heart undivided to Chriſt alone, as an onely perfect Saviour and Patterne. Yea, becauſe he now liveth, and moveth, and hath being in Chriſt, he can no more be without him, then a member without the head, and, as a member followes him through fire and water, perils and torments, moſt earneſtly and cheerfully.

Thirdly, Faith cauſeth a man, whenſoever he is ſlips out of his way to returne backe by a new act of repentance: as when Chriſt looked backe upon *Peter*, and excited his faith, he wept bitterly; and ſaith the Church, *Cant.* 3. 3. *Saw ye not him whom my Soule loveth?* And thus Faith is crowned with perſeverance. This of the firſt way to follow Chriſt.

2. By Love. 2 Cor. 5.14. Gal. 5.6.

2. We muſt follow him in *love* and ardent affection, by which faith alwayes *worketh*, 2 *Cor.* 5.14. *Gal.* 5.6. No other thing muſt conſtraine us, but love: as a Wife out of love followes her deare Husband. And this will be ſtronger then death; nothing can ſeparate us, neither height nor deph, nor Sword, nor death, nor a Sea of the waters of affliction can drowne it. Yea, zeale and fervency of Spirit is required to exclude hypocriſie and lukewarmneſſe; for diſſemblers and halters can never follow Chriſt in the rugged wayes wherein he goeth before us.

3. In ſincerity. What it doth in this thing.

3. We muſt follow him *ſincerely*; for love of himſelfe, not for ſelfe-love; for ſelfe denyal muſt goe before the imitation of Chriſt. This will make us follow him into *Jeruſalem*, and out of *Jeruſalem*, unto the Conſiſtory, unto the Croſſe; as well when they cry, *Crucifie him*, as when they cry *Hoſanna*. And not as many, who follow the times, and not Chriſt.

2 It will make us follow him for right ends: not for loaves or periſhing bread, as the *Jewes*: not for curioſity, as *Herod*, to ſee a miracle: nor as *Peter* to gaze and get newes in the high Prieſts Hall; but as the Diſciples, *John* 6. 68. *Maſter, thou haſte the words of eternal life, and whither ſhall we goe?*

3. It will make us follow him *wholly, not lamely*, as on one leg, as ſuch who profeſſe his Doctrine, but deny his life, live carnally, covetouſly, uncharitably; all religi-

religion is naught and vaine, and opens the mouth of Adversaryes to say from the loose lives of Professors that our religion is an enemy to good works.

Where did Christ teach thee, that professest to follow him, to swear, to lye, to deceive, to prophane the Sabbath, to raise slander, to revenge, to spend thy time in gaming, idlenesse, or the like? where learnest thou this of Christ;

With constancy.

4. We must follow him *constantly*, without wavering or desisting, not for a brunt or start, not as the young man that came hastily, but departed heavily: He loves no lookers back. Know that Christ is best at last: and though thou mayest be sometimes weary, yet Christ will refresh thee, and lead thee to rest.

This is the *manner* of following him.

Motives thus to follow Christ.

III. Now let us see the *Reasons* or *motives* thereunto.

Christiani nomine frustra fortitur, qui Christum minimè imitatur. Quid enim tibi prodest vocari quod vocaris, & nomen usurpare alienum? &c. Aug. de vita Christiana.

1. One is the equity of the precept: We are Sheep, he is the great Shepherd of the flock, and all the *Sheep must follow* this Shepherd, *Joh* 10. 27. The hundred forty and four thousand *follow the Lambe* whersoever he goeth, *Rev.* 14. 6. that is, the multitude of the faithfull follow Christ their Captaine, and obey him in all things. Besides, we are Christians; our very name perswades us how equall it is to follow him, else deny our name if we deny this duty. Againe, the equity appeares, because here is nothing required or requested of us, but our Master hath done it before us, and commended it to us by his own example: Our *Joshuah* saith to his Souldiers, What you see me do, that doe you; and shall a common Souldier recoyl or start back from that he seeth his Captaine do before him? if we see our General deny himself, take up his crosse, obey his Father, love his Brethren, is it not equal that we do the like? shall Christians live like Jews, Heathens, Worldlings?

Danger of not following Christ as a guide.

2. Great is the danger of not following Christ our guide:

First, if we looke at our selves, We would faine be Leaders and Devisers, which Christ knew well enough: and, as we easily stray of our selves, so we are easily misled, either by our own lusts, or by other perilous guides; sometimes one; as the people, who *in simplicity* followed *Absalom, not knowing* whereabout he went. 2 *Sam.* 15. 11. thus sometime we follow some wicked Counsellor, as a drove followes the Butcher instead of the Shepherd. And sometimes many; how easily follow we a multitude unto evill? and therefore have great need of this precept of Christ, both for prevention and direction.

Justice of God against such.

Secondly, if we looke at the justice of God, who gives over men to follow dangerous guides, when they refuse Christ by his word and spirit to lead them? See it in a number of instances.

How many are given up, as the Heathens were, *to their hearts lusts*, *Rom.* 1. 26. that it were better they were given up to the Divell to buffet, or any tyrant to torment, then delivered to fall by their owne hand, and all because they will not have Christ to lead them, nor follow him! Nay seeing the Divell ruleth in lusts, to be given up unto lusts, is to be left into the hands of the Divell, the Prince of the Ayre, to be ruled at his will; And how just is it, that a Sheepe that will not follow the Shepherd, should follow the Butcher?

How many others who will follow Christ in his word, are given up to follow the world? Some follow their *covetousnesse*, as *Jer.* 8. 10. every one from the greatest to the least: tormenting themselves and the World in it; give no rest to it or themselves, allow neither God nor themselves any rest on the Sabbath, &c. Others walke *after the course of the World*, *Eph.* 2. 2. and *fashion* themselves unto it, contrary to *Rom.* 12. 2. as appeares in many, who have sold themselves over to voluptuousnesse, delicacy, pride in apparel, tyring out all tyres and fashions of all Countryes. Others spend their time in idlenesse, or gaming, or sports, and other calling have they none. But all the World knowes, Christs life was humble, painfull, sober, heavenly, holy, fruitfull, and clean contrary to these who receive onely a name of Christ, but follow the world, a sworne Enemy to Christ.

Numbers are given up to follow evil company, and evil counsell, because they despise Christs counsell. He that refuseth the counsell of wisedome, it is just

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that folly ſhould lead him: See *Prov.* 1. 30. 31. Some follow *idle Fellowes* (*Prov.* 12.11.) becauſe they are deſtitute of underſtanding. Some, drunken company, to whom the *woe* is directed, *Iſa.*5.11. Some, Whoriſh company, as the Prodigal, who rejecting good counſell, ſpent himſelfe and came home by weeping-croſſe.

Thus dangerouſly are men given over to perillous guides, who will not have Chriſt to guide them. And this is the ſecond motive.

3. Argue from the ſafety of following Chriſt our guide: for,

Firſt, he propounds us no crooked patterne nor falſe rule to follow: but himſelf a perfect and expreſſe *idea* and pattern of all grace and vertue, and an unfailing patterne, unerring, inflexible.

Object. But muſt we not imitate the Saints?

Anſw. Yes, ſo farre *as they follow Chriſt*, 1 *Cor.* 11. 1. an Apoſtle himſelfe muſt be followed no further.

Secondly, he leads us not into crooked or by pathes, but into the *paths of righteouſneſſe*, *Pſal.*23.3. pointing us out our way by his holy doctrine, guiding us in it by the example of his holy life, comforting us in our wearineſſe, ſupplying us in this way with bread of life, opening to us in this way the fountaine of living waters; revives us with new ſtrength, guides us out of by-paths, and ſo carries us in the ſtrict, but ſtrait way to the happy end of our journey.

Thirdly, he leads us not in darke and deſolate wayes, but himſelfe being *the light of the world* (*John* 12.35.) while we follow him, we cannot walke in darkeneſſe; and having light to diſcover the dangers in the way, we walke ſafely. How ſafe was *Iſrael* under the Pillar in the Wilderneſſe? ſo ſafe are we under the conduct of this Pillar. How ſafe were they from enemies under the guidance of *Joſhua*, leading them to *Canaan?* but a greater then *Joſhua* is here: *Joſh.* 1.5. *A man ſhall not be able to withſtand thee all thy dayes:* nor Man, nor Divell ſhall make us fall ſhort of the heavenly *Canaan.* Follow Chriſt, thou followeſt the Angel, as *Lot* out of *Sodome.* Follow this *Joſhua*, and thou followeſt him to *Canaan*, to thy Countrey, to be ever where he is, who is both the guide and the end of the way.

Si præcipientem ſequi non poteſt, ſequere antecedentem. Sublata eſt hoc modo omnis excuſatio, &c. Lact. l.4 c. 24.

Laſtly, conſider, if Chriſt had onely given us a precept, we were bound to obey; but adding his example, we ſhall be anſwerable for neglect of his holy example, as for his holy doctrine. We never want good example, in the midſt of many bad examples, of Rulers, Preachers, and private men: Chriſt hath ſaid, *Follow me.* And, thou haſt not done thy duty, to ſee him goe before thee in holy example, but in following him; nor to admire a good example, as many doe, but imitate none.

Verſe 25. *For whoſoever will ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life for my ſake, ſhall finde it.*

OUr Lord having *informed* his Diſciples in theſe difficult principles, doth now *confirme them*, and addeth ſtrong arguments to enforce them: three,

Confirmation of the former doctrine by three arguments.

The firſt in the words, drawne from the *danger of* failing in the duties: The failing in them brings the certaine loſſe of ones life; which is amplified by the contrary: But if any will rather loſe his life than his obedience, he ſhall certainly gaine and ſave it.

The ſecond reaſon is drawne from the *unprofitableneſſe* of winning the world with the loſſe of the ſoule, which loſſe can never be repaired or made up; *Ver.*26.

The third is drawn from the conſideration of the *laſt judgement*, in which they ſhall finde the accompliſhment of this whole doctrine: for the Son of man ſhall come in the glory of his Father, &c. *Ver.*27.

This firſt is very forcible and preſſing: for it is matter of life and death; as *Moſes* to his People, ſo I propound life and death this day unto you, chuſe life, do good, deny your ſelves, take up your croſſe, and follow me.

Whoſoever ſhall ſave his life.] The word ψυχὴ properly ſignifies the *ſoule*, which by

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a Metonymie is put for the *life* or the perſon himſelf, becauſe the Soul is the cauſe of life; &, *Anima cujuſq; eſt quiſque*; the ſoul of a man is properly himſelf: the ſaving of the ſoul is likewiſe the ſaving of ones ſelfe; charity to the ſoul is the chiefeſt.

How a life is both loſt and ſaved.

To *ſave the life.*] Is taken ſometime in good ſenſe, as to preſerve it from famine by food, from ſickneſſe by Phyſicke, from danger by flight; as *Jacob* from *Eſau*, *David* from *Saul*, Chriſt from the People that would have throwne him down the Hill: but this is not here meant. Sometime in the evil ſenſe; that is, to ſave and preſerve the life by evill meanes, as *Saul* by ſorcery, *David* by diſſembling, *Peter* by a lye; ſo is it taken here, *He that will ſave his life*, namely, by denying Chriſt, by renouncing the truth, abjuring the pure religion, or falling to the world, or falſe worſhip: For Chriſt doth not condemne the ſaving of life, but the *manner* and unlawfull meanes of it.

He ſhall loſe it.] Atheiſts would find a contradiction in the ſpeech of Chriſt, that a man at the ſame time ſhould find and loſe the ſame life; and natural reaſon cannot reconcile it. It is a riddle to fleſh and blood, that the ſame life ſhould be both ſaved and loſt: For the reſolving whereof we muſt know,

1. That there is a two-fold Tribunal, *Forum cæli & ſoli*, the court of the World, and the court of Heaven; and as he that ſaves himſelfe in the common Law, may be caſt in the Chancery; ſo he that ſaves himſelfe here in the conſiſtories of men, may elſe where loſe himſelfe, namely, in the court of Heaven.

2. There be two ſorts of Judges.

1. *Humane and delegate.*
2. *Divine and ſupreame.*

A man may by indirect meanes ſave himſelfe from the ſentence of the *former*, but not of the *latter*. *Joab* may eſcape *David*, but ſhall not eſcape *Solomon*. And, as him who eſcapeth the Sword of *Hazael* (1 *Kings* 19. 17.) ſhall *Jehu* ſlay; ſo he that by denying Chriſt and his truth ſhall ſave himſelfe from a Bear, ſhall meet with a Lyon, and be devoured.

3. There is a two-fold danger, *temporal and eternal*. A man by evil meanes may ſave himſelfe from the former, but by no meanes from the latter. If the ſilly Fiſh leap out of the Pan, it fals into the burning coales. A man loſeth that which above all he would ſave. And this loſſe is amplified, 1. By the dearneſſe of the thing loſt, his moſt precious ſoul and life; 2. By the duration, it is loſt eternally: 3. By the certainty, the ſentence is paſſed and cannot be repealed.

Objection. *Peter* ſaved his life by denying and abjuring his Lord, and yet loſt it not.

See *Cyprian de lapſis.*

Anſwer. All the threats of Scripture muſt be underſtood with exception of repentance, as all promiſes with exception of the croſſe. *Peter* upon his repentance ſaved his loſt life, and ſo doubtleſſe many in this land were forced under Antichriſt to abjure the truth, who as they fell with *Peter*, did alſo riſe againe with him.

And whoſoever ſhall loſe his life for my ſake.] Not he that loſeth his life as a Malefactor, as *Saul*, *Judas*, others: nor thoſe that for vain glory, or diſcontent, or hope of bettering their eſtate, bereave themſelves of life: But *for my ſake*; that is, 1. For the profeſſion of the Goſpell, as did innumerable Chriſtians in the Primitive Church, and many in Queene *Maryes* dayes, who in love to Chriſt were prodigal of their lives; if they had a thouſand lives, they ſhould all have gone: 2. For diſcharge of duty, anſwerable to that profeſſion; as *David*, *John* Baptiſt, the Prophets, Apoſtles, *Stephen*, and others, who ſuffered *for righteouſneſſe ſake*. *Mat.* 5. 19.

Who loſe their lives for Chriſts ſake.

He ſhall ſave it.] That is, he ſhall have it returned to him with advantage; of a miſerable and temporary life it ſhall be changed into an everlaſting and bleſſed life: he hath ſuffered with Chriſt, and he muſt reigne with him.

Object. But then Martyrdome meriteth eternal life.

Anſw. No: for firſt, the ſufferings of this life are *not worthy the glory that ſhall be revea-*

revealed, *Rom.*8.18. there being no proportion between the body and ſoul, between life temporal and life eternal. Secondly, the promiſe is made, not to the *ſuffering*, but the *ſufferer*, being a member of Chriſt; and performed, not for any merit (for it is but our duty and a thankfull returne of our lives o him, who gave his for us) but for the faithfuneſſe ofthe Promiſe, apprehended by the faith of Beleevers. Martyrdome not meritorious.

Object. But ſhall none ſave his life, but he that loſeth it?

Anſw. Yes: many of the Patriarkes and faithfull in all ages lived and dyed peaceably in a good old age. But two Rules muſt be reſolved upon: Life ſaved, though not loſt, how.

1. If occaſion be offered, and God call for the life in the witneſſe of faith and wel-doing, it may not be ſaved: and now if it be ſaved, it is loſt.

2. If occaſion be not given, yet there muſt be an expectation, a reſolution, a readineſſe of minde to it, whenſoever it may be given. For we read among the Ancient of *mentall* Martyrs, or *votary* Martyrs, without fire or blood, in whom the readineſſe of minde to loſe the life for God and his truth, is accepted of GOD as the loſing of the life: for, God accepts the will for the deed, and accounts of *Abraham* as if he had ſacrificed his Sonne, and ſaith of him, *he ſpared not his Sonne*, though he was ſpared; and of *David*, that he had built him an Houſe, when he had it but in his heart to build one: for this built him an houſe.

Object. But it ſeemes, if a man to ſave his life flye in Perſecution, he loſeth his life by ſo ſaving it.

Anſw. Diſtinguiſh of perſons. Some are bound not to flye, and theſe by ſaving their lives doe loſe them. Others are free, and may ſafely flye. To ſay ſomething of each of theſe. Who may not fly in perſecution.

For the former: 1. Some are bound *inwardly*, by an inward call and voyce of the Spirit; as *Paul* was *bound in ſpirit* to goe up to *Jeruſalem*, even to ſuffer, *Acts* 20.22. and was endued with ſuch a ſpirit of courage and fortitude, that his life was *not deare* unto him; but he was ready to endure all extremities for Chriſt. Such a ſpirit GOD gave to *Luther*, when he went to *Wormes* to diſpute, that though he ſaw nothing but death and danger before him, yet ſo many Divels as there were tyles on the Houſes could not turne him off. And to many of the Martyrs in *Queene Maries* dayes, God gave in filly bodies noble and ſtout ſpirits, to contemne all the threats and torments. Theſe may not flye in perſecution.

2. Some are *externally* bound to ſtand, by vertue either of the *generall* calling of a Chriſtian, as when by a mans flight the whole Church and truth is indangered, which muſt be dearer than a mans life: or of the *ſpeciall* calling, as when by the worke of it GOD may be glorified, and the Church edified, I muſt keepe me in the way, notwithſtanding the perill enſuing. For example: If the perſecution be generall and common to the whole Church, the Miniſter may not flye; for the weake are in great danger, and moſt need the ſupport of the ſtrong: and now the duty of the calling muſt be dearer then his life. Whereas if the Perſecution were perſonall, and directed againſt the Perſon onely, he were in his own liberty to withdraw himſelf, onely for a time.

3. Some are tyed and bound not to flye, by reaſon of their preſent eſtate, eſpecially in two caſes:

Firſt, when God hath cut off all lawfull meanes and wayes of flying, and a man cannot eſcape but by unlawfull meanes, as an officious lye, hearing of Maſſe, equivocations, pealing and diſcovering the Brethren, or the like. Here a man muſt abide the will of GOD, who hath called him to ſtand out, and doe no evill to ſave his life.

Secondly, when a man is in hand or hold under the cuſtody of the Magiſtrate, though unjuſtly proſecuted, he may not breake Priſon, nor uſe violence, but obey the Magiſtrate in unjuſt ſufferings, alwayes counting it *thank-worthy to endure griefe* for God and Chriſt *wrongfully*, 1 *Pet.*2.19.

Qu. But what if the Priſon-door be left open, as ſomtime it may be, or hath bin?

Anſw. If God open a doore, this is not a breaking of priſon. The Apoſtles (*Acts* 5.19.) uſed no violence to get out; but when the Angell opened the door, they went away and ſhifted for themſelves: and thus not themſelves onely, but the Church was preſerved in them.

Now all theſe that are thus brought by God to the wreſtling-place, muſt ſtrive for the beſt game, without ſhrinking or ſtarting away.

But there are a ſecond ſort, that are more free, and have liberty to avoyd perſecution by flight, in theſe three caſes:

1. If any have not attained ſtrength ſufficient to beare the extremity for Chriſt: our Saviour would have theſe coſts to be fore-caſt, as in the Parable of the Builder, and of the Captain muſtering his forces. Only in not finding ſtrength, bewaile thy weakneſſe, and uſe means of further ſtrength.

2. If the danger be certain and preſent, not ſuſpected or ſurmiſed: for a man may not (as *Jonas*) by caſting feares caſt himſelfe out of his calling; but if he ſee certaine perill to himſelfe, and no great hope of doing good by his ſtay, he may flye.

3. If avoyding private reſpects (as looſing himſelfe from duty, or out of exceſſive feare ſhifting for himſelfe) he ayme directly at the furthering of Gods glory, and Chriſts Kingdome: for it is a rule, in which wiſdome and conſcience muſt over-rule. If it may make more for Gods glory to flye, flye; if to ſtay, ſtay: thus ſeeking Gods Kingdome in the firſt place.

Queſt. But how prove you that ſuch may flye?

Anſw. by the commandement and practice of Chriſt himſelfe, *Mat.* 10. 23. *If they perſecute you in one Citie, flye into another*: and ſo himſelfe did. He could by Miracle have ſaved himſelfe; but for us he would rather humble himſelfe by flying, *Mat.* 12.15. And, he was now as ſtrong in ſpirit, and as ready to dye, as he was afterwards: but Gods time was not yet come.

So did the Apoſtles. *Paul* being perſecuted at *Damaſcus*, was let down by a Baſket, and ſent to *Tarſus*, *Acts* 9.

The commandement (*Rev.* 18.4.) *flye out of her my People*, is of force hereunto. He would rather have commanded to ſtand out the perſecutions of Antichriſt, if it had been unlawfull to flye.

And whomay. *Euſeb. l.* 10. *c.* 18. *Trip hiſt l.* 5. *cap.* 3.

After Chriſt we read of *Athanaſius*, that great light of the world, who being infinitely hated and purſued by the *Arrians*, he was forced to hide himſelfe for ſix yeers in a deepe pit, where he ſaw no Sunne; which he would not have endured, but to have preſerved the Church in himſelfe, waiting the time which God afterward gave him at *Alexandria* many yeares to be the onely Hammer of *Arrians*.

The ſame of many faithfull men in Queene *Maries* dayes flying beyond ſea, who were happily revoked to the great glory of God, and uſe of the Church, in the moſt happy dayes of Queen *Elizabeth*.

Object. But this is to deny Chriſt, and not confeſſe him before men.

Anſw. No: to flye friends and country is an inferiour confeſſion and ſuffring for Chriſt, though in dying is a greater perfection and degree in ſuffering.

Object. But we muſt not fear them that can kill the body: therfore not flye.

Anſw. That is, not feare them more then God; not feare ſo as to apoſtate or deny faith and good conſcience, which is not the feare of them that flye; for, would they deny Chriſt or his faith, they need not flye at all.

Obje. But we muſt Preach and counſell the greateſt perfection.

Anſw. Yes: but in the ſeverall rankes of Beleevers; God hath not ſet all his children in the ſame degree of grace; ſome are babes, ſome yong, ſome old men. It is not greateſt perfection for a childe, to offer to run before he can goe, but boldneſſe, which coſteth him many knocks and fals. Neither for thoſe of a lower ſtature in Chriſt, to caſt themſelves into danger, before, or further then need ſhall require: for, when times come that God ſeeth fit for any by death to glorifie himſelfe,

ſelfe, and edifie his Church, his providence will finde means without a mans own preſumption to call him thereto.

Now the point iſſuing out of the words thus expounded, is this:

Doct. *Whoſoever undertaketh the profeſſion of Chriſt, muſt take his life in his hand, if need be, and give it for the Name of Chriſt: Revel.* 2.10. *Be thou faithfull unto death, Luke* 14.26. If any man come to me, and hate not all, yea even *his owne life*, he cannot be my Diſciple: by *hatred* he meanes not that affection *ſimply* conſidered, but in *compariſon*, namely, if the love of God and our ſelves, the love of Chriſt and our friends cannot ſtand together: all naturall affection muſt give place. *Heb.* 12.4. *Ye have not yet reſiſted unto blood*: as if he had ſaid, Ye have reſiſted ſinne unto reproach, unto loſſe of ſubſtance, unto bonds, and other evils: but yet it remaines to reſiſt unto blood, as Chriſt did. *Rev.* 12.11. They that overcame by the blood of the Teſtimony, and the blood of the Lambe, *loved not their lives to the death*, that is, doubted not to hazard them for the truth and faith, ſo as no torment could drive them from it.

Maintain thy holy profeſſion to the death.

Hebr. 11.35. We have the cloud of witneſſes before us in this duty: they were *racked and ſlaine*, and *would not be delivered*, but refuſed the offer of life and liberty upon condition of renouncing the Goſpel. The Eccleſiaſtical Hiſtory mentioneth one *Phileas*, a Noble-man and Martyr, who going to execution, ſeemed as deafe at the perſwaſions, and blinde at the teares of his friend, moving him to ſpare himſelfe: As the waters uſe to breake themſelves on a rocke, ſo was he altogether inflexible. And when one *Philoromus* defending him, ſaid, *How can he be moved with teares on earth, whoſe eyes behold the glory of Heaven?* he alſo was taken in, and both preſently beheaded.

Euſebius Hiſt. l. 8. c. 9.

Quomodo poteſt terreus lachrymis flecti cujus oculi cæleſtem gloriam contuentur?

Amongſt our owne Martyrs, when at the ſtake many of them had letters of pardon offered, they would not looke at them, nor would be delivered on their conditions. Others abſolutely refuſed them. One ſaid ſhe came not thither to deny her Lord. Not one of them accepted them, neither would buy deliverance ſo deare.

Reaſ. 1. If we looke at Chriſt, he is to be loved beſt of all, and all things muſt be accounted *droſſe and dung in compariſon of him, Phil.* 3.7, 8. My wel beloved is *the chiefe of ten thouſand, Cant.* 5.10. And withall, he is ſuch a Lord as hath abſolute command and power of our life and death: for we are not our owne, but his; and if he call and command us to ſeale our profeſſion with our blood, we muſt be ready to *magnifie Chriſt in our bodyes by life or death, Phil.* 1.20. not fearing thoſe that can kill the body. Againe, if we looke on his merit and deſert, he loved not his life unto death for us, but readily offered it up on our behalfe, *Luk.* 12.50. How then ſhould we hold our ſelves bound in way of thankfulneſſe, if we had a thouſand lives, to give them up for him? ſhall the Juſt for the unjuſt, and not the unjuſt for the Juſt?

ὁ χειμαζόμενος ἐξόσον ἂν ἔχει, ἀλλὰ θεῷ χαλάζει.

Secondly, if we looke to the truth and Goſpel, it is far more worthy then all we can give in exchange for it; it coſt Chriſt deare: he thought it worthy of his life, and bought with his precious blood, which was the blood of God, *Act.* 20.28. and ſhould we thinke much to buy it with our laſt blood? Remember the precept. *Prov.* 23.23. *Buy the truth, and ſell it not*, no not at any rate. God hath magnified his truth above all things, and ſo muſt we; Shal not Chriſt ſhrink from the truth to ſave his life, & ſhal we being called to witneſſe, leave it in the plain field?

Thirdly, looke on our ſelves: 1. We are Souldiers under Chriſts colours: A Souldier in the field ſels his life for a baſe pay, and is ready for his King and Country to endure blowes, gaſhes, and death it ſelfe: How much more ought the Chriſtian Souldier for the love of his Captaine, and honour of his profeſſion, contemne fears and perils, and thinke his life well ſold in ſo honourable a quarrel and cauſe as Chriſts is?

—Θηριομαχῶ, ἵνα διὰ τοῦ μαρτυρίου ξυνηθὴς μαθητὴς εἶναι τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεγκόντος θεῷ προσφορὰν καὶ θυσίαν.

2. This is indeed rightly to love our ſelves, when we can rightly hate our ſelves. We muſt learne to love our ſelves by not loving our ſelves, who indeed hate

our ſelves by loving our ſelves too well: And this is, if we beleeve our Lord, to ſave and preſerve our life by thus caſting it away. A man that will ſave his ſeed, and not caſt it away into the ground, loſeth it by ſuch ſaving; but if he ſowe it, he reneweth it, and multiplyeth it, ſometime an hundred fold: So to loſe thy ſelfe for Chriſt, is to ſave thy ſelfe, and to reap an hundred fold: For it is but ſown to ſpring out unto the eternal harveſt. Ever remember that the right love of a mans ſelfe is in and for Chriſt.

Object. You ſpeake of nothing but hindrance and loſſe, and as if a Chriſtian may not have riches, friends, life and comforts of it.

Anſw. 1. Yes, he may have them, and muſt ſave them; but not in Chriſts cauſe when he is called from them. 2. Divorce not the parts of the Text: as there is loſſe in the Text, ſo there is a greater gaine by it; as the Harveſt makes him a gainer, who in ſeed-time ſeemed a loſer.

Object. But that is a long day: we would have ſomething in hand.

Anſw. So thou haſt in hand an hundred, not for ten, but for one, *in this life, with perſecution*, Mar. 10. 30. for thy Father forſaken, thou haſt God to thy father; for thy Mother, Gods Church; for thy Goods, Gods rich graces; for thy friends loſt, the favour of God, of his Angels, and all Saints; for thy trouble without, peace of conſcience within; for thy Lands, the deeds and aſſurances of a heavenly inheritance; and for thy life temporall, life eternall. Wouldeſt thou have more in hand?

Object. Oh but this a very hard thing to row thus againſt the ſtreame, and do as no body doth.

Anſw. Indeed few enter into this narrow way: but it is good going to Heaven, although without company. And yet thou wanteſt no good company, but haſt the Prophets, Apoſtles, Martyrs and Chriſt himſelfe before thee, who alſo ſuffereth and ſmarteth in all the ſorrowes of the Saints.

Object. But is it not hard to be counted and dye for an Hereticke?

Anſw. Not of Hereticks: and Chriſt was counted no leſſe for thee.

Object. But I have wife, children, and friends depending on me.

Anſw. The caſe indeed is heavy, as Chriſt implyed, ſaying, *Wo be to them that give ſucke in thoſe dayes*: but, 1. Thou art a ſaver, if thou ſaveſt nothing but Chriſt: thou loveſt well enough, if in caſe of confeſſion, thou loveſt nothing but Chriſt: 2. Caſt thy care on the Lord, who is wont to ſave his againſt all appearance: And, ſpeake not one word for them that depend on thee, and two for thy ſelfe.

Object. But it may be I have a flock which will be ſcattered.

Anſw. But thy blood ſhed for the truth which thou haſt preached, preacheth with much more fruit and furtherance of the Goſpel, then all thy life and labours as in *Abel*, *Stephen*, and the Martyrs, whoſe blood yet ſpeaketh.

Beleeve this Doctrine, and obey it.

Uſe. Let all of us therefore, who are preſſed under this banner of Chriſts holy profeſſion, reſolve to do our Maſter faithful ſervice, even to the death, and ſtrive to beleeve the words of our Lord, that to loſe our life in this cauſe, is, to win it in everlaſting glory.

Object. But the dayes (thankes be to God) are peaceable, and there is no great need nor uſe of this doctrine.

Anſw. Yet, 1. A wiſe Pilot will in peace provide for a ſtorm. 2. We know not how ſoone we may have uſe of it; one powder-blow from under ground may ſhake all our foundations. Little did the Chriſtians in King *Edwards* dayes think of ſuch a ſuddaine change as Queene *Mary* brought in. 3. Never were Gods people neerer danger, then when they thought themſelves furtheſt off, and cryed, Peace, peace. 4. No Chriſtian is well furniſhed, but he that in peace hath attained a ready diſpoſition to lay downe his life at any warning for the Name of Chriſt.

Object. But

Obiect. But who would not give his life for Christ? all say they are ready.

Answ. Yet first if times should change, would they indeed, who now in dayes of protection are ashamed of the Gospel of Christ? would they sticke to Christ crowned with Thornes, who when he weares a golden Crowne, thinke it good policy not to be seene with him?

Secondly, is it to bring mens lives into their hands to Christ and his profession, to shrinke now for feare at the name of a Professor, and be ready to faint to heare a damosell say, Surely thou art one of them?

Thirdly, would they suffer for the profession, that now scoffe and scorne at Professors, under reproachfull Titles, that now are Persecutors themselves, and go as far in persecuting as they can, and the lawes will suffer? No, no: those that now rob them of their good names, while the Gospel is publikely professed and protected, would easily bereave them of their lives, if times would afford them lawes and liberty.

So as the great part of the world is not resolved of this truth, that to lose the life for Christ is to save it; and those that now deny him in the peace of the Gospell, are farre from dying with him in the tryal.

Now because this is a building, which requireth great forecast, and is above naturall strength, we had need furnish our selves with all the helpes to set forward, and fit our selves well to the obedience of so difficult a commandement.

Quest. What are they?

Answ. 1. Begin with God: presume not of thine own strength, as *Peter* It is a work of sound conversion, and of mighty power by that spirit of fortitude, by which of weak we become strong. And therefore we must pray earnestly, that he would please to stablish us to this tryal & strengthen us *with all patience, long-suffering, and joyfulnesse Col.* 1. 10. For none have more cowardly lost the field, then such as have boasted of their valor & strength at home. Pray also for that eye-salve, which may let thee behold the glory of Christ, and thine eternal felicity hid with him: this wil make thee forget thy selfe (as the Disciples did at Christs transfiguration) and long after him; and indeed a little taste of his glory will make us valiant to take the Kingdome by force, as himselfe did for the glory that was before him. Practises to prepare for Martyrdome.

2. Then take thy selfe in hand, and strive dayly in thine owne mortification and denyal of thy selfe; beware of selfe-love, love not the World, nor the things in it: account not of riches and wealth above their worth. If thy life be too deare for thee, or the world swell in thine eye, or if thou mindest earthly things, or setteſt too fast a hand on any thing, wert thou never so wise, learned, civil, nay, didst thou follow Christ at heeles, and wert able to worke miracles, and cast out Divels; yet at length thou wouldst play false and prove an Apostate, as *Judas* and *Demas*, who forsooke the truth to *embrace the present World, 2 Tim.* 4. 10. *Ideò tam pauci illuminati & liberi in tus efficiuntur, quia seipsos ex toto abnegare nesciunt De imitat. Christi, l.* 4. *c.* 8.

3. Get sound judgement in matters of faith, firmly and distinctly to beleeve the truth of religion: for this must be the ground of undaunted profession, 2 *Cor.* 4. 13. *I beleeved, and therefore I spake.* He hath begun well, who hath begun in truth, and laid a sure ground. It was soundnesse of faith, that carryed ancient Beleevers through such extremityes. They endured racking, and burning, and hewing asunder, and all *by faith.* The just in trouble must live *by faith, Hab.* 2. 4. And every house not founded *upon a rocke*, when floods beat, and storms blow, must fall, and the fall shall be very great.

4. Get sound affection, and grow up in the love of God and Jesus Christ, and then all torments shall be sweet for his sake; as *Jacob* for *Rachel*, 1 *Cor*, 1. 3. 7. *love suffereth all things. Cant.* 8. 6. *love is strong as death*: the coales thereof are fiery coales, and a vehement flame; much water cannot quench it, nor floods drown it. Nay, where this love is fervent, it kindleth a flame of zeale, by which if God cannot otherwise be glorifyed, or rather then God should lose his glory, the Saints would endure even the torments of Hell: *Moses* would rather be razed

out of the Booke of life, and *Paul* ſeparated from Chriſt, rather then God not glorified.

5. Chriſtian reſignation notably conduceth hereunto. Learne to *commit thy ſoule unto God in well-doing*, as into the hands of a faithfull Creator, 1 *Pet.* 4. 19. Thus did *Paul*, 2 *Tim.* 1. 12. *I know whom I have beleeved, and am perſwaded that he is able to keepe that which I have committed to him, till that day.* A childe that hath any precious thing given him, the beſt way to keepe it, is, to put it into his Fathers hands to keep. Thy ſoule is the moſt precious thing thou haſt, let thy father keepe it, and it ſhall be ſafe whatſoever befall the body and outward man.

6. Chriſtian confirmation, or corroboration unto all *long ſuffering* and patience with joy, *Col.* 1. 11. We muſt dayly outgrow ſome weakeneſſe, and be adding to our ſtrength, and laying up ſomething to animate and encourage our ſelves in enduring with Chriſt, that by no meanes in tryal we be won to deny Chriſt and his Name.

Meditations avaling thereto.

Now for our dayly ſtrengthning it will be uſefull to meditate dayly on ſome of theſe things.

1. On Gods eternall decree, who hath appointed an houre for the power of darkeneſſe to worke; before which time not an haire can fall from the head: Till it be come, Chriſt ſhall withdraw himſelfe from danger; but when it is come, he is not affraid to meet his Enemyes, to tell them he is the man whom they ſeeke, and deliver himſelfe into their hands. The enemy can do nothing that God is not aware off, nothing beyond his juſt and wiſe permiſſion, nothing but what ſhall glorifie himſelfe, edifie the Church, and turne to the beſt, even to us particularly.

2. Meditate on the Word of God, *predicting and foretelling* of perſecutions for the Name of Chriſt, *Ye ſhall be hated of all men for my name ſake*: all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution; and, the time cometh, in which they that kill you will thinke they doe GOD good ſervice. Which are good admonitions, to keepe us in ſome preparedneſſe, to drinke of the ſame cup with Chriſt our Lord. *Commanding:* to hold faſt what we have, and let none take our crowne, *Rev.* 2. 25. as if he had ſaid, Hold faſt with both hands that faith and grace which is the pledge of a crowne. *Promiſing*, and fencing the heart with aſſurance of his preſence, mitigation, deliverance, and honourable recompence, which are all ſtrong and ſure foundations grounded in his owne truth and faithfulneſſe.

Promiſes to them that ſuffer for God.

1. He hath promiſed his *preſence* in ſix troubles, and in ſeven, in fire and water; and, that for their ſtrength and conſolation the ſpirit of grace and glory *ſhall reſt upon them*, 1 *Pet.* 4. 14. And then he doth more for his Saints when he ſtandeth by them, ſtrengthning their faith, to ſuffer the pangs of death, then when he opened the priſon doores and iron Gates to let *Peter* and *Paul* goe free. Nay, the ſame bleſſed Apoſtles were as dear to God, and God as near to them, when they were beheaded by *Nero*, as when the one by an Angell was led out, and the other had the foundations of the Priſon ſhaken, and the Gates caſt open.

2. He hath promiſed *mitigation*: and it is much more, that Chriſtians can with joy clap their hands and ſing Pſalmes in the flames, and profeſſe as ſome of the Martyrs, that the fire was to them as a bed of downe, or ſweee Roſes, then to be led out of Priſon by an Angel.

3. He hath promiſed an happy *deliverance*: for the fire ſhall not hurt the gold but fine it: the flaile ſhall not hurt the wheat, but cleanſe it: the blacke ſope ſeemes to ſoyle and foule the cloth, but indeed makes it whiter and cleaner. There is no danger when Gods Battledore comes on his Children; it ſerves but to whiten them, and parts them from their fouleneſſe. All the Enemyes cannot hinder thy glory, no more then they could Chriſts: they may ſever ſoule and body aſunder, but neither of them from Chriſt. They may take our ſouls from our body, or our hearts out of our boſome; but cannot take us out of the hand or boſome of our heavenly Father.

4. He

4. He hath promiſed a moſt ample *recompence* to him that overcomes. I will give him *power over the Nations*, he ſhall be a pillar in the houſe of God, and ſhall *goe no more forth*: and Chriſt will *confeſſe* him before his Father in heaven, *Mat.* 10. 32. Oh now look often upon this happy end, if thou ſhalt give thy life in Chriſts quarrell, great ſhall be thy reward in heaven, when a miſerable life ſhall be exchanged with eternall bleſſedneſſe. This of the ſecond Meditation. ὅπως πλείων κόπος, πλεῖ κάρδος.

3. Conſider, that thou haſt Chriſt thy *companion* in ſuffering; yea, thou haſt him an *example* alſo, who for the joy ſet before him, endured the croſſe: Nay, he endured thy croſſe; and all thy ſuffering is but an honeſt duty of thankfulneſſe, and a gratefull part to ſticke to him in trouble, whom we have followed in proſperity. *Polycarp* the Martyr, at his death ſaid thus, I have ſerved Chriſt 86. years, and he never hurt me, why ſhould I ſpeak evill of him? *Polycarp. ſerved Chriſt 86 Years.*

Yea, it is but duty to maintaine his cauſe to death, who by death maintained our cauſe, and now pleadeth it in the ſight of God. Neither is it an unglorious ſervice, but a precious gift, and an honourable advancement, 1 *Pet.* 4. 14. The Martyr that ſate downe with Chriſt at a bitter breakfaſt, expected a better dinner, and found it. "Oh thinke with thy ſelfe, what had become of me if Chriſt "had kept his life ſo faſt from me, as my corruption would hold my life from "him! If I would keepe it from him to day, he may ſnatch it from me to mor-"row. If I will not give it now to glorifie God, he may take it unto puniſh-"ment. If I give it freely once, it is not to loſe it, but to receive it for ever. I "ſee when God called *Abraham* to ſacrifice his *Iſaac*, *Abraham* by offering him "preſerved him: The way to preſerve my *Iſaac*, my joy, my life, is, to offer it "to Chriſt: for, then it ſhall not periſh, but live and be increaſed; and for my "*Iſaac* and joy, a Ram ſhall be ſacrifiſed; that is, onely my corrupt affections "and concupiſcence, but my joy ſhall none take away.

Verſe 26. *For what ſhall it profit a man if he gaine the whole world, and loſe his owne ſoule? Or what ſhall a man give in exchange for his Soule?*

IN this Verſe our Saviour enlargeth the Doctrine by a ſecond reaſon, drawne from the unprofitableneſſe of winning the World with the loſſe of the Soule; and ſeemes to prevent an Objection, which might riſe up in the mindes of his Hearers, thus; But we ſee that this is not to provide for the ſafety and comfort of life; for thoſe that care not for following thee, live at hearts eaſe, in plenty and fulneſſe, they are on the riſing hand, and are the onely gainers in the world, onely we are loſers, and have left all, and betaken our ſelves to an afflicted and deſpicable condition for following of thee; why might not we looke to be gainers too? To which our Saviour directs his anſwer; They are indeed gainers in the world, but if they were gainers of the world, there is a greater loſſe neere them then all that gaine, even the loſſe of the ſoule, which as it is the moſt incomparable loſſe, ſo it is the moſt irrecoverable loſſe of all, but a juſt puniſhment of that man who by loſing Chriſt will ſave his owne ſtake. For the meaning of the words. 2 Argument: Unprofitable neſſe of winning all with the ſoul's loſſe: Prolepſis.

What ſhall it profit a man?] That is, What ſhall it any way better a mans eſtate? The *Engliſh* is ſomewhat too ſhort for the *Greeke*, the word *profit* being amongſt us commonly uſed for the increaſe of Riches; but the *Greeke* comprehends alſo the gaine of honours, preferments, pleaſures, or any other thing, whereby the eſtate is bettered, either indeed or in appearance. Expoſition. ὠφελήσει.

To win the whole world.] This is ſpoken by way of ſuppoſition: for no Man ever won the whole world. *Alexander* won much of it, *Abaſuerus* was Lord over 127. Provinces. But never any could win the whole: yet ſuppoſe a man ſhould win *Ahaſuerus was Lord over 127 Provinces.* Esther. 1. 1.

win the whole World, this would ſwell to a great bulke, if we conſider both what is included in the word *World*, and what in the word *Gaine* the World.

World what it is here.

1. By the World is meant, not onely the frame of heaven and earth, and the creatures, but all that a naturall mans heart can deſire in the world, or can wiſh for his full contentment, ſuch as honours, pleaſures, and all the delights of the ſons of men: In which ſenſe *Paul* ſaith (*Gal.6.14.*) *I am crucified to the world, and the world to me*; that is, I have weaned my ſelfe from the deſire of all ſuch worldly contents, as naturall men make their onely portion; yea, I am even dead to ſuch deſires. This then is the meaning: Suppoſe one Man could gaine all the World, and honours and pleaſures that all men on earth joyntly or ſeverally have, yet what is it to the Soules loſſe?

Gain of the World what.

2. In the gaining of the World is included, 1. A right and title. 2. Poſſeſſion and hold. 3. Fruition and content. 4. A certainty of holding the whole. For all theſe goe to a cleare gaine: yet were all this nothing to the loſſe of the Soule.

And loſe his Soule.] That is, and loſe himſelfe: for ſo *Luke* expreſſeth it, *chap.9.25. If he deſtroy or loſe himſelfe.* And ſo by an ordinary *Hebraiſme* the ſoule is put for the whole perſon: *Seventy Soules went downe into Egypt*; that is, ſeventy perſons. And the ſoule cannot be loſt, but the whole perſon muſt periſh. And the ſoule cannot be but loſt, when he is offended who can caſt both ſoule and body into hell.

Or what recompence ſhall a man give in exchange for his Soule?] That is, no exchange can countervaile the loſſe, nothing in the world can redeeme the ſoule: as if he had ſaid, Deviſe what you can, all the world cannot, nor can a thouſand worlds redeeme a loſt Soul: And therefore, as the loſſe is the greateſt, ſo it is moſt irrecoverable, and impoſſible to be made up againe.

Notes from the manner of propounding this truth.

Now ſomething is obſervable: 1. Out of the *manner* of propounding: 2. Out of the *matter* propounded.

The Manner of propounding is by a continued *interrogation*: which not onely carrieth in it more ſtrength then an ordinary *negation*, but ſtirreth up the hearer to ponder and well weigh the matter, as if he were to give his judgement and anſwer: As if the Lord had ſaid in larger ſpeech, "Tell me out of your owne "judgments and beſt underſtanding, let your owne conſciences be Judges whe-"ther the whole World were a reaſonable gain for the loſſe of the Soule, or whe-"ther the whole World could recover ſuch a loſſe, or no. Wherein,

Preach well for matter and manner.

Note 1. That the Miniſters and Preachers of the Word, after the example of Chriſt, muſt not onely be carefull of the *matter*, what they teach, but alſo of the *manner* of teaching; ſo to inſtruct, as to ſharpen and ſet an edge on the Word, ſo as men may be brought to commune with themſelves, and enter into their owne hearts, to whet upon themſelves things delivered, to embrace that which is good, and hate the contrary.

Jer.6.27. the Prophet muſt *try their wayes*: the Lord ſet and ſent him, that he might *know and try* their wayes. To try Metall, is, to bring it to the touch; ſo Gods Miniſters muſt bring men to the touch, and ſo touch upon their ſinnes and droſſe, as the guilty perſon may feele himſelfe touched, and tryed with the reproofe.

Thus did *Nathan* in the name of the Lord with *David* his King, *Thou art the man*, 2 *Sam.12.7.*

Thus the Lord himſelfe (*Deut.10.12.*) after he had made rehearſall of manifold benefits conferred on his People, askes themſelves the queſtion, *And now Iſrael, what doth the Lord require of thee?* as if he had ſaid, Thinke with thy ſelfe, and ſay, if he deſerve not the love, feare, truſt, and obedience of thy heart and life.

Iſa.5.4. after the Lord had ſhewed, how he had choſen, planted, hedged, and dreſſed his Vineyard, he ſummons them to give anſwer to this queſtion, *What could I doe more to my Vineyard?* As if he had ſaid, Say within your ſelves, and be Judges

Judges your ſelves, whether your wilde Grapes proceed not from your ſelves, and from your own naughty diſpoſition, and not from my want of manuring.

Reaſon 1. One reaſon hereof is taken from the love of the Miniſter: Our love muſt direct particular Doctrine to him, whom we would profit and helpe toward heaven: *Coloſſians* 1. 28. *Pauls* affection cauſed him to admoniſh not *all* men, but *every* man, and to teach *every* man, and to preſent *every* man perfect in Chriſt.

2. The other from the fruit and profit of the miniſtry, wherein God gives the *learned tongue*, that by ſpecial application the doctrin may be brought home toeve ry mans heart, and the heart may be taught in Wiſdom. It is the life and excellency of preaching, to be an able Miniſter of the Spirit; by the ſhril Trumpet of the Word to awaken the drowſie conſciences, and ſet mens ſins in order before them. And otherwiſe, let a man teach generally, without application, long he ſhall teach, and his People remaine untaught: the bellowes ſhall be burnt in the fire, but the droſſe remaine ſtill. A garment fitted for all Bodyes, is fit for no body; and ſo is it with Doctrine: Or as a loafe of bread ſet among the children, but none can they get cut and given them. Iſa. 50. 4.

Uſe 1. Which teacheth People how to eſteem of ſuch Preachers as labour in application, and hold the glaſſe of the Law before mens faces to ſee their ſpots; namely, not as the world doth, troublers of *Iſrael*, or ſpy-faults, or invective Preachers; nor as our Libertines hold them, Legall Preachers. No, but Miniſters of Gods rich mercy, whoſe wonderfull favour it is, to ſend us a *Nathan* that will ſay, Thou art the man, This haſt thou done. Were not the Diſciples of Chriſt Preachers of mercy, and the beſt Evangelical Preachers? yet what ſharpe points had their doctrine to pricke and pierce the hearts of men, to make them cry out, *Men and brethren, what ſhall we doe to be ſaved, Act.* 2. 37.

Uſe 2. Be alſo contrary to the practiſe of the World, who moſt diſtate that word which comes neareſt to the conſcience, and neareſt the bad cuſtomes and faſhions of times and perſons: Whereas indeed a good heart honours the word for nothing more then diſcovering the thoughts, ſecret ſpeeches, and practiſes: in nothing more can it be like to God; an Idiot, an Infidel now can acknowledge it to be the Lords, 1 *Cor.* 14. 24, 25. *God is in you of a truth.* What difference betweene Gods word and mans, if it ſhould not reach the conſcience? Where were the Spirit in it, if it ſhould not *diſcerne* the Spirits, and divide between the marrow and the bone? Heb. 4. 12.

Uſe 3. Laſtly, it diſcovers the practice of wicked men, who ſhrink more at the curſe then at their ſin; and when they cannot blame or deny what is ſaid, then to fly upon the Preachers purpoſe and affection: ſo ranking themſelves among thoſe wicked ones, who *rebuke the Prieſt*, *Hoſ.* 4. 4. Such a one will not appear an Atheiſt, therefore will approve the doctrine: but he remaines an hypocrite and enemy, therfore reviles the Perſon, and in effect rejects the doctrin. This of the firſt note.

Note 2. In the *manner* note another point of wiſdome, namely, *in matters of much importance, as is the loſing of the Soule; or elſe of great danger, as is the winning of the world, to uſe more then ordinary vehemency.* The wiſdome of God ſpeakes not of tything Mint and Cummin, as of the weighty points of the Law. Neither hath every Verſe in the Bible a *verely* or a *behold* in the beginning, or a *Selah* in the end. But in matters of greater intention or excitation ſome ſtar is held over them, that he who reads may conſider. In weighty matters uſe ſpecial vehemency.

Our Lord expreſſing ſuch vehemency here, ſhewes it the greateſt matter in the World, the gaining of Heaven, and ſaving of the ſoule: And that the greateſt danger in the World is, the gaining of the world by the loſing of the ſoule. Can a man grapple thornes together, and not feare pricking? Can a man walke on ſnares ſafely? and ſuch is the gaine of the world, *Mat.* 13. 22. and 1 *Tim.* 6. 10.

Uſe. And therefore, as the end of the whole Miniſtry is to draw men from earth to heaven; ſo if in any argument, we the Miniſters could be more earneſt

and perſwaſive, we had need lay weight upon this (as in this our Precedent) in haling men from the gaine of the world, to the gaine of themſelvess, from the care of the Body to the care of their ſoules, and from the eager purſuit of all falſe profits, to the purchaſe of the beſt and ſureſt commodity, which ſhall eternally enrich them to life everlaſting.

We are naturally addicted to the world.

Note 3. Our Saviour in the *manner* teacheth, how naturally we are all of us inclined to the World, to ſeek it with all greedineſſe, and ſo have need of many and ſtrong backe-byaſſes: In that this care is implyed here to be, 1. The firſt care of a naturall man, becauſe it is of a ſenſible profit and benefit: 2. The moſt vehement care, in that a natural man ſets his ſoule light for it: 3. The moſt inſatiable, in that a man would gaine (if it were poſſible) the *whole* world: for, he that ſets his heart on ſilver, *cannot be ſatisfied*, *Eccleſ.* 5. 9. And this unmortified deſire for the unſatiableneſſe of it is compared to the Horſe-leach, which is never full till he burſt. Neither indeed can the round world (if a man had it all) fill the corners of a covetuous mans heart.

Crates.

Object. Oh but many natural men have deſpiſed the world: Some Philoſophers have caſt away riches; and this, ſome orders of Papiſts profeſſe: and therefore every man is not naturally carryed after the World.

Anſw. I anſwer: 1. It was not hard for many to deſpiſe riches, when they ſaw they could not attain them. 2. Some by common grace, above nature, are repreſſed and reſtrained; for many ſuch common gifts are beſtowed on wicked men, for the common good of mankinde, and upholding of humane ſociety; and otherwiſe every man would be a Wolfe and Devourer. 3. The vow of voluntary poverty in hope of merit is blaſphemous, a fruit of pride, a groſſe hypocriſie, and nothing leſſe then poverty indeed. Well ſaid one, *The purſe is eaſier left then the will; and if you will, you may hold it, and yet leave it.*

Facilius ſaccus relinquitur quã vo'untas: ſi vultis, & re retinendo relinquitis.

Every covetous man then is a naturall man; where covetouſneſſe reigns and commands, there nature ſwayes; and they are not onely under this, but all their ſins. A covetous man, and a godly man, are incompatible; no more then a man can be in Heaven and Earth at one time. Findeſt thou thy heart bowed downward and fixed on Earth with full deſires? never deceive thy ſelfe with profeſſion of religion or godlineſſe: for, religion entertained as well as profeſſed, 1. Would ſhew thee better things: 2. Affect thee with them as with thine own: 3. Order unquiet and unſatiable deſires. True *contentment with food and rayment*, 1 *Tim.* 6. 6. if God give no more, is the Daughter of godlineſſe. 4. It would make thee and all thy wealth Servants of Grace, employed for God, and thought beſt ſaved when well laid out. Conſider, and deceive not thy ſelfe.

Religion, what it doth to expel covetouſneſſe.

Earthlineſſe in the godly, very ſcandalous.

2. Againe, even profeſſors of religion, and thoſe that in part are gotten out of the world muſt eſpy fleſh and nature ſtill at worke, and returning upon them in this behalfe. It is a common and too juſt an imputation on many, who make their profeſſion heare ill, and their Religion doubted of, that they binde up their hands from doing good, and from furthering their owne reckoning, yet all this while profeſſe a farre degree in mortification; when, for any thing a man can ſee, there is a little difference betweene them and worldlings: you may obſerve them in their trading and calling, as intent, as untruſty, as griping, as ordinary in the myſteryes and crafts of their trade, as the ordinary worldling: Move them to pious or charitable dutyes, you finde many of them as barren, as grudging, as penurious; you would thinke you had a flint in hand to fetch out water. Pence are pull'd from them as their joynts; and Silver out of their purſes, as blood out of their veins. Here is a faint profeſſion of godlineſſe; but the life, the power, the ſpirits are oppreſſed. May we not ſay now, their riches and cares are Thornes to them? Oh that we were wiſe to diſcerne how theſe Thornes ſupplant and unroot the word, and while they root themſelves, undermine the counſels and exhortations of it! how they draw away this moyſture, that ſhould preſerve the growth and greenneſſe of Chriſtians, and keep the comfortable heat and

Non ſolum avarus eſt, qui rapit aliena; ſed & ille avarus eſt qui cupidè ſervat ſua. Aug.

and ſhine of the Sun of grace from us, as Thornes doe! Oh ſee and bewaile the curſe of our ſin, that our earthly hearts ſhould bring forth Thorns and Thiſtles to the choaking of the ſeed of grace! and then be ever cropping or unrooting them.

This of the *manner* of propounding theſe truths.

The *matter* affordeth ſundry inſtructions.

Danger by Earthly gain, to loſe the ſoule.

Doctr. 1. The more a man is addicted to gaine the World, the greater is the danger of loſing his Soule. *They that will be rich, fall into many temptations and ſnares*, 1 *Tim.*6.9. and ſurely, he that walketh on ſnares, and on many ſnares, walketh not ſafeſt. *Eccle.*5.12 *Solomon* obſerved an evill ſickneſſe under the Sunne, *Riches reſerved to the hurt of the owner. Prov.*1.17. *In vaine is the net laid before the bird*: for, ſhe is ſo greedy of the bait, that ſhe forgets the danger, and loſeth her life: *So is every one that is greedy of gaine, which takes away the life of the owners thereof* (as in our New Tranſlation.) Yea, ſo ſtrong a ſnare the Divell thought this, that he aſſaulted Chriſt himſelfe with it, and kept it for his laſt and moſt violent on-ſett, if all other ſhould faile him; *All theſe will I give thee*, *Mat.* 4. 9. and when this would not worke, he departed hopeleſſe. And what elſe doth our Lord affirme, in ſaying, *How hard is it for a rich man to be ſaved?*

For firſt, the gaine of the world commonly eſtrangeth the heart from God, from heaven, from thoughts and deſires of it. The love of the world is as *Idolatry* and ſpirituall *Adultery*, whereby the heart goeth *a whoring from God:* and as the adulterer gives the ſtrength of his body to a ſtranger; ſo the worldling gives the ſtrength and confidence of his ſoule to a ſtrange god, the god of the world, and ſaith to the wedge, *Thou art my confidence*, *Job* 31.21. As the Idolater ſacrificeth to his Idoll; ſo the worldling is the Prieſt and ſacrificeth to the world and Mammon. And as the Idolater ſerves his Idoll, and worſhips it; ſo the lover of gaine ſerves his love, affection, ſervice, honour, and time upon the World, to get or increaſe it, and thinkes all the time ſet apart to Gods ſervice exceeding tedious and burdenſome. And is not the Idolater in danger of perdition? or elſe an Adulterer?

Col. 3. 5. Jam. 4 4. Pſal. 73. 27.

Peccatum avaritiæ, meritum quum infecerit, ita gravem reddit, ut nd appetenda ſublimia attolli non poſſit. Greg. moral. l. 14.

Secondly, deſire to be rich and gain the world, ſtuffeth the Soule with a thouſand damnable luſts, every one able to ſinke it to hell. This one ſinne brings in a band and army of wickedneſſes, ſwels the heart with pride, deads it with ſecurity, begets a licentiouſneſſe and boldneſſe in ſinning, fils the hands with wickedneſſe and robbery, the mouth with oathes, curſes, lyes, againſt God and conſcience, the houſe with bribes and riches of iniquity, the belly with bread of deceit, uſury and oppreſſion. In one word, it is a fruitful *root of all evill*, 1 *Tim.*6.10. and a covetous perſon is a moſt vicious perſon; no ſinne will he forbeare, that may bring him in gaine: he is a fit anvile for the Divel to forge and hammer out any miſchievous device upon; as in the example of *Abab*, *Balaam*, *Judas*, *Demas*, all carried in the violent ſtreame of this ſinne to hainous acts againſt their conſciences. And doth not ſo curſed a foot endanger the Soul?

Sed quæ reverentia legum? Quis metus aut pudor eſt unquam properantis avari? Juven. ſat. 14.

Thirdly, deſire of gaine threatens danger and ſingular detriment to the ſoul; becauſe it brings it almoſt to an impoſſibility of repentance and ſalvation; *Mat.* 19.20. *It is eaſier for a Camell to paſſe through the eye of a needle, then for a rich man to be ſaved*: The reaſon is, becauſe it commonly fruſtrates the meanes of repentance and ſalvation. Our Saviour noteth it in thoſe two Parables, *Mat.*13. that all the ſeed caſt among *thornes of worldly cares* is choaked: the thornes hinder the Sunne-beames from ſhining on the blade and ſtalke, and unroot it within. And, what was it elſe, that kept men from the Supper of the great King, but buying of *Oxen*, marrying of *Wives*, and other *worldly occaſions?* What pulled good *Martha* from the feet of Chriſt, and from hearing his gracious words, but diſtractions *about many things*, which made her forget the *one thing neceſſary?*

Luk 0.41,42

Doth not our experience ſhew us, that of all other men, worldlings, who are in their thouſands and ten thouſands, are moſt dull and uncapable perſons in

ſpirituall things? Call them to workes of juſtice, picty, mercy, neighbourhood, to uphold the worſhip of God, to exerciſe bounty and beneficence, we ſpeake to deafe men, and ſhall as ſoone perſwade the Pillars they ſit by. If they come to Church, and heare, and get a little underſtanding, and be convinced, and prickt a little, the cares of the world choake all preſently, and their covetouſneſſe ſuffers them not to profit by any Preaching; as the Prophet ſaith *Eze.*33.31. Of all men the biterreſt enemies, and ſcorners of their Teachers, are covetous men. If Chriſt himſelfe ſhould come and teach them, they would ſcorne him. *Theſe things heard the Phariſees, and mocked him; for they were covetous, Luke* 16.14. they pretended other things againſt Chriſt; but it was their *covetouſneſſe* that kept alive their malice.

Fourthly, as it keepes out grace in all the meanes of it, ſo it eates out and caſteth it out of the heart, as the leane Kine ate up the fat, and were leane and ill-favoured ſtill. How many Apoſtates and Revolters confirme this truth, who in their lower eſtate could read, pray, keepe the Sabbaths, and their private watches with God, could inſtruct their Families, and uſe diligence in good wayes and meanes; but now reſemble the Moone, which never ſuffereth eclipſe but at her full, and that is by the earths interpoſition between the Sun and her ſelfe? Better had it been that theſe had never ſeen penny of their wealth, then to have exchanged ſuch things for it. And is not the ſoule now in danger?

Queſt. Is it not then lawfull to labour for riches, for our ſelves and ours to live well and honeſtly in the world?

Anſw. God hath enjoyned man to labour, and conſequently, permitteth him the reward of it, for the ſuſtaining and upholding of himſelfe and his Family. Againe, there is an honeſt care for the Family, which is part of a mans calling enjoyned by the Apoſtle; If any man provide not for his Family, he is worſe then an Infidell, 1 *Tim.* 5. 8. But the thing condemned is the ſeeking of the

Whence this dangercometh

World { 1. Out of *Order*. 2. Out of *Meaſure*.

1. *The former*, when we ſeeke it in the firſt place, as that which we can worſt want; when the unbeleeving heart ſaith in it ſelfe ſecretly, I muſt attaine this and that profit, and pitch of eſtate; I muſt compaſſe ſuch and ſuch a project, and then I will be religious and devout: contrary to our Saviours counſell, *Mat.*6.33. *Firſt ſeeke the Kingdome of God.*

2. *Out of Meaſure*: both ſeeking more then is ſufficient, and with more care and affection then is warrantable: when for the *matter*, nothing is ſufficient for their deſire, but they are as the *grave* and *Horſe-leach*, and ſay ever, *Give, give*, *Prov.* 30.15. and *Eccleſ.*5.9. *He that loveth Silver, ſhall not be ſatisfied with it.* And for the *manner*, their care is immoderate, cutting, diſtracting the heart, engroſſing the thoughts and deſires from better things, extinguiſhing Faith, conſuming the time, deading Prayers, cutting off teſtimonies of love, reſolving to part with nothing for Chriſt, and to ſuffer leſſe for him if it were poſſible; and in a word, not knowing any moderation.

Pro.30.15.

Object. But then we are in good caſe, and none of us ſo bad.

Anſw. It is hard to finde a man not entangled for wealth, or by wealth; and the leſſe the danger is ſeen, the more it is.

Uſe 1. All which may lead us into our ſelves, to take notice of our proneneſſe and propenſity to this ſinne, which no man willingly confeſſeth; and thoſe that are deepeſt in it, and ſwarm with all ſorts of evils flowing from it, doe leaſt diſcerne it in themſelves. For why? 1. The Apoſtle (1 *Theſ.* 2. 5.) calleth it coloured covetouſneſſe: it maskes and hides it ſelfe by many ſubtile evaſions. 2. It is an inward ſinne, lurking in the ſpirit of a man. 3. The duſt of earthlineſſe putteth out the eye of the minde, or at leaſt darkneth the underſtanding, that it doth not eaſily diſcerne it. Yet,

Covetouſneſſe a ſinne hardly noted and confeſt: why?

Muſt we be convinced of it in our ſelves, and of our danger by it: For firſt,

whi[le]

while we have more care for earth then heaven: secondly, while we more joy and truſt in the meanes then Gods promiſes or providence: thirdly, while we can compaſſe our gaine by fraud of ſpeech or deed: fourthly, while we are remiſſe in meanes of ſalvation for love of the world: fifthly, while we are diſtracted and diſcontented with the things we have; all the world may ſee our converſation is not *without covetouſneſſe*: and where is he that can ſay his heart is cleane? Let us therefore bewaile our ſelves, who thruſt our ſelves into ſuch dangers by ſo baſe a vice as ſhould be found in none but Heathens and Infidels. Markes of it. Heb. 13. 5. Mat. 6. 31.

Uſe 2. Alſo it may moderate our delights in theſe outward things: We think our ſelves happy and beloved of God, when we proſper in the world. We rejoyce in our wealth and in comes, and beare up our head aloft, becauſe we have gotten more then many others. But may not many ſee in their wealth, how they have endangered and hazzarded their ſoules? How many do highly conceit of themſelves, and are well conceited of by others, becauſe they are rich? but if either themſelves or others ſhould ſee how farre off ſalvation they are by the meanes of their riches, they would ſoon chang their note and minde: And why may they not ſee this? Is not the Word a dead letter to them, or choaked in them? is not Chriſt kept out, and his Spirit beaten out by the god of the world? Are not religious dutyes laid aſide? and they ſo much the more forgetfull of God, as he is more bountifull towards them? Is there not as much crop of the ſeed ſown in a Thicket, or athorn-hedg, as of fruits of grace from them? Overjoy not theſe dangerous comforts.

Uſe. 3. Likewiſe it may moderate our ſorrows in afflictions, in loſſes, and in the bitter ſufferings here below: ſeeing thereby the Lord weaneth us from the world and from the love of thoſe things whcih are ſo dangerous to our ſelves. Well we may as children cry, when the father taketh a knife from them: but it is our ſafety to want what may hurt us ſo much.

Uſe 4. Laſtly, let it moderate our deſires, to uſe the world weanedly, even as the Marriner the Sea; he cannot leave the Sea, onely he muſt avoyd the Rocks and dangers. How to avoyd the danger of earthly gaine.

Queſt. How?

Anſw. By foure Rules.

1. Labour to deſcry thoſe Rocks: Note the faithfull attendants of this ſinne, how eaſily it ſwalloweth unlawfull things, what miſchiefes uſher it, and are perpetrated for mony; the poore ſhall be ſold for ſhooes, their faces ground, juſtice perverted, little and falſe meaſures, great and unjuſt prices: *Balaam* will curſe, *Gehazi* will bribe, *Demetrius* will cry downe *Paul* for his Images, *Judas* for a little mony will ſell his Maſter, and Chriſtians will deny their profeſſion for a vile price: here is *Mammon of iniquity*, the next odious name to the Divell himſelfe. Luke 16. 9.

2. Conſider the diſtance of that we deſire, and that we hazzard for it: in the vanity of this life, and the eternity of that we expect; in the baſeneſſe of Earth which we covet, made to tread under our feet, and the precious ſoule of man, which is from Heaven, and hath no earth in it: Nay, God hath made the Body of man upright, and his face lifted up from the earth, that he might conceive how high his ſoule ſhould be elevated from it. And why ſhould he take that into his heart which the Lord caſt under his feet?

3. Labour to eſteeme of the world as *Iſrael* of Manna, and that wealth is but for the day; and if this dayes gathering or labour will ſerve this dayes food, ſo ſhall to morrowes labour ſupply for to morrowes meat: Eſteeme it a moveable, but God is the portion. Eſteeme it a meanes, but man *lives not by bread onely*, *Mat*. 4. 4. Gods is our life, and the Maintainer of it: Why then doeſt thou not caſt over thy care to him, and confine it to the day? He gave thee thy Body, will he not give raiment alſo? He gave his Sonne for thy Soule; will he then deny food for thy Body? He made the mouth; and will he not give meat? Doeſt thou truſt him for the Salvation of thy ſoul, and not for the proviſion of thy body? for Heaven, and not for earth?

4. Pray

4. Pray to find the extreame need of Chriſt and his righteouſneſſe, and that all other things are but conditionally neceſſary. Pray that GOD would *incline thine heart* to his teſtimonyes, that it may be ſo much the more drawn from covetous cares which are oppoſed to all Gods commandements, *Pſal.* 119. 36. Pray for wiſdome to conceive thy ſelfe a ſtranger and *Pilgrime here*, *Pſal.* 39. 12. ſo to intend principally thy departure hence: for ere long, gather as faſt and as dangerouſly as thou canſt, the pooreſt mans Omer ſhall be as full as thine. So of the former point of inſtruction.

Many loſe their ſoules for the world.

Doctr. 2. *Many Chriſtians doe not onely endanger, but even loſe their ſouls for the World*: So our Saviour implyeth: Numbers of men, to win the world, do loſe their ſouls. And though a man would thinke, that no man were or could be ſo mad, as to part with his ſoule on ſuch baſe termes; yet millions of men exchange Heaven for Earth, and barter away their ſoules (not for the whole world but) for an handfull of earth. As for example:

Inſtances and proofs therof.

1. He that loſeth Chriſt, loſeth his ſoule. But for the winning of the world many loſe and forgoe Chriſt. The young man left Chriſt, *becauſe he had great poſſeſſions*, *Mat.* 19. 22. Many of the Jewes heard Chriſt, knew him, and beleeved in him, but durſt not confeſſe him, for that *they feared* to be loſers in the World, *John* 12. 42, 43. And thus doe all they, who being convinced in themſelves, and having ſome good affections joyned to illumination, yet give the day to the world, and the night to Chriſt. Great and rich men dare not be ſeene in the profeſſion: when poore fiſher men come by day, they dare not come by night.

2. He loſeth Chriſt for the World, that giveth priority to the world above Chriſt as the *Gaderens* preferred their hogs before the preſence of Chriſt: and as *Eſau* preferred the broth before the bleſſing. He onely hath won Chriſt, that eſteemes all things as *droſſe and dung* in compariſon of Chriſt, *Phil.* 3. 7, 8. The wiſe Merchant that found the pearl, loſt all to buy it. The Diſciples left all for Chriſt. But eaſily may we ſee, how millions of men undervalue Chriſt in compariſon of the world: For,

Signes of Chriſt undervalued for the world.

Firſt, what is the chiefe labour, ſtudy, time, coſts and paines of men employed upon? is it not for the food that periſheth, and profits of the world? in the mean time the labours for that durable food, and the Manna that came downe from Heaven, is either none or formall, ſleight, ſeldome.

Secondly, how are the affections of men generally bent? is Chriſt their chiefe joy, or treaſure? hath he gained their thoughts? delight they in his love, more then in life? Or ſee we not the multitude preferre the world before their chief joy, ſet their hearts upon it, doat upon it: their thoughts run firſt and laſt, and all day long after it, with unwearyed delight and comfort? when in the meane time they baniſh thoughts of Chriſt, of their treaſure, portion, and country in Heaven. How doe moſt men feare the loſſe of the world, more then the loſſe of Gods favour, their ſoules and ſalvation? how doe they more grieve and ſorrow in a trifling loſſe of the world, then when by ſinne Gods favour and the grace of Chriſt is forfeited?

Thirdly, how doe the ſpeeches of men bewray them to be worldlings? and if the ſpeech be *according to the abundance of the heart*, *Mat.* 12. 34. Chriſt hath ſmall roome there. *Iſa.* 32. 6. *the niggard ſpeakes of niggardlineſſe*: and 1 *John* 4. 5. *they ſpeake of the world, and the world heareth them.* But how long ſhould a man watch in vaine for a ſavory word concerning Chriſt, or the ſalvation of their ſoules? or ſpeake to them the language of *Canaan*, it is *Hebrew*? or thruſt in a ſavory ſpeech of God, his word, or grace, how ſtrange and unwelcome is it? their *Pens* tell us that their hearts indite no good matter. Is not this to undervalue Chriſt in compariſon of the world? or is this to be a Pilgrim, or to poſſeſſe, or rather to be wholly poſſeſſed of the world?

Speeches of the world, how to be limited.

Obj. There is no man, whoſe ordinary theme is not more of the world then of God or Chriſt: and will you therefore conclude, that there is no man but loves the world better then Chriſt?

Anſw.

Anſw. 1. We are all more carnal then ſpiritual, and therefore our thoughts and ſpeeches, will be wandring: but we muſt not pleaſe our ſelves herein, but mortifie and ſubdue carnal words as well as deſires, and groane under this corruption: for, is it not a wofull and wonderfull errour, that earth and periſhing things ſhould more affect and poſſeſſe us, then the great things given us of God in Chriſt?

Secondly, I grant we have callings, and earthly affaires, which tye us ordinarily to ſpeake and thinke of ſuch things: but the ſpecial calling of a Chriſtian muſt be ever ſubordinate to the general, and in all earthly buſineſſe a man muſt carry an heavenly minde. God gives no leave to be earthly-minded, even while a man is earthly employed.

Thirdly, the ſpeaking and thinking more of a thing upon neceſſity doth not ever argue more love unto it, but the ſpeaking and thinking of things out of the valuation of judgement: for inſtance, A workeman thinkes more of his tooles, and an husbandman ſpeakes more of his husbandry, then of his wife or children, becauſe theſe are the object of his labour; but it followes not, he loves them better, becauſe he doth not in his judgement eſteeme theſe better. Now let a Chriſtian preſerve in his judgement a better eſtimate of Chriſt, and heavenly things, and his ſpeeches in things earthly will ſtill preferre that, and runne upon it.

So of the two former proofes.

Thirdly, he loſeth his ſoule for the world, that for wealth, or by wealth hinders his owne ſalvation: as numbers doe by unlawfull getting the world, falling downe before the Divell for it: wealth is even the Divels wages for ſome ſinne committed, being either gotten or kept by evill meanes, or againſt good conſcience, *viz.* either in the uſe of an unlawfull calling, or by the abuſe of a lawfull.

Of the former ſort are ſuch as live by dicing houſes, filthy houſes, and the like places of helliſh reſort, which may be rightly called the Divels houſes of office. And thoſe that live by unthrifty gaines, by uſury, magicke, making the inſtruments of pride and ſinne, or a calling to which they are not fitted, as inſufficient Miniſters, who runne, but are not ſent, becauſe they are not gifted: God need not ſend a meſſage by the hand of a foole. Vnlawfull callings make wealth dangerous, when gotten.

Of the latter ſort are, firſt, thoſe that enrich themſelves for doing a duty which they doe not, as groſſe Non-reſidents, that feede themſelves, but not the flocke: or for doing that they ought not to doe, as Lawyers, who take reward for perverting equity and right, or perhaps are feed on both ſides, by one to ſpeak by the other to hold their peace, or as good. Or the abuſe of lawfull.

Secondly, tradeſmen that uſe falſe weights, meaſures, words, wares ſophiſticall and inſufficient: as many who riſe by couſenage, and the craft of their trades, by lying, or ſwearing: or by tricks in bargaining abuſe the ſimplicity or neceſſity of men: eſpecially by promiſe breaking, and ſlipperineſſe in contracts; and by breaking up their eſtate to defraud men. and cheat their Creditors: an horrible theft, and an Arrow ſhot lately from Hell to the overthrow of many: they will be ſure of a rich booty, that ſhall make them Gentlemen-theeves ever after, when their poore fellowes, who never did halfe ſo much hurt, goe to the Gallowes. δεινὸς κεφαλαιοπώλης τῆς φιλοχρηματίας ἕως Ἰ. Peluſ. l. 3. Epiſt. 24.

Thirdly, in the ſame ſort and ranke are Painters, that make Idolatrous or filthy inflaming pictures, as ſo many wanton and alluring Harlots: Stationers that ſell filthy and laſcivious Pamphlets, the Divells Trumpets to ſpread his poyſon and uncleanneſſe: All theſe will one day prove heavy gaines, when the eye is open to ſee the ſoule loſt for getting ſuch an handfull of the world. Here is a great deale of the Mammon of iniquity, as profitable as *Judas* his thirty ſilver-pieces.

We come now to the laſt proofe.

Fourth-

Wealth caſts men backe in the way of ſalvation, how.

Fourthly, he loſeth his ſoule for the world, that by the world caſteth himſelf backe in the way and meanes of ſalvation: as,

Firſt, when his wealth blocks up the way of ſalvation, becoming thornes to choake the word, or as water to quench zeale, or as weights oppreſſing the motions of the word and ſpirit: when riches diſtract the Owners, not ſuffering them to keepe watches with God in reading, prayer, meditation, and the like godly exerciſes: when they are incentives to pride, and back byaſſes to repentance, &c.

Secondly, when they are perverted to hold men, and uphold them in a courſe of ſinne and damnable luſts; as ryot, gaming, drinking, whoring, pride, idleneſſe, or the like: or when men waſte them in contentions and quarrels needleſly, as ſome penurious ſnake that cannot finde a groat in many years to uphold the Miniſtry, or any good motion, yet can finde pounds and pieces good ſtore, to ſpend againſt his Miniſter or neighbours, to compaſſe his rotten and crooked will. But it is good to conſider the doome of ſuch wicked ſervants, that have thus waſted their Maſters goods: binde them hand and foot, caſt them into hell, there ſhall be weeping, wailing and gnaſhing of teeth.

No clear gain nor thriving in an evil way.

Vſe 1. Now conclude from hence, that there is no hope of thriving by iniquity, or indirect meanes of getting wealth; becauſe Gods curſe goes with it, and the plague ever accompanies it: as if a man ſhould eat good cheere, but in a plaguie houſe; or weare Silke and Satin, but it is all infected apparell; or as a Felon by robbery gets a bag of money, but hath for it loſt his life, and is purſued with Hue and Cry to be apprehended for judgement: *Hab.* 2. 6. *Thou increaſeſt that which is not thine.* But ſuppoſe it were thine by good meanes, it is but as *thicke clay* wherewith thou loadeſt thy ſelfe, as a pack-horſe that hath no other benefit of his load, then the heavie burden of it. What were a man richer for an eſtate never ſo great, if he were ſure it ſhould all be ſuddenly conſumed by fire? yet ſuch is the wealth of wicked worldlings, who are wel-pleaſed without any other portion: the curſe of God as a ſparke of fire kindles in that eſtate, and moulders, and conſumes it, that oftentimes not the third or ſecond Heire rejoyceth in it.

Lucrum fraude partum damnum eſt, non lucrum, Lact. l. 1. c. 1.

De male quæſitis vix gaudet tertius hæres.

And it will be wiſdome to conſider, whether fraud and guile have not brought ſuch a gueſt as Poverty into many houſes. Looke upon ſhifters, gameſters, couſeners, and deceitfull perſons, who by all their tricks and ſhifts profit themſelves little or nothing in their eſtate, and cannot ſhift off contempt, reproach and beggery: and many unjuſt perſons who have riſen and ruffled by deceitfull courſes, have as ſuddenly ſunke and withered; and no reaſon could be imagined, but the falſhood of their foundation, and a ſecret and inſenſible curſe of God, freting the very timber of their houſes; ſometimes in their owne dayes, ſometimes in their Heires after them, waſting and conſuming as wickedly and ſpeedily as ever their Fathers got it; wherof our age affordeth many fearfull examples.

Male parta, male dilabuntur.

Now if God have ſpared the arreſt of thoſe goods forfeited by falſhood, ſpeedily labour to prevent it by repentance, by mercy, by reſtitution, by reformation. Never truſt to riſe by that, which ſo many others fall by. Thinke not to turne that to a cleare gaine, which is to all others a loſſe: yea, and the greateſt loſſe to thy ſelfe, in earthly things and heavenly, in body and ſoule, nay, of body and ſoule, which is the greateſt of all loſſes, and moſt irrecoverable.

Further thy ſalvation by the World.

Vſe 2. Againe, our care muſt be, to be ſo far from loſing our ſoules for the world, as that by the world we further the ſalvation of them.

Motive 1. For that God gives not theſe things as ſnares and hinderances, but as ſtaves in our hands to helpe us in our way, and as a proſperous winde to him that is ſailing to heaven.

Secondly, he hath commanded us to *Honour the Lord with our riches, Pro.* 3. 9. to uſe them as our Maſters talents, to our Maſters advantage: to uſe them as our ſervants: and a ſlave is intolerable, when he takes on him to rule the houſe, eſpeci-

pecially when as a rivall he wooeth his Mistresse to gaine her love from his Master: so riches are good servants, while servants; but if they allure the soul, and withdraw the heart from the husband, they must be turned away.

Thirdly, what a lamentable thing is it, to pervert the good gifts of God to our owne perdition? as for a glutton to kill himselfe with that which should preserve his life.

Quest. But how may I by riches promote mine owne salvation? *Meanes* 1. Five sorts of friends to be made.

Answ. First, make friends of them, to helpe thy selfe into everlasting habitations, *Luke* 16.9. First, make God thy friend by maintaining his worship, and the persons and places belonging unto it: buy the meanes of grace, and settle the Ministery: *buy the truth and sell it not.* Once the People brought *too much* to the Tabernacle: but the fault is now on the contrary side: see *Exod.*36 5. and *Prov.* 17.16. Secondly, make Christ thy friend, by relieving his poore members, whom we have alwayes with us, not onely to exercise their humility and patience, but also the mercy and liberality of the rich: and Christ acknowledgeth what is done to them is done to himselfe: and who would not relieve Christ, if he stood in need? Thirdly, make the poore thy friends, that they may receive thee by their prayers, and testimony of thy charity. The loynes and bellies of the Poore blessed *Job*; *Obadiah* fed the Prophets of God: *Dorcas* made garments for the Poore; *Cornelius* his almes came up before God, and obtained a remembrace. Fourthly, make all men thy friends; *To doe good and distribute, forget not: for with such sacrifices God is well pleased, Heb.* 13.16. *Doe good unto all, especially the houshold of faith, Gal.* 6.10. How fit is it, that the necessities of men in want should be relieved by such as are laden with superfluities, to this very end, to doe good to others? for the gathering of wealth should be like the gathering of *Manna* (*Exod.*16.17.) whereof some gathered more, and some lesse, but so as he that gathered more, had no overplus, and he that gathered lesse, had no want. Fiftly, make thy selfe thine own friend, by laying up a good foundation in good works, by an hopefull and liberall seedtime: *for he that soweth sparingly, shall reape sparingly*: and by workes of mercy further both thy reckoning, and reward of mercy: All which blessing and reward they wilfully deprive themselves of, who neither for their Masters honour, nor the good of their fellow-servants, no nor for heaven and salvation it selfe, will part with any thing; but in stead of blessing lay up judgment mercilesse for themselves, shewing no mercy.

Terrena omnia, quæ servando amittimus, largiendo servamus. Greg. 2 Cor.9.6.

So of the first Meanes.

Secondly, use riches to serve God with more *cheerfulnesse*, and with a good heart in the midst of *abundance*. A rich man may have more freedome to enjoy the Word, more time for meditation, prayer, reading, and godly conference; which time and spare houres the poore want, who are bound to their daily labour; and must not be spent by the rich in riot, in lusts, in gaming and idlenesse, but in doubling their measure of grace, and labour in the meanes of grace, reading, hearing, praying, meditating so much the more, as God hath freed them from the incessant labour, care and travell of others. For, if thou hast so many spare houres, thou must give account whether thou art richer in grace, according to the proportion of those houres, then those which have no such release from their labour. But in stead hereof, how have the things of the world thrust in upon many, to take up their thoughts, to unsettle good resolutions, to resist good motions and duties, to justle out the course of fruitfull conversing with God! Oh what hurt have their soules sustained in all these particulars!

Deut.28.47.

Thirdly, draw out of these outward things a spirituall use: for else the Beasts use them as fruitfully as we. For example: when I see my selfe or others so intent to treasure in earth, I must turne mine eyes upward, and say to my selfe, Alasse, what am I doing! I professe my selfe chosen, and called out of the world, that I am a citizen of heaven, that I am risen with Christ, &c. and must I drowne my thoughts in earth, and not seeke things above? I professe the pure Religion,

which keepeth it ſelfe unſpotted of the world; and being called out of the world, I muſt in the world looke for affliction, which ever attendeth the chuſing of the better part; I muſt not now live after the courſe of the world, as in times paſt; I am crucified to the world, and the world to me; I cannot ſerve two Maſters, commanding ſo contrary things, nor ſhare my heart between God and the world, nor have one foot in heaven, and another in earth: ſinfull pleaſures will never ſuit with ſpirituall joyes and delights. Againe, doe I caſt mine eyes upon mine owne or other mens full cups, and large revenues? and is my earthly heart working it owne contentment in the abundance of outward bleſſings? now muſt I checke it, and bend it backward, and ſay to it; Alaſſe, what will it availe me to leave Barnes full, houſes full, cheſts full of treaſure, and carry my ſoule empty away in reſpect of true grace? And thus, one way or other, a good heart may ſtill helpe it ſelfe by temporals.

4. Labour to hold and uſe them alwayes: Firſt, *in Chriſt*, by whom our right is reſtored unto them: Secondly, *with Chriſt*, accounting himſelfe the chiefe treaſure, and his grace and ſervice the one thing neceſſary: Thirdly, *for Chriſt*, employing them to his glory, and the benefit of our ſelves and others his members.

A notable meanes by riches to further the ſalvation of our ſoules.

Riches thus unprofitable, how.

Uſe 3. Laſtly, conſider ſeriouſly the reaſon of our Saviour, ſaying, there is no profit in that wealth for which a man loſeth his ſoule; or by way of queſtion, *What ſhall it profit a man to win the whole world, and loſe his own ſoule?*

Firſt, they are not able to make his perſon better; they make many a man worſe, but can make no man better; or better they can make him, that is, of better place among men, who meaſure goodneſſe by goods, but not the perſon better before God; for, did they better a mans perſon, why have the worſt moſt ſtore of them? How is it that my Lord *Eſau* goeth ſtrutting with foure hundred men at his heeles, and poore *Jacob* comes creeping and crouching unto him? why doth *Pharaoh* ſit on the throne, and his luſt is his law, and *Moſes* and *Aaron* humble ſuiters unto him? why doth *Nabal* abound in ſuperfluity, and *David* become his petitioner for ſome reliefe? why are falſe Prophets ſet up at *Jezabels* Table, and *Elias* the meane time in commons with Ravens? Or if they were ſo profitable to better a mans perſon, why did not Chriſt furniſh his Diſciples with them? why did he forbid them to poſſeſſe Gold or Silver? why muſt *Judas* have the Bag, while *Peter* ſaith, *Gold and Silver have I none?*

Secondly, though they can thus farre better a mans outward eſtate in temporals, that he hath what to eate and drinke, and put on more then others, which not onely poore men enjoy in ſome good meaſure, but the very bruit Beaſts themſelves alſo: Yet what can they profit a mans inward eſtate? can a Jewell buy Faith, or Repentance, or pardon of ſinne? can cloathes of gold get a ſuit from God, or the ſpirit of God, or the hearing of prayer? nay, doe not riches rather hinder all theſe?

Thirdly, though they ſeeme to profit a man for a time, yet when he hath moſt need of them, they faile him; and prove moſt unprofitable, and either flye away as very vagrants, or, if he hold them in his hand, and leane on them, they become very reeds, which breake and pierce the hand that holds them. See ſome inſtances.

Inſtances of times and caſes wherein wealth will do us no good.

1. In time of danger, and Gods viſitation; when they have cauſed us to forſake GOD our helpe, they prove helpleſſe: 1 *Sam.* 12. 21. they are called *vaine things which cannot profit us, nor deliver us, becauſe they be vanities*: *Prov.* 11. 4. *Riches avayle not in the day of wrath*; that is, they cannot ſtop or hide from Gods judgement, they cannot wall out the Plague, nor the Sword, nor the Famine. The ful Purſe never kept a man from the Robber, nor the ful Cheſt from the Thief.

Indeed in time of peace and frozen ſecurity, they may as Ice bear us up awhile; but when the fire of Gods wrath comes, they melt under us, and leave us in the ſuds:

ſuds: Compared therefore to the brookes of *Arabia*, that for one time of the year are covered with Ice, and the other part dryed up with heat, when the Paſſenger hath moſt need of them; *Job* 6.16.17. } Note this

*Zeph.*1.18. *Silver and Gold cannot deliver in the day of the Lords wrath:* nay, they are ſo farre then from being helpes, as they are heavie burdens to the owners, as *Ezek.*7.9. The rich man ſhall *caſt his Silver away, and his Gold ſhall be farre off:* nay, the greater his wealth is, the greater plague, the greater griefe and ſpoyle awaits him; as a tree that hath thicke and large boughs, every man deſires to lop him. And how many have we knowne overthrowne by the fineneſſe of their garments, who if they had had a ſhorter traine, had in likelihood ſtood out many years longer!

Remember that *Riches have wings*; under which let the Maſter *hide* himſelfe a while (as *Eſa.*28.15.) making falſhood *his refuge*, and hiding himſelfe *under vanity*; yet with theſe wings will they flye away, like a runnagate ſervant when his Maſter hath moſt need of him.

2. In time of ſickneſſe they are unprofitable. The honourable Garter cannot cure the Gowt, nor the Chaire of Eſtate eaſe the Collick, nor a Crowne remove the Head-ache. Can a man by all his wealth buy a good nights ſleepe? can it helpe him to a good ſtomacke? or free him of one ſhaking or burning fitt of an Ague? Nay, as wormes breed in the ſofteſt woods, and cankers in the moſt ſappie trees; ſo ſoftneſſe, idleneſſe, fulneſſe, intemperance, and effeminate delicacy in the rich, procure peculiar and moſt incurable diſeaſes.

Nugas Syba ornamenta miſſa a Michaele Palæologo aſpernatus, rogavit nunquid calamitates, morbos aut mortem depellere poſſint? Pachy. mer. hiſt. l. 5.

3. In the day of death they cannot profit: *Job* 27.8. *What hope hath the hypocrite, when he hath heaped up riches, and God takes away his ſoule?* for as they cannot helpe to life or birth (in which caſe ſome would give thouſands or millions for an Heire) ſo they cannot helpe in life to put off death. Doe not *Princes fall like others,* and theſe *gods dye like men?* Could all the rich mans wealth hold his ſoule one night? no, the foole found his life ſtood not *in abundance.* It is righteouſneſſe, not riches, that delivereth the ſoule from death, *Pov.*10.2. Nay, at death they bring much bitterneſſe; for it is as great a pang of death to part with wealth, as to part with life. ſo as a rich man without better hopes dyeth a double death here: And one miſery abides with him, that while he leaves his wealth, he carries his ſinnes with him, occaſioned in the getting, keeping and diſpoſing of them; theſe lye downe in the duſt with him.

Pſal. 82. 6, 7. Lu. 12. 15. 20.

4. After death they profit not; they cannot keepe the ſoule from hell, nor eaſe that torment one moment; they cannot keepe corruption from the body; open the grave, and ſee if thou canſt diſcerne a difference betweene the rich and poore; tell me if the wormes ſpare either of both; but if the living be wronged by coſt about embalming, entombing, or the like, it is but a corps ſtill, no ſweeter to God, if not ſweetned by the embalming and buriall of Chriſt.

5. At the day of judgement the whole world cannot profit a man, being then ſet on a light fire; then ſhall gold and ſilver and pecious ſtones, and common ſtones be all one; the Judge will not be corrupted, nor can cauſes be gilded, nor ſentence pronounced according to our wealth in goods or lands, but according to our graces, and riches in good workes: This will be then the onely profitable wealth; not Gold in our cheſts, but faith and piety in our conſciences, ſhall avayle us: and not that we had abundance, but that we were abundant in faithfull diſpenſing, ſhall be our acceptance. *Prov.* 21. 21. *He that followeth righteouſneſſe and mercy, ſhall finde righteouſneſſe, life, and glory.*

Vere divitiæ non opes ſunt, ſed virtutes quas ſecum conſcientia portat, ut in perpetuum dives ſit. Bern.

And now after all this ſay, *What profit is it to winne the whole world, and loſe his owne ſoule?*

Or what recompence ſhall a man give for his ſoule?

Two meditations ariſe out of theſe words.

Doctr. 1. The ſoule of a man is a moſt precious and invaluable thing: ſeeing all the world gained is not comparable to the loſſe of one ſoule, *Prov.* 6. 26. it

Mans ſoule a moſt precious thing.

Declared four wayes.

is called the *precious ſoule*, or life of man. See it farther, foure wayes:

1. Conſider the ſoule in it ſelfe; it is a particle of divine breath; not created as bodily things, conſiſting of matter and forme, but inſpired of God. For the ſoule is neither traduced from the ſoules of Parents, and much leſſe generated of any corporall ſeed or matter, but *the Lord that ſpred the heavens, and founded the earth, formed the ſpirit of man within him, Zach.* 12. 1. neither was it created without deliberation of the whole Trinity. *Gen.* 1. 26. *Let us make man* in our owne Image or likeneſſe, as being the exquiſite Maſter-piece above all other.

Anima dum vivificat corpus anima eſt: dum ſcit, mens dum recolit, memoria: dum rectum judicat ratio: dum ſpirat, ſpiritus eſt: dum aliquid ſinit. ſenſus eſt. Iſid. Etym. 11. *βροτὸς ἀναστὰν ἢ συνίδυσις νῷ.* Menan.

2. Behold it in the faculteyes of it, and wonder that God ſhould put in ſuch a piece of clay ſo divine a ſoule: And that, not onely in regard of ſupernaturall qualityes, of holineſſe and righteouſneſſe, in the entire nature of it; but alſo in reſpect of natural qualityes and operations, reſembling God in his underſtanding and wiſedome, it hath *a faculty to underſtand* and know him whom it ought chiefly to love, and is almoſt infinite (at leaſt inſatiable) in ſeeking knowledge; a *faculty to will* even that which God willeth, nor reſteth it in any thing of this life, nor is contented with any thing below, but willeth principally things beyond the ſight, bleſſedneſſe and happineſſe, and reſpecteth good eſtimation after death; and ſo argueth it owne immortality, as God is immortal: *a faculty of conſcience*, that ſtands in awe to ſin though none looke on, or citeth the perſon before Gods Tribunal, as *Belſhazzar* and *Felix* who trembled. It hath likewiſe all his operations above ſenſe, to love GOD, feare God, beleeve in God, embrace Religion, meditate on heavenly things, with an aptneſſe to proceed in the knowledge of God, which other inferior creatures cannot doe.

Creatio corporis & membrorum eſt propter animam. Ariſt. l. 2. *de animalibus.*

3. Behold it in the end of it: it was not made for the body, but the body for the ſoule, and, not onely to be the *tabernacle* of the ſoule to dwell in, but the *inſtrument* of the Soule to worke by; for the ſoule tyed to the body cannot put forth his facultyes without Organs and ſenſes of the body, to expreſſe love and duty unto God. But, the primary and proper end of the divine ſoule is, to live to God in this life, and with God in the life to come.

4. Behold it as redeemed by Chriſt, and created againe to Gods Image. What a price did God and Jeſus Chriſt ſet upon it? what more precious then the blood of him that was God? the ranſome of the ſoule muſt be above all *corruptible things*, 1 *Pet.* 1. 18. Alſo as it is ſanctified by the Spirit; what can be comparable to his unmatchable graces: no pearles are to be compared to wiſedome, to precious faith, to the fear of God which is a rich treaſure. And if the hangings be ſo precious, what may we think of the roome?

Be the more carefull, that nothing hurt it.

Uſe 1. Then be ſo much the more weary to ſhun any thing that may hurt the ſoule. We eſteeme our natural lives precious; and therefore are carefull to avoyd whatſoever is prejudicial to the body. But the divine nature of the ſoule, and the excellency of it above the body, cals for more care and watchfulneſſe above it: as,

Inſtances.

1. *Abſtain from fleſhly luſts, which war againſt the Soul,* (1 *Pet.* 2. 11.) beware of inward uncleanneſſe and impurity, the projects of the fleſh, pleaſures of the fleſh, or pleaſing of the fleſh, which *ſavoureth not the things of God*, but *fighteth againſt the ſpirit*, *Rom.* 8. 7. and *luſteth* againſt it, *Gal.* 5. 17. Once already it hath robbed us of Gods Image and our owne happineſſe; and cannot but ſerve us ſo againe, if we liſten unto it.

Animam non mors, ſed mala vita perdit. βυθίζουσι.

2. Beware of earthly luſts, worldly deſires, and ſeeking after theſe tranſitoryes which *drown the Soule in perdition*, 1 *Tim.* 6. 9. How carefull will a man be of falling into a whirlepit, where if good helpe come not in time, he is ſure to be drowned? it is the word here uſed; noting a certaine danger of drowning in a well or pit; and ſuch a danger, as covetous rich men ſeldome or never get out of.

3. Beware of falſe doctrine, errors, and hereſies againſt the truth received, which are the poyſon and plague of the ſoule. A man would not for a world drink a draught of poyſon; and a carefull Chriſtian will not willingly drinke in

in any poysoned and infected doctrine, which is infinitely more deadly to the soule, then the other to the body.

4. Beware of all sinne, but especially of sins against conscience, which are called *wasting sinnes*; and of *David*, *prevailing* sins, *Psal.* 19. 33. Presumptuous sins make great gashes in the soule; no sword can so gash and cleave the body. Who would not avoyd a mortal wound from a keene and mortal weapon? Every sin is a mortal wound, but these far more desperate and incurable. *Peccat vastatia.*

Use 2. Againe, is the soule so precious? then the murder of the soule is the most horrible sinne that can be; to destroy the body of a man, is to destroy Gods image: yet a greater sinne to destroy his soule. Ah fearfull sinne of non-residency which destroyeth so many soules! for *if vision faile, People must perish*, *Prov.* 29. 18. The careless neglect of so many soules as are under our charge, is a fearfull and unregarded sinne. Nature teacheth to prevent death and mischiefe from the bodyes of all that are within our gates, even beasts themselves; and shall we doe no more for our Brethen and bowels, then for our beasts? Never a soule thou standest charged withall, but if it miscarry by thy default, *thy life shall goe for his life*: See 1 *King.* 20. 39. and *Ezek.* 3. 18. Murder of soules an horrible sin. *Cadit asinus, & invenet qui ipsum sublevet cadit anima, & non est qui manum apponat. Bern. in Cant.*

Use 3. On the other side, is the Soule so precious? then the saving of a soule is one of the best and highest workes of mercy, and shall receive the best reward *to shine as the starres in the firmament of heaven*, *Dan.* 12. 3. how should this stirre up the Ministers to diligence in preaching, so to feed and save souls? The gaining of one soule is above the gaine of the world. Therefore as the Lords nurses be ever laying out your breasts, and afford the Lords children his owne provision, in the Word and Sacraments; labour to bring them to faith, by which they receive the food: and pray for the Spirit, by whose heat it is digested and turned into the nourishment of the soule. To save souls a worke of highest nature and worth. *Anima etiam pessima, melior optimo corpore. Aug.*

How should it excite Parents and Masters to tender the precious soules of their children and servants, to win them to God by instruction, counsell, prayer, example, every way helping them out of sinne? The chiefe love and care should be set on that which is most precious. But great is the sinne of most men, who no more regard the soules of their children and servants, then if they had no soules at all.

How should it stirre up able men to set up and hold up the Ministry every where, according to their power, which is the highest worke of mercy tending to save soules? ordinarily rich men at their death give (if any thing) to hospitals, or workes of charity to the poore. And these workes of mercy to the bodyes of men, being fruits of faith, are worthy evidences of the power of the Gospel, and *shall not want their reward*, *Mat.* 10. 42. But if any man would run at the best prize, and do a worke of truest mercy, do it to mens soules, provide for their instruction, get them food for their soules, and the cloathing of Christs righteousnesse: this is *the better part*, (*Luk.* 10. 42.) to shew mercy to the more precious part: the saving of one soule is a more happy worke then the provision of a thousand bodyes: that must be done, and this not neglected. *Si magnæ misericordis est a morte, eripere carnem, quanquam moritura quanto est mentis a morte animam liberare, in cœlesti patria sine fine victuram? Greg. mor.* 26.

Use 4. More; how carefull should every one be for his owne Soul, which is here prized at so deare a rate? all other things of price we are chary of; for our bodyes we are excessive carefull, both to free them from annoyance, and supply them with abundance of good things: how much more would we doe so for our souls, if we prized them above our Bodyes? but generall is the folly of *that foole* in the Gospel, *Luke* 12. 20. who provided for every thing, but his poore soule. Be specially carefull to save thy soule. *Si animam negligimus; nec corpus salvare poterimus. Non enim anima pro corpore, sed corpus pro anima factum est; &c. Chrys. de repar. lapsi.*

Consider, even in this life the welfare of thy Body depends on the good estate of thy soule; and if the soule be well provided for, and saved, the body is sure to be saved too. Remember the promise, *Exod.* 23. 25. *If thou cleavest to the Lord, he shall blesse thy bread and thy water, and take all sicknesse from the midst of thee.* And the keeping of the words of wisedome is *life to those that finde them, and health to their flesh*,

fleſh, *Prov.* 4. 22. Hence the godly in death were ever and onely carefull of their ſoules: as *Steven* (*Acts* 7. 59.) *commended his ſoule into the hands of God*; and Chriſt himſelfe, *his ſpirit into the hands of his Father*, (*Luke* 23. 46.) not mentioning their bodies: they knew one cure implyed the other.

Madneſſe to loſe the ſoule for the world.

Laſtly, note the madneſſe of men undervaluing their ſoules, and exchanging them for an handfull of earth, when indeed the world cannot profit them after this loſſe. Once *Adam* and all his ſonnes exchanged an innocent ſtate for a ſinfull and miſerable: and ſo it is ſtill. And with the prodigall Sonne we forgoe willingly our Fathers favour for Harlots and harlotry, our Fathers houſe for a ſtrange Country, our fathers bread for huskes. What an extreame folly this is, appeareth thus; lay a man the wealth of a Kingdome, a Crowne, and all the World in his hand for his life, he will not forgoe it at any hand, but will readily ſay, what will all this doe me good when I am dead? he is wiſe to eſteem his life at an higher rate then the whole world, becauſe all the World cannot recompence or make up his loſſe. But offer him a morſell of unjuſt gaine, or a ſlight unlawfull and ſtolne pleaſure for his ſoule, he makes a preſent exchange: Ah ſilly man, whoſe ſoule is ſo ſmall a moat in thine eye, which a thouſand worlds of men and Angels could not redeeme! God ſet it at the higheſt rate: and the Divell would give a world for one ſoule: but thou counteſt it not worth any thing. Hell ſhall be filled with Soules at a cheaper rate then one ſoule can get to Heaven by.

So of the firſt meditation.

No helpe for a ſoule once loſt.

Doctr. 2. The ſecond is this: *For a loſt ſoule there is no remedy nor recompence*; *all the world cannot redeeme a loſt ſoule*: for a ſoule not yet quite loſt, may be a recompence by the blood of Chriſt; but for a ſoule loſt is no remedy nor ranſome, no not in Chriſt himſelfe.

Three things to underſtand it.

To conceive this, conſider,

1. What is the eſtate of a loſt ſoule.
2. What it is, that being once loſt makes it irrecoverable.
3. The worthleſneſſe and impotency of all earthly things to help it.

For the firſt of theſe: ſee what goeth to the loſſe of a ſoule.

The eſtate of a loſt ſoule, what.

1. There is a loſſe of Gods favour, fellowſhip, and preſence, whoſe favour and preſence is *better then life*; for with him is the well of life. And not that onely, but the ſoule is thruſt under Gods moſt heavy diſpleaſure, and his hot wrath, which is a conſuming fire. Pſal. 63. 3.

2. The loſſe of Jeſus Chriſt, and all the benefits of his redemption; and ſo the ſoule is cut off from *remiſſion of ſin*, to which onely belongeth bleſſedneſſe; Pſal. 32. 12. *from imputation of righteouſneſſe*, which onely entitleth to life; from the *dignity of Adoption*, to which only belongs the inheritance; from the *benefit of Chriſts interceſſion*, that he will not ſo much as pray for ſuch. Now the ſoule lying without Chriſt, lyeth under the *whole rigor* of the Moral law, under the *curſe and ſentence of condemnation* and malediction, for provoking ſo high juſtice; and under the *power of Satan*, as a Jaylor holding the ſinner unto *execution* in everlaſting chaines.

3. The loſt ſoule hath loſt the bleſſed preſence of the Spirit of God, which is the ſoule of the ſoule; and as the Sunne to the world, ſo is he to the Elect for light and comfort. There is a loſſe of the Spirit in all his ſaving offices: his *illumination*, further then to make them inexcuſable; his *conſolation* and joy, having left them to eternal horror and heavineſſe; and his *aſſiſtance* of leading them into all truth, or raiſing requeſts in them. Thus wanting the ſpirit, they want all degrees of mortification, from firſt to laſt, in life and death. They are layd under the whole *power of their vain converſation*, and under all the *corruption of the preſent evill world*, that they may eternally lie under as much power as guilt of ſin.

4. There is the loſſe of Heaven and happineſſe, and that eternally: and not that onely, but the *ſenſe* of horrible torment, expreſſed in Scripture by *unquenchable fire*; which notes them infinitely miſerable in the eternity and durance of moſt

moſt exquiſite torments: for *their worme dyeth not, and their fire goeth not out*, *Eſa.* 66. 24. and they have *no reſt*, but the ſmoak of their fire *aſcending continually*, *Rev.* 14. 15. ſo as they ſhall *ſeeke death*, but ſhall not finde it: their very being is a puniſhment. Rev. 9. 6. *Ipſum eſſe, ipſa pœna.*

II. Next, what is it, that makes the ſoule, once loſt, irrecoverable?

What makes a loſt ſoule irrecoverable.

1. An invincible wicked and hard heart, ſetled upon ſinne, and ſending out all curſed practiſes of lying, ſwearing, deſpighting grace in the means and bringers, cruelty, injuſtice, vaine confidence, and all manner of ſinne. *They that doe ſuch things*, are ſhut out of the kingdome of God, and of Chriſt, *1 Cor.* 6. 9. *Gal.* 5. 22. For ſuch bewray themſelves given up of God to *a reprobate minde, calling good evill, and darkneſſe light*; whoſe conſciences are *ſeared* againſt all goads and prickings of the Word: no counſell or admonition toucheth them, nor troubleth them: all the threats and menaces of the Law are to them as iron-weapons to *Behemoth*, eſteemed as ſtraw. Here is a man in a loſt eſtate. *Judas* is a loſt ſonne of perdition: how know you him? all the counſels and admonitions of Chriſt are loſt upon him, nothing workes upon him for reformation: and obſtinate *Pharaoh* will be broken all to pieces, before the powerfull miniſtery of *Moſes* and *Aaron* can bend him. Rom. 1. 28. Iſaiah 5. 20. 1 Tim. 4. 2.

If we meet with ſuch knotty pieces, on whom in vaine we break many wedges; who, if *Moſes* and *Aaron* were immediately ſent with as many miracles as meſſages, or if Chriſt himſelfe in perſon ſhould perſwade with them, yet ſtill would remaine obſtinate; alas, what remedy? who can ſave a loſt man? a man that will not be ſaved? A man that chuſeth death, muſt dye: he will not live.

2. This alſo makes the loſt ſoule irrecoverable, for that it hath trod under foot the blood of Chriſt; ſo as there is *no more price or ſacrifice* for his ſin, *Heb.* 10. 29. And *they doe this* (ſaith *Ambroſe*) *who ſinne voluntarily, without feare, not regarding the blood that was ſhed for them, nor fearing Chriſt the Judge who ſometimes ſhed his blood for their redemption.* This is to crucifie Chriſt againe daily *to themſelves*, and to put him to death daily, who having dyed once can dye no more. Slight this blood of Chriſt, and ſin againſt it, what can ſave thee? Heb. 6. 6.

3. The ſpirit of grace in the Miniſtery hath been deſpighted, his motions and knocks all rejected, himſelfe grieved and baniſhed. And now that he is driven out with *deſpight*, he never comes more, let that ſoule ſinke or ſwim: the Spirit of life is gone. Heb. 10. 29.

4. The day of mercy hath beene deſpiſed, the ſeaſon of grace hath beene ſlipped, the doore of grace is now ſhut, a world of teares and ſorrow cannot now quench the fire of wrath kindled againſt the ſinner, and ſoules: now the bleſſing is too late ſought with teares: teares of horror and deſpaire (a full ſea of them) cannot waſh the guilt of one ſinne: repentance is now unſeaſonable. Time was when Chriſt called *Jeruſalem* with teares, and would have gathered her *as the Hen gathers her Chickens*, but ſhe would not; the things of her peace were then hid from her eyes, and afterward all her ſorrow was too late. Mat 23. 37.

III. Next, ſee the worthleſneſſe and impotency of all earthly things to recover a loſt ſoule. All unable to recover a loſt ſoule, how, and why.

Firſt, in their rankes. *Whatſoever is in the world*, is reduced to one of theſe three heads (*1 John* 2. 16.) *Luſt of the fleſh*, voluptuouſneſſe, pleaſure; wherein if there be any excellency, the brute Beaſts led with ſenſuality enjoy it above men; for they enjoy their appetite without all reſtraint and checke of reaſon or religion. *Luſt of the eye*, deſire of wealth, riches, abundance whereof worſt men are greateſt gainers, and thoſe that have no true treaſure, abound in theſe: beſide, the Scripture cals them ſhadows, lyes, thicke clay, uncertaine and deceivable riches. *And pride of life*, honor, ambition, preferment, eſtimation of men; which are ſo much the more worthleſſe, becauſe they depend upon other mens breath and opinion: beſide, the whole world is witneſſe to the levity and inconſtancy of them. And can theſe things, ſo vain in themſelves, recover ſo infinite a loſſe? τὰ ἐν δόξῃ. Epict. c. and 2.

Secondly, ſee them in their properties. As they are vaine in themſelves, ſo are they

they not ours, but ſome from Parents as Inheritances, ſome from Princes as honors, ſome from People as praiſe, name, reputation, and all in other mens power, ſo long as they will conferre or retaine them. But our ſoules are properly ours; as alſo our ſinnes; and *no man can redeeme the ſoule of his brother, Pſal.* 49.7. Againe, they are changeable and temporary. For wealth, a man may out-live a world of it, and dye a begger. Mens favors are no inheritance. Beavty will not ſtand before one fit of ſickneſſe; nor ſtrength the ſhake of one age. One ſnuffe of candle may ſuddenly overmaſter the greateſt eſtate; and the greateſt pleaſures are but *for a ſeaſon.* Whereas the ſoule and faculties of it are immortall, and capable of eternall weale or wo.

Anima pretioſior eſt corpore, & omni poſſeſſione, & omnibus aliis bonis. Ariſt. pol. 7.

Heb. 11. 25.

What goes to the ranſome of a ſoule: in three things.

Thirdly, that which muſt ranſome the ſoule, muſt appeaſe the infinite wrath of God, which all finite creatures are not able to doe; *Prov.* 11. 4. *they availe not in the day of wrath.* Onely the blood of Chriſt is a plenary expiation. Againe, that which muſt ranſome a ſoule, muſt buy backe the ſentence, and procure a righteouſneſſe anſwerable to the Law; but the whole world cannot doe that; onely Chriſt frees from the ſentence of condemnation, and his blood onely obtaines for us better conditions by vertue of a new covenant, then the Law affords us. Laſtly, that which ranſomes a ſoule, muſt helpe us out of corruption, pull us out of the power of Satan, keep the ſoule from hell, and inveſt us into life and immortality: But a world of worlds cannot doe the leaſt of all theſe; and therefore can be no proportionall recompence for a loſt ſoule.

Fourthly, all the world cannot offer a recompence to God, of any thing which is not his own; whereas our ranſome muſt be of a thing undue, an offering above that the Law requireth, a free will offering: ſo that no ſinner can offer a ranſome of ſin. And by all this it appeareth, that the whole world cannot afford a recompence for one loſt ſoule.

Confutation of Papiſts.

Vſe 1. Which ſerves to condemn the extream blaſphemy of the *Romiſh* Church, teaching that Maſſes, Pardons, Indulgences, Satisfactions, humane Merits and Pilgrimages, and a thouſand ſuch toyes can become a recompence for a loſt Soule; whereas no man nor Angel can become a recompence for a loſt Soule; it is too great a price to pay, the perſon muſt be no leſſe then God and man; 1 *Pet.* 1. 18. *Ye are not redeemed with corruptible things.*

How to be affected to the world ſo worthleſſe.

2. Let ſuch rich men, as to whom our Lord directeth this ſpeech, conſider of their wofull eſtate; while they abound with wealth, and truſt in nothing ſo much as that. A broken reed; and for all their wealth, being wicked, they muſt to hell; their riches cannot ranſome them, yea they rather plunge them into the pit then helpe them out; as a wedge of Gold helpes more to drowne a man that is caſt into the Sea, then to ſave or deliver him. Which ſhould be of uſe to all, the more willingly to want them, the more weinedly to hold them, to grow into an holy contempt of them, and to raiſe our deſires to better and more durable riches.

Be humbled for ſo great loſſe, or hazard.

3. It may humble us, for that it imports the extreame miſery into which we have plunged our ſelves by ſinne; we have loſt our ſoules, and caſt them into ſo ruinous a condition, as the whole world is not ſufficient to ranſome them. The greatneſſe and deſperateneſſe of the cure amplifies the greatneſſe and deſperateneſſe of the diſeaſe. What earthly danger is it, which the world cannot buy out? but Gold and Silver cannot purchaſe a Church; no not one ſoule. It muſt be an infinite ruine and breach, the repaire whereof muſt be of ſuch infinite value and ſufficiency.

Admire Chriſt ths redeemer of ſoules.

Heb. 11. 26. Phil. 39. 10.

4. It cals us to behold the excellency of Chriſt, and fixe our eyes upon the wonderfull vertue of his precious blood, which did redeeme our loſt ſoules, when all corruptible things in the world could not. How ſhould it excite us to love him and admire his goodneſſe? and raiſe the price of grace, which is beyond all treaſures? yea, and teach us to eſteeme the *rebukes of Chriſt greater riches then the treaſures of Egypt? Paul* would be ſet downe a nothing in himſelfe, that he might finde

finde *the vertue* of Christ his death and resurrection; the worth and value where- Phil. 3. 9. 10.
of is beyond the worth of many worlds; even so farre as infinite is beyond finite, which holds no comparison.

5. It may raise in us the true valuation and respect of our owne soules. Is the soule at such a rate, as being lost a whole world cannot redeeme it? what an extreame madnesse then is it, for men so to live as if they had no souls? or if they have, they are but as salt to keepe their bodies sweet; voyd of all care, either to keepe or save them; never an Horse or Hogge about their houses, but their lives are more regarded then their precious soules. Certainly there is nothing of price, no pearls, no grace, nothing worthy of care, where men are so careless. Be the more carefull to save soules thine own and others.

Let us be exhorted to looke better to our soules, then to lose them for any baits which the Divell or the World layes in our way. Prize them above all the world, as Christ doth. Be serious in the saving of thy soule, above the winning of the world. Use the ordinary meanes diligently. Get the Spirit of faith, love, prayer, &c. which are utterly contemned by the most, and too much neglected by the best. And with thine owne soule pitty and prize the soules of others, especially such as are committed to thee, as a Pastor, as a Parent, as a Master; lose them not for want of instruction; esteeme the soules of thy wife and children precious things; bring them to the meanes of salvation; teach them, pray for them, helpe them out of danger of perdition; if by thy default one soule be lost, all the world cannot make up the losse, either to thee or to that person.

Verse 27. *For the Sonne of man shall come in the glory of his Father, with his Angels; and then shall he give to every man according to his deeds.*

OUR Saviour having enforced his Doctrine of Selfe-denyall by two strong arguments already, the inevitable *danger* of failing herein, and the *unprofitableness* of that unhappy match of winning the world with the losse of the soule; in these words addeth another, of no lesse force then the former, drawne from the consideration of *the last judgement*, wherein all those his sayings shall be fully accomplished; for, howsoever he was now abased, and rejected, as not worth the following and owning, yet the time cometh that he will come in the glory of his Father, attended with his most glorious Angels, and then shall he give to every man *according to his workes*; that is to say, to the wicked, who for avoyding the crosse and perill have rejected him, and the profession of his Gospell, eternall perdition; but to the godly, who have persisted in the constant confession of his Name (according to their workes) life eternall. 3. Argument from the last judgement.

This applacation of these words to the former matter, is the true connexion of them; wherein consider five things,

1. The person that must come; *the Sonne of man.*
2. The action of comming; *shall come.*
3. The manner of comming; *in the glory of his Father.*
4. His attendants; *with his Angels.*
5. The end of comming; *to give to every man according to his deeds.*

Five things to be expounded.

I. The person that must come, is *the Sonne of man*: which title is used in the Scripture either *commonly*, or *singularly*.

In the former sense, for any common man borne of another: *Job* 25. 6. *How much more the Sonne of man, which is but a worme?* In the latter it is taken for the eternall Sonne of God, being made man: *Mat.* 8. 20. *The Sonne of man hath not where to lay his head.* For by the Sonne of man is meant here whole Christ, by an ordinary figure, wherby that which belongeth to one nature, is ascribed to the whole person: so in *Mat.* 9. 6. *The Sonne of man hath power to remit Sinnes*: which power agrees not to Christ as the Sonne of man, or in respect of his humane nature, but Christ called the Son of man, how.

Ratione ſuppoſiti. in reſpect of the eternal Perſon, as he is God; for, who can forgive ſinnes but God onely? Beſide, Chriſt while he was in the world, ſaid, that the Son of man *came downe from Heaven*, and *is in Heaven*; which then could not be in regard of his humane nature, but of his divine.

John 3. 13.

Nay, by this title our Text muſt needs underſtand whole Chriſt, God and man, the ſon of God, and the ſon of man; for though his ſpeech expreſſe him the Son of man, yet the Action here referred unto him (to be the juſt Judge of all the World) proclaimes him to be the Son of God: and he is indeed the Son of man, but coming in the glory of his Father.

Queſt. But why doth Chriſt ordinarily, ſpeaking of himſelfe, call himſelfe *the Sonne of man*? he might have ſaid, the Son of God ſhall come in the glory of his Father, which might ſeeme to have added more weight to his words.

Anſw. Yet he uſeth the other title,

Why called ordinarily the Sonne of man.

1. *In reſpect of himſelfe.* To note that he was a true man; being not onely a man, but *the Sonne of man*: that born man, having fleſh and blood nowhere elſe but from man. And herein this ſecond *Adam* was oppoſed to the firſt, who was a man, but not the Son of man; for he was *the Sonne of God* by creation, *Luke* 3. 38. The firſt *Adam* was framed of the earth, and ſo was made a man, but not *the Sonne of man*; the ſecond *Adam* tooke fleſh of the Virgin, and ſo was not *man*, but the *Sonne of man* alſo.

Againe, it implyes that he was a weake and fraile man: as the *Hebrew* phraſe ſoundeth, *Pſal.* 8. 5. *Lord, what is man, or the Sonne of man, that thou ſhouldeſt reſpect him?* being ſo baſe and vile. *Iſa.* 51. 12. *Who art thou that feareſt a mortal man?* or the Son of man, that is a weake and fraile Creature. And hereto ſerves that diſtinction among the *Hebrews*, of *filii viri*, and *filii hominis*; *Beni iſh* noteth men in excellency, eminency, dignity, and authority; *Beni-adam*, obſcure perſons, and men of common and low condition. In the ſame ſenſe *Ezekiel*, becauſe he was aſtonied and throwne downe by a glorious viſion (*Chap.* 1.) was ſo often afterward called *Sonne of man*, and bid to ſtand upon his feet, as if the Lord had ſaid, "*Ezekiel*, I know thou art a Sonne of man, a weake man, not able to behold "the brightneſſe of ſuch Majeſty; but gather thy ſelfe, be of good cheare, and "ſtand on thy feet.

And thus Chriſt the Sonne of man takes on him our frayltyes and weakneſſes; undertooke an abject, low and baſe condition, and appeared in the forme of a Servant, in his nativity, life, and death; in all our baſeneſſe like unto us, ſin onely excepted. Yea and more, in this very phraſe he impropriateth our miſery to himſelfe, that as all Sons of men are baſe and miſerable, yet of all Sons of men none was ever ſo abaſed as he was; no ſorrow was ever like his, no no not all the miſery of all the Sons of men was comparable to his: and therefore he doth after a ſort appropriate this title to himſelfe.

1. In reſpect of his Hearers, and mens judgement, who commonly eſteemed him no other, and roſe no higher in their judgement of him, then of a meere man, though perhaps a great and holy man. He would tender the weakneſſe of his Hearers; for ſcarce the Diſciples themſelves after a great while could come to acknowledge the Majeſty of the Son of God, in this Son of man: and therefore he ſpeakes of himſelfe as they are able to conceive him, more intending their *inſtruction*, then his owne *reputation*.

3. *In reſpect of the Argument.* For the manner of Scripture in ſpeaking of the laſt judgement, is, to uſe this phraſe above other: 1. Becauſe this was appropriated to the Meſſiah by *Daniel*, *chap.* 7. 13. to which Chriſt undoubtedly had reference: *Ibebeld, and there came as a Sonne of man in the clouds of Heaven.* 2. To ſhew, that as he ſhewed himſelf in the nature of man to be judged on earth, ſo he would ſhew himſelfe in a viſible manner a Judge in Heaven: for it is meet, that the Judge of all ſhould be ſeene of all; In regard of which manner of judging the Sonne onely ſhall judge, although the Father and the holy Ghoſt judge alſo, but after another manner.

Object.

Object. Christ was *as* a Son of man, *Dan.* 7. and *Rev.* 14. 14. I saw upon the clouds one sitting *as* the Son of man: therefore Christ is not, but onely *like* the Son of man. So *Phil.* 2. 7. He tooke upon him the *forme of a Servant*, and was made *like a man*.

Answ. For the two former places, Christ was seene figuratively in vision. When *Daniel* saw his vision, he was not yet the Son of man, but was to be borne and be in time the Son of man. And after he was incarnate and ascended, being by Saint *John* seene in vision, he is said to be *as the Son of man*, for that he was not seene of either in substance, but in figure onely.

For the place in the *Philippians*, well answers M. *Calvin*, Saint *Paul* speakes not of the *essence* of his humane nature, but of his *state*; he came a *true man*, but in a *lowly state* and condition, even the base condition of a *Servant*. *Non loquitur de essentia humanæ naturæ, sed de statu.*

Obs. Note here, how our Lord doth *willingly acknowledge the humility and baseness of his humanity, and speaketh lowly of himselfe in such an argument as wherein he shall shew his greatest glory.* He might have stiled himselfe the Son of God, as he was, not onely as God by eternal generation, but also as man; though not by *creation* as *Adam*, nor by *adoption*, as the beleeving Sons of *Adam*, yet by personal *union* of the Deity with the humane nature. Or if he would by his forme of speech make us know, that he is in his humanity visibly to come, and be seene the Son of man, yet he might have used a more royall title, as that he was the Son of *David*, or the Sonne of Kings. But this base title for the time of his abasement best pleased him: Christ content with meane titles.

1. Because he was to be a patterne of humility and lowlinesse of mind. His example was to be our rule, his action our instruction. And why?

2. His office and calling was not to be served, but to serve; nor to seek to raise himself in the world, but to raise our estate. He must abase himself and make himselfe of noreputation, to take our nature and sins upon him. He hid for a time the glory and divine Majesty of his Person. He avoyded often the applause and fame of men, for that he sought not the honour of men. He refused preferments offered upon bad termes, both by Satan who promised him *all the glory of all the Kingdomes* of the world, *Mat.* 4. 8. and by men who would have *made him a King*, *Joh.* 6. 15. He suppressed his owne praises, *John* 5. 34, 41. In a word, his whole life was devoted to profit and helpe others, with neglect of himselfe. Mat. 4 8.

Use. Now *let the same minde be in you that was in Christ Jesus*, *Phil.* 2. 5. Get humility into the minde, the seat most proper for it, and then it will outwardly appeare in speeches and behaviours. Get the same *minde*; not the same *measure* or degree of humility; for no creature can fal from such height as our Lord did. But, whosoever will be chief of all, let him be servant of all; for so was Christ. The primacy of a Servant and Disciple of Christ is, to be servant to all Gods Saints. Not that Christianity brings in disorder or confusion, or doth not observe this distinction of place, gifts & condition, in Church or common-wealth; for Saints, as Starres, differ in glory: but to shew, that the highest place and advancement in the Kingdome of Christ must expresse humility of minde, and a willingnesse to lay hands under the feet of the least and lowest of the Saints, for their good.

Now let us try our selves a little.

1. Christs humble mind makes him speake lowly of himselfe, and call himselfe ordinarily the Sonne of man, being the Sonne of God. But how doe we boast our selves, that every man shall know what we are, if we be born of a little higher stocke then ordinary, if we have a little more knowledge, or wealth, or honour, or friends, then other men? Alas, what would we doe if we had Deity and heavenly glory to stand upon? Christ might have stood on his royal descent, on his high birth, on his wealth, being Lord of Heaven and Earth, and heire of all things. But he emptyed himselfe, and brought himselfe almost to nothing: that his example might plucke downe our Top-sailes, A triall whether we be humble of mind as Christ

and we learne to decke our ſelves with lowlineſſe of minde.

2. Chriſts humility made him *beare the infirmityes* of others, and ſeeke the things of others more then his owne life: Yea though, when he became man, he ceaſed not to be God, yet he comes to his Enemyes, ſeekes reconciliation with them, ſtoopes to helpe them, and ſave them with loſſe of his life. Now if he be our root, why draw we not vertue from him? if we be implanted into him, why grow we not up in all things in him? where is our charity and compaſſion to our brethren? yet he was compaſſionate to his Enemyes. When doe we empty our ſelves, to goe to our Enemyes, and to ſeeke reconciliation? nay we can reject it, and live in rancour, hatred, malice and contentions, yeares and ages almoſt, more like *Scythyans* and *Barbarians*, then Chriſtians.

3. Chriſt caſt himſelfe under all men, to doe good unto all. But where is our ſubmitting oneto another, and that better eſteeming of every one, then of our ſelves? no; we ſtand on our Turret and full height, and what ſhould I yeeld to him? &c. Oh how many good leſſons are loſt, and abuſes unreformed, and godly motions or dutyes ſtopt and croſſed! Why? becauſe ſuch and ſuch move it, and like of it: and rather then pleaſe their humors, let all things run to ruine and racke. Did Chriſt ſo? no; had he ſtood on his height and reputation, and beene ſo ſtout againſt thee, as thou art to his Miniſters and Members, thou hadſt ere this beene in the bottomleſſe pit of Hell.

What had become of thee, that wilt beare no infirmity in thy brethren, if he had not ſtooped to beare all thine? what had beene thy lot, who wilt ſhew no mercy nor bowels of love in the diſtreſſes of the Saints? thou paſſeſt by, as the Prieſt and Levite: thou cloatheſt not, feedeſt not, viſiteſt not the afflicted members of Chriſt: if he had ſo ſhut up his bowels againſt thee, where hadſt thou beene.

4. As Chriſt by his ſpeeches declared himſelfe the Sonne of *man*, but by his workes the Sonne of *God*; ſo muſt we be lowly in our ſpeeches, but let our works teſtifie we are the Sons and Daughters of God, expreſſing his vertues, and ſhining as lights in the midſt of a crooked generation.

So of the firſt thing in theſe words.

Chriſt comes in Spirit and Perſon.

The ſecond is the action of coming; *ſhall come.*

Chriſt cometh to us { Either in Spirit, / Or in Perſon.

In Spirit he comes, 1. In the Miniſtry, to win and perſwade us to come to him: thus he went and preached *in Noahs time*, to the ſpirits now in Priſon, 1 *Pet.* 3. 19. 2. In ſome ſpecial manifeſtation of his preſence, in mercy or judgement. The former when he meets us with comfort, ſtrength, and increaſe of grace, *John* 14. 18. *I will not leave you comfortleſſe, but will come unto you*, and verſ. 23. *My Father will love him, and we will come unto him, and make our abode with him.* The latter in judgement, and teſtification of diſpleaſure, *Rev.* 2. 16. *Repent, or I will come againſt thee ſhortly*, ſo in *John* 16. 8.

2. *In Perſon*, he comes two wayes, *in carnem*, and *in carne*, firſt into fleſh, afterward in fleſh; firſt in humility, then in glory; firſt in his incarnation, at his firſt appearing, the other in his glorious returne at the laſt day; the former to be judged, the latter to judge all fleſh, and all things done in the fleſh, good and evill. Of this latter he ſpeakes here:

Where conſider: { 1. Whence he cometh. / 2. Whither. / 3. When.

1. He comes from Heaven, and why.

For the firſt, He commeth *from Heaven*, 1 *Theſ.* 4. 16. *The Lord himſelfe ſhall deſcend from Heaven*; that is, the third and higheſt Heaven.

And why?

1. Becauſe it was (according to Gods decree) foretold, not onely by the Prophets, as *Jude* 14. in the ancient *prophſie of Enoch*; but alſo by Chriſt himſelfe,

Mat.

Mat. 26. 64. *Hereafter ye ſhall ſee the Sonne of man come in the Clouds of Heaven.*

2. That was the place whither he aſcended, and from thence he muſt deſcend: as *Act.* 1. 11. *Ye men of Galilee, why ſtand ye gazing into Heaven? this Jeſus which is taken from you into Heaven, ſhall ſo come as ye have ſeen him goe into Heaven.*

3. It is meet that Chriſt ſhould come *from heaven* to judge, becauſe it is not meet that wicked men and Angels ſhould come thither to him, although to receive their ſentence; for that holy City can admit *no unclean thing*, Rev. 21. 27.

4. As it is in earthly judgements, ſo muſt it be in this great Aſſiſe, which muſt be held, and the judgement ſet up *in the ſame country*, or about the place where the facts and crimes to be judged were committed.

Queſt. But whether ſhall he come?

2. Whither Chriſt comes to judgement.

Anſw. Some thinke into the *valley of Jehoſaphat*, which lyeth ſituate betweene Mount *Sion* and Mount *Olivet*, neer *Jeruſalem*: ſo called from the noble victory which God gave *Jehoſaphat* over the enemies of the Church; for which they alledge *Joel* 3. 12. *Let the Heathen be wakened, and come to the valley of Jehoſaphat*: for there I will ſit to judge all the Heathen round about. But allegorical and typical Prophecies are not to be expounded according to the letter, but according to the type and ſimilitude; which ſeems to be this; As that valley of *Engeddi* (called the valley of *Jehoſaphat* from the noble victory of *Jehoſaphat* againſt the *Moabites*, *Ammonites*, and other enemies gathered againſt the Church) was ſituate in the ſight of the City *Jeruſalem*, and Mount, a type of the Church: ſo the Lord will revenge and judge all his enemies, before or in the laſt judgement day, in the ſight of all his holy People and Saints, who in their manner ſhall judge the world. And hence ſome godly and judicious Divines have probably conceived, that the judgement ſeat ſhall be ſet up in ſome place near *Jeruſalem*, both to increaſe the terrour of the judgement, and the glory of Chriſt, to ſit there as Judge where himſelfe was judged. But to conclude it as a reſolved opinion, is raſh and ungrounded.

Others thinke it ſhall be upon the earth, that the ſentence may be given where the facts have beene committed, that Chriſt may ſhew himſelfe a Conquerour where the combate was, and juſtly condemne others where himſelfe was unjuſtly condemned. And ſundry things of the Fathers ſound hereunto. But in vaine ſhould we ſeeke a reaſon of that, which whether it ſelfe ſhall be, is altogether unknowne. If the Scriptures had ſaid it ſhould be on earth, then the reaſons were good. But, where-ever it is, the wicked ſhall *looke on him whom they have pierced.* Zach. 12. 10. Rev. 1. 7.

The Apoſtle ſeemes to ſettle the place of judgement in *the ayre*, 1 *Theſ.* 4. 17. the elect ſhall be caught up to *meet the Lord in the ayre*. And as he was carried up in a cloud, ſo the Scripture ſaith he ſhall come *in the clouds* of heaven. So as it is moſt probable, where we ſhall *meet* him, the judgement ſhall be, namely, in the clouds of the ayre near the earth; where the Divels ſhall be conquered and ſentenced in the very place where they have ruled all this while as Princes. But whether over Mount *Olivet* whence he aſcended, or above the valley of *Jehoſaphat*, or the City of *Jeruſalem*, were folly to define, ſeeing Gods wiſedome hath not clearly determined:

Remark this.

The concluſion is, that the Judg is of power and wiſdome to ſet up the throne of his glory, whereſoever himſelf thinketh moſt fit.

3. When he will come thereto.

Queſt. But when ſhall he come?

Anſw. In the end of the World. But the particular age, year or day is not known to *Man* or *Angel*: *Mark.* 13. 32. *Of that day and houre knoweth no man, nor the Angels of heaven, no nor the Sonne himſelfe, but the Father onely.* Becauſe 1. the end of the World is fit to be knowne to him onely, who onely knew a fit time for the beginning of it. 2. This ſecret is none of them which Chriſt had heard from his Father; for then had he revealed it to the Apoſtles, and ſo to the Church. Neither 3. was it among them which the Spirit (promiſed and ſent) revealed, or taught

The time unknown for ſix Reaſons.

taught the Apoſtles, who yet were led by him into all neceſſary truth, *John* 16.13. 4. Chriſt muſt come as a theefe in the night, and as in the dayes of *Noah*, when men knew nothing; which could not be, if the time were knowne. 5. Of what validity were all thoſe exhortations, to watch and be wary, *becauſe we know not the houre*, unleſſe the time were concealed? *Mat.* 24. 42, 44. 6. Many are the reaſons, why God would not have us to know it; as, not knowing the ſet houre we may be prepared every houre; our faith and patience may be exerciſed, and our hope upheld, not limiting the Lord to times and ſeaſons, which are in his owne power.

Ideò latet unus dies, ut obſerventur omnes.

Opinions of the times.

The greater hath been the ſinne and folly of many learned men, of old and of late, who have ſet their wits ſo childiſhly to play in ſo ſerious a buſineſſe. *Auguſtine* relates, that many about his time defined the day of the Lords comming; ſome to an hundred, ſome five hundred, ſome to a thouſand yeares after his aſcenſion. Since that time, *Joachimus Abbas*, who ſet the year 1258. *Arnoldus de villa nova*, the year 1345. *Michael Stiphelius*, Saint *Lukes* day, in the year 1533. *Cyprianus Leovitius Italus*, the year 1583. *Johannes Regiomontanus*, the year 1588. *Adelbertus Thermopedius*, the year 1599. and third of *April*: *Nicolaus Cuſanus*, the year 1700. *Cardanus*, 1800. *Oſiander* out of *Cabala*, 1689. *Picus Mirandula*, 1904.

De Civit. Dei lib. 10. *cap.* 35.

Note

I will not name ſome worthy Writers on the *Revelation*, but wiſh they had forborne that curioſity in this computation, wherein I thinke they ungoundedly troubled themſelves, and many others. The moſt I have named, carry already the chaſtiſement of their temerity, and have reaped onely the ſcorne of their errour; that we by them might learne to *be wiſe to ſobriety*, *Rom.* 12.3. and not ſeeke to know or make known that which the Angels, and Chriſt himſelfe was content to be ignorant of.

Object. But though Chriſt knew it not then as man, being for our ſakes ignorant of many things which he was not bound to know, as of this day, and the time of Figs, &c. yet now he knoweth it, and ſo it may now be communicated to the Angels and bleſſed Spirits; and why then may it not be revealed to the Church?

Anſw. True it is, that Chriſt now glorified hath laid downe all infirmities, and knowes both the day and houre; and in this his exalted eſtate is ignorant of none of the workes of God, which have beene, are, or ſhall be, his Deitie enlightning his humane ſoule. But therefore to conclude, that every ſuch thing is revealed to the Angels and bleſſed Spirits, is frivolous. For if every thing which belongs to the exalted head, were neceſſary to be communicated to the principall members, they ſhould be in the ſame degree of glory with the head; which they are not capable of. The King revealeth not every thing to the privie Councell, but holds diſtance from them. And to ſay they muſt needs ſee every thing in him, as in a glaſſe, becauſe they ſee him that ſeeth every thing, it is vaine, and failes even in a corruptible creature: for he that ſees the Sun, doth not ſee by that ſight all that the Sunne by his beames beholdeth.

Others thinke the *day* uncertaine, but the *houre* of an uncertaine day certaine; namely, that Chriſt will come the ſame houre to judge, that he roſe againe in; as *Rabanus* and *Lactantius*. But with as little reaſon; if I ſhould ſay, he may come the ſame houre that he aſcended, or ſhall come to judge at the ſame houre that he was judged of men, I ſhall ſpeake as probably; yet I know not: no more doe they.

1 Theſ. 5.2.

Of the ſame ſtrength is their conceit, who ſay he muſt come in the *night*, becauſe he ſhall come as *a thiefe* in the night, and becauſe the *Egyptians* were deſtroyed at midnight. Yet know they not, whether the Maſter will come *at midnight*, *or in the morning watch*: and forget it is called *the day of the Lord*.

Mark. 13.35.

The concluſion is; *Secret things belong to the Lord, but things revealed to us and our children for ever*, *Deut.* 29.29.

Uſe 1. Now if Chriſt muſt come from heaven, then he is now in heaven, and his

his body, not everywhere, as Ubiquataries teach; nor yet ſubſtantial under the forms of bread and wine, as Papiſts. That which is everywhere, cannot come from one place to another. And Chriſt comes not in bodyly preſence from Heaven, but *viſibly* whether we conſider his firſt coming, or his ſecond. As for any other *inviſibe preſence* of his body, ſuch as they ſay is in the Sacrament, the Scripture knowes none. And whereas they flye to a miracle, let them give us inſtance of a miracle in the Scripture which was not *viſible*, and whereof the ſenſes might not be judges. Againſt Conſubſtantiation and Tranſubſtantiation.

2. This alſo ſerves to terrifie wicked men from ſin. Chriſt comes from Heaven to revenge ſin and ſinners; and coming from Heaven to do it, it ſhall be done to purpoſe. If a man were come out of ſome *corner* of the earth with an hand of revenge, the danger were the leſſe, and the feare not ſo great: But the mighty God comes *from Heaven* to do it, &c. Great men may ſtand upon their power and priviledges, and often by wealth and friends make their party good againſt earthly revenge: but when Chriſt ſhall ſhew himſelfe *from Heaven*, the great worke of Gods juſtice ſhall be done to purpoſe.

And, if Chriſt come from Heaven, we muſt *looke for him* thence, yea, and *long for* him, *Phil.*3.20. *Our converſation is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt*, *Rev.*22.17. The Bride ſaith, *Come*, 2 *Tim.*4.8. and the Saints are deſcribed to be ſuch as *looke for his appearing*. A loving Wife cannot but looke for, and long for the returne of her Husband from a farre Country. A carefull Servant will looke after his Maſter throw the caſements, and expecting his returne will make all things ready. If the Bridegroome be coming, let the Bride decke her ſelfe, as *Rebecca* eſpying *Iſaac* afar off, *Gen.*24.65. As *Joſhua* exhorted *Iſrael*, *chap.* 3.5. *Be ſanctified: for to morrow the Lord will worke wonderfull things*, and lead you through *Jordan* into the land of *Canaan*: ſo our *Joſhua* commands us to be *ſanctified*, becauſe the Lord in that day from Heaven will doe wonders in leading us to the heavenly *Canaan*.

4. Laſtly, if Chriſt be comming from Heaven, *meet him* in the way.

1. Meet him in his ordinances; as the ancient Beleevers, who waited for his coming in the fleſh, were ever found in the Temple. A loving Spouſe will enjoy her Husband as much as ſhe can, in his long abſence; if ſhe can heare of him or receive a letter from him, or a token, ſhe is glad ſhe hath ſomething of him; yea her love will make her meet him afarre off, as far as ſhe can ſee him, as the Father of the Prodigal, and as *Jephtaes* Daughter did. And if thou longeſt for him indeed, thou wilt enjoy him on Earth as much as thou canſt, in his word which is his letters, in graces which are his pawnes and pledges, &c. Meet Chriſt coming from Heaven, how.

2. Meet him with thy *affections*, prayers, and wiſhes after him: and ſend thy prayers and holy requeſts dayly as preſents unto him.

3. Meet him in *heavenly converſation*; He cometh from Heaven the firſt and ſecond time, to draw thee thither; and ſhall he not by all his paines gaine thy heart, affection, and converſation, from earthlineſſe to heavenlymindedneſſe? Begin heavenly life here. Firſt, ſpend thy life in cheerfull praiſes; keepe a perpetual Sabbath. Secondly enjoy God above all meanes, and in all meanes; he is all now, as well as hereafter. Thirdly, walke by the Charter of Heaven; the law of righteouſneſſe muſt be the rule of all, and weights to weigh all, in and out. Fourthly, wait ſtill for further perfection of glory: ſtay not in firſt fruits. Rules of an heavenly life.

III. *In the glory of his Father.*

Here is the manner of Chriſts ſecond coming; wherein it is oppoſed to the *firſt*: there he covered and vayled his glory, but now he will *reveale* and diſplay it, above the ſhining of a world of Sunnes. Where conſider three things, and then the Uſes. Chriſts ſecond coming ſhall be glorious. Three things in that glory.

1. Why he calleth it the glory *of his Father*.
2. Whether it be not his *owne* glory.
3. Wherein this glory *conſiſteth*.

For

For the first of these: Christ calleth it the glory of his Father,

Why called the glory of God the father.

1. Because it is a most *divine* glory, agreeing to none but the Father and himselfe with the blessed Spirit. 2. Because the Father is *the Fountaine*, as of the deity, so also of this divine glory, wherewith he hath crowned his Son. Thence he is called the *Father of glory*, *Eph.* 1. 17. and *the God of glory*, *Acts* 7. 2. and *the King of glory*, *Psal.* 24. 7. And Christ is said to be *taken up into glory*, 1 *Tim.* 3. 16. namely, by his Father; for we must conceive God not onely glorious by his *nature*, in himselfe, but the fountaine also of all that glorious life and motion which is communicated with any of his creatures. 3. Because, as all glory is *from him*, so all is *due unto him*, whom therefore his Son glorified, and we ought also to glorifie.

Whether it be not Christs owne glory.

But was not this glory Christs *owne*, in which he shall appear?

Answ. Yes: for, consider him as the Sonne of God, he was of equall glory with his Father in all eternity. *John* 17. 5. *Glorifie me with thine owne selfe, with the glory which I had with thee before the world was*: And his incarnation abated nothing of that glory. And, consider him as the Son of Man, and Mediator, 1. He is *worthy* of all glory by the desert and merit of obedience, *Rev.* 4. 11. insomuch that he pleadeth with his Father for his glorification, *because he had glorified him on earth*, *John* 17. 4, 5. 2. All glory is due unto him as the Sonne of man, by the *donation* of his Father. *Mat.* 28. 18. *All power is given unto me in Heaven and Earth*; So as it is Christs owne glory, as the Sonne of man; as that is a mans owne which is given him. Therefore in *Mat.* 25. 31. the phrase is changed; Christ challengeth it to be his owne glory: *when the Sonne of man cometh in his glory*. But yet in speaking of himselfe, as on the one hand he advanceth that great Majesty he shall appeare in, so on the other he forgetteth not to refer all that glory to his Father: which may be a glasse held before our eyes, that *when we speake of our selves, or any endowment or gift belonging to our selves, we so speake of it and so use it, as still our eye be fixed on Gods glory, from whom and for whom we have received it.*

All our glory must still be referred to the glory of God.

When Christ shall appeare in such glory as never creature was capable of, nor can be, then shall he most of all advance the glory of his Father. But contrarily, when God most honours some men, they most forget his honour; so they may advance themselves, they little care how his glory be troden under foot. Happy is that man, who is so faithfull in these small things, as that the Lord shall be then occasioned to trust him with much.

Quest. But wherein shall this glory appeare?

Partly in *his Person*, partly in *his office*: both for { Preparation. / Execution.

Wherein Christs glory at the last day consisteth

1. In his *Person*, he shall be advanced above all the glory of all the Judges and Princes of the earth; whether we consider his *divine* nature or *humane*.

For the former; he shall be manifest to be the mighty God; for howsoever he shall exercise his judiciary power visibly, and appeare the Son of man, yet shall he be mightily declared to be the Sonne of God; in that the personal union of his two natures shall shine out as the Sun in his strength, which before was vailed and obscured.

And for his humane nature, he shall be therein exalted in glory as the head of his Church; that even his glorious body shall carry such Majesty with it, and be seene in such admirable brightnesse, as that the Sun which dazelleth our eyes, can scarce resemble it. For if the *just shall shine in the glory* which shall obscure the Sunne in the Firmament, how shall their justifier shine in glory? And if his Attendants shall be so glorious, as no man is able to behold the glory of the least of them, what and how glorious must he be, who shall so farre surpasse them all put together, as the Sun doth the lesser stars in brightnesse?

—Velut inter ignes Luna minores.

2. If we consider his *high office*, we shall behold him as the just Judge of all the world, clothed with all the Robes of glory and majesty; such as shall well suit with the throne of his glory, and such as shall fit him to the great work in hand.

How

How glorious and magnificent was the giving of the Law? and how ſolemne the preparation? the earth ſhooke, the mountaines trembled, the Lord came downe in fire, and out of thundrings, lightnings, and a thicke cloud ſounded his Trumpet ſo lowd, as all the people trembled and ſhooke, and afterward a terrible voyce was heard of ſix hundred thouſand men beſide Women and Children; yea in ſuch glory appeared the Lord on mount *Sinai*, that *Moſes* himſelfe ſaid, *I quake and feare.* Heb. 12. 21.

But when the Lord Jeſus ſhall ſhew himſelfe from heaven to judge the tranſgreſſion of that law, his glory ſhall not onely ſhake Mount *Sinai*, but the whole frame of heaven and earth all to pieces; when fire ſhall not compaſſe one Mountaine, but the whole World ſhall be ſet on a light fire; when the laſt trumpet ſhall ſound, and not onely the living ſhall heare it as then, but *the dead, and all that are in the graves:* when the Lord of glory with one ſhout ſhall not raiſe one man, as *Lazarus*, but all that ever have been dead, from the firſt man to the laſt which he ſhall finde ſtanding on the earth. John 5. 28.

But to behold more ſpecially the particular robes and rayes of glory, where- Glorious preparation of this Judge.
with the Judge is prepared to the Judgement:

1. He ſhall come armed with an infinite *power and dominion* over all creatures, which ſhall be acknowledged by them all; the Angels ſhall all obſerve and attend it; the heavens and earth, and all elements ſhall be diſſolved by it; the dead bodies of men ſhall be raiſed up, and called out of the graves, the ſea, the bellies of beaſts in all corners of the world: the voyce of the Son of God ſhall be heard of all in the graves, and obeyed; none ſhall be able to reſiſt it.

2. He ſhall come furniſhed with a glorious and *unconceiveable Omniſcience*, to which nothing ſhall be hid or covered; he ſhall reveale all counſels of hearts, and ſecret contrivances never ſo long hid. *All things are naked to him, with whom we have to doe*; for to him the *day and darkneſſe are alike*: there can be no concealment of things from this all-ſeeing Judge. Heb. 4. 13. Pſal. 139 12.

3. He ſhall come covered with *divine juſtice* as a robe, which ſhall confound all the enemies of his glory; *Jer.* 2. 16. as *a thiefe is aſhamed* when he is taken in the manner, ſo ſhall all wicked doers. And there is no avoyding, no deluding, or perverting the juſtice, neither the proceſſe or finall ſentence, unleſſe any mans power or policy were above his.

4. He ſhall come prepared with *glorious evidence* and teſtimony againſt all wicked men for their conviction; that they ſhall not be able to implead the juſtice of the Judge or judgement. For, Divers ſorts of evidences.

Firſt, he ſhall have evidence and witneſſe in their *owne conſciences*, which ſhall then accuſe them to the Judge, and their owne confeſſions ſhall be as a thouſand witneſſes. Therfore (ſaith *Auguſtine*) *Doeſt thou feare the laſt judgment? rectifie thy conſcience, and all ſhall be well.* *Judicium times? corrige conſcientiam*

Secondly, he ſhall command the *creatures* and elements abuſed by their ſins, to give in evidence againſt them: *Job* 20. 27. *The heavens ſhall reveale their wickedneſſe, and the earth ſhall riſe up againſt them:* all creatures ſhall ſerve their Lord.

Thirdly, the *good Angels* whom they have in their kinde grieved and driven away from them by their ſin, ſhall witneſſe againſt them. And the *wicked Angels* who were firſt in *tempting*, ſhall then be firſt in *accuſing*, and firſt in *tormenting*.

Fourthly, the Scriptures of God, againſt which they have ſinned, yea the word of mercy, the offers of mercies, their abuſe of mercies, the reſiſting of meanes of grace and mercy; all ſhall witneſſe againſt them, not ſo much to informe the Judg as to convince themſelves, and promote juſtice. *Inventores in culpis: torto et in pœnis. Greg.*

Fiftly, all their ſinnes ſhall witneſſe againſt their authors and patrons. *Every iniquity hath his ſecret and ſtill voyce*, ſaith *Gregory*; but then it ſhall have a *lowd voyce*. Blood ſhall cry, and the voyce of it ring betweene heaven and earth. Oppreſſion ſhall cry, Uſury ſhall cry, the wages of Hirelings and labourers ſhall cry in the owne conſcience. It cries now, and thy conſcience, if thou haſt any, tels thee of *Omnis iniquitas ſecretas ſuas voces habet.*

thy wickedneſſe in defrauding Gods ſervants, his Miniſters, and Chriſts members of their right: but the voyce will not be now heard; but then it will be heard, and thou ſhalt heare it; and thy Gold and Silver, and the ruſt of them ſhall *crie againſt thee*, and never be ſtill till they have cryed thee downe into the pit, as *Jam.*5.3,4.

Sixtly, if all other conviction and witneſſe ſhould faile, there is one more that will be a ſure and infallible witneſſe, and that is God himſelfe; *Mal.*3.5. who can abide the day of his comming? for *behold, I will be a ſwift witneſſe* againſt Sorcerers, Adulterers, falſe Swearers, and all that fear not the Lord.

Thus the Judge is glorioufly prepared.

The execution likewiſe glorious.

And he ſhall be as glorious in *execution* as in *preparation*. For in paſſing a righteous ſentence, and irrevocable, he ſhall ſhine in ſurpaſſing glory, both in reſpect of the { Wicked. / Godly.

1. *Upon all the ungodly* he ſhall get himſelfe a greater name, then ever he did upon *Pharaoh*; when all the wicked Princes and People that ever lived, ſhall be cited and aſſembled in the twinkling of an eye, before his Tribunall, and in terrour of his preſence ſhall *flye to the hils and mountaines to hide themſelves*; yea when all the powers and gates of hell, all wicked angels and men, ſhall be by one word of his caſt out, and commanded out of preſence, and confined to their priſon, never to moleſt him or his Church any more.

Rev. 6. 16.

2. *In reſpect of the godly*, he ſhal be marvelous at that day { 1. To the Saints. / 2. In the Saints.

To the Saints: when they ſhall behold him that was betrayed, ſpitted upon, crucified, pierced, dead, buried, now advanced above all men and Angels, and crowned with honour above all that created nature is capable of.

But *in the Saints* alſo he ſhall be marvellous; 2 *Theſ.*1.10. for when Chriſt who is our life, ſhall appeare, *we alſo ſhall appeare with him in glory*, *Col.*3.4. Firſt, the members ſhall partake of the glory of the Head, that the Head may be exalted in the glory of the members. Secondly, the Saints ſhall admire, not onely his glory in himſelfe, but in themſelves. How admirable will it be to ſee themſelves, who were in the world accounted the outſweepings, and driven out of the world with obloquie, contempt, fire and ſword; yea, who were but even now duſt and aſhes, newly crept out of the grave and rottenneſſe, ſo ſuddenly to attaine that fulneſſe of the glory of Chriſt, in their ſoules and bodies! In their ſoules, ſuch a wonderfull perfection of Gods image, ſuch a deepe knowledge of the ſecrets of heaven and earth, ſuch conformity in their wils unto God, cloathed with ſuch righteouſneſſe as God in his preſence-chamber is delighted to behold. And their whole bodies changed, and arayed with immortality, incorruption, and made ſpiritual bodies *like the glorious body* of Jeſus Chriſt. And the whole man filled with rivers of pleaſures at Gods right hand, and ſwallowed up with that happineſſe which eye hath not ſeene, nor ever entred into the heart of man. This glory have all the Saints, in whom the glory of Chriſt in his appearing is compleat.

Phil. 3. 21.

Chriſts patience to be noted, who ſuffers his glory to be ſo long hid.

Uſe 1. Note hence the long-ſuffering and patience of our Lord Jeſus Chriſt, who for his Elects ſake is contented ſo long to be hid, and not ſhew himſelfe in his glory till the end of the world; nay, not onely ſuffers his glory to be vailed, but trampled on by the wicked. For,

1. Now the heavens are as a curtaine betweene him and us, which then ſhall be undrawne, that all eyes may behold him in a glorious bodily preſence, as the head of his glorious body.

2. He is now out of ſight, and out of minde; not knowne, nor beleeved among the wicked, who deſpiſe his patience, becauſe he ſheweth not himſelfe in terrour.

3. Nether is he ſo beloved or admired of his Saints, as he ſhould, while he

ſeemes

ſeemes to ſhut up and hide himſelfe from their miſeryes and ſufferings, as one not well knowing or weighing them: And if he did not preſerve a graine of faith in their hearts, to make things abſent to be preſent, his delayes would quite diſhearten them.

But yet Chriſt will not alwayes neglect his owne glory, nor will ever be robbed of it; a day comes, wherein he ſhall appeare in ſurpaſſing glory. 1. *In him ſelfe*; not onely by that external and accidental glory of his Attendance, and moſt powerfull manner of appearing, but by that internal and perſonal glory, whereby he ſhall obſcure and darken the glory of all creatures: A ſhadow of which *Peter* and *John* ſaw in the Mount, when his *face did ſhine as the Sun, and his garments were as the light*, *Mat.* 7. 3. not as *Moſes* when he came from the Mount, very glorious, ſo as *Iſrael* could not behold his face; for that glory was not his owne, but his Lords; but Chriſt ſhall appeare in his owne glory. 2. His glory ſhall ſhine out *unto and in his Saints*, in manifeſting the power of his mercy as never he did before: v. c. Raiſing them from the dead by a word, as *Lazarus*. Gathering them to himſelfe, as the Eagles to a dead body. Looſing them eternally from all bands of ſin and corruption. Inveſting them in ſoule and body with his owne glory. And glorifying himſelfe (as never before) not as head of the Church, but in his whole body; for ſome of his owne glory was wanting, till his Spouſe be perfectly glorifyed. 3. His glory ſhall ſhine out to *the wicked*, but not in mercy, but Majeſty; not in grace, but in the power of his juſtice: He will be glorified on them as on *Pharaoh*, putting forth his power in their finall deſtruction.

One day it ſhall be fully revealed.

Uſe 2. Againe, let this be a ground of patience and contentednesſe, if we alſo be deſpiſed, if our glory and worth be hid, and appeare not in the world till that day. Shall Chriſt our Lord be content to be abuſed and deſpiſed now in glory, till that day, and ſhall the Servants be above their Maſter?

In obſcurity be yet patient.

1. Looke upon the Lords condition; if we ſuffer together, we ſhal reigne together; and if Chriſt cannot expect the Crowne before the Croſſe, no more may we.

2. Looke on thy condition: thou art a ſtranger here, among ſtrangers who know not thy birth from Heaven, nor thy parents: they know not God thy Father, nor his Image on thee, nor thy Mother the Church and Spouſe of Chriſt, nor thy worth through Chriſts worthineſſe, nor thy inheritance and expectation. Be content therefore as a ſtranger in this ſtrange Country, with ſtrange and courſe uſage; onely let it make thee love thine owne Country ſo much the better, and hye thee home where thou mayeſt expect better.

3. It is great reaſon, that Chriſts glory ſhould appeare before ours: the members ſhall ſhew their glory, when their Head doth; for their glory depends upon his. *Col.* 3. 4. We know that *when Chriſt our life doth appeare*, we ſhall alſo appeare with him in glory; but now his glory is hid, and muſt ours appeare? In the Winter all the ſap, life and fruit is hid in the root, and then the Tree appeares not what it is: but the Summer comes and all that was within appeareth: ſo in this our Winter, though now we be the ſons of God, yet *it appeares not what we are; but when Chriſt ſhall appeare, we ſhall be like him*, 1 *Joh.* 3. 1, 2.

Object. Are we not now like him?

Anſw. Yes, there is now a likeneſſe betweene the Head and Members; the branches muſt have the ſame life, ſap, & greennes in ſome proportion to the root: the Spouſe is now ſutable to her Husband. But firſt, this is a likeneſſe in grace, that is a likeneſſe in glory: Secondly, this is in part and imperfection, that in perfection and fulneſſe: Thirdly, this is obſcure and vayled, but that manifeſt and revealed to men and Angels.

Uſe 3. Waite then, and wiſh for this day of the revelation of Chriſts glory, and of thine in his: for,

Waite and wiſh for the appearance of this glory.

1. Chriſt ſhal *come the ſecond time to the ſalvation of thoſe that waite for him*, *Heb.* 9. 28.

2. Love to Chriſt thy head now in a far Country will make thee long after him :Come ſaith the Spouſe, Oh that I might come to a ſight of him whom my ſoule loveth. This muſt whet thy deſire,that Chriſts glory may ſhine in that day, yea and enlarged in thy owne glory.

3. Haſt thou received the firſt fruits of glory? then thou canſt not but long for the full Harveſt,*Rom.*8.23. *We that have received the firſt fruits, ſigh in our ſelves waiting for our Adoption,even the redemption of our bodyes.*

4. Never was there ſo happy and joyfull a day; wherein in their head, all the heads of the Saints ſhall be lifted up into unconceivable happineſſe; who ſhall ſtand amazed to ſee their nature ſo exalted in their head, and be ſwallowed with unſpeakable joy to ſee themſelves, who have been by his firſt appearing in humility juſtified; now by his ſecond appearing in glory to be glorified. When the Diſciples ſaw but a ſmal glimpſe of this glory in the Transfiguration, they were ſo raviſhed and tranſported out of themſelves,that they *wi ſtnotwhat they ſaid*, *Luke* 9.33.How then ſhal the whole brightneſſe of it ſo ſwallowup the Saints, as that they ſhal ever think it good to be where he is,to ſee his glory?Hereby ſhould we excite our ſelves,to wiſh for the longed day of our glorious deliverance: And as the *Jewes*,the nearer the day of Jubile came,the more the joy of Priſoners and Debtors was increaſed; ſo ſhould we lift up our head when the day of our redemption approacheth; and as the Bird about to flye ſtretcheth out the wings,ſo ſhould we our affections and deſires to Heaven where our Lord his dwelling is.

Prepare alſo for it,& how.

Uſe 4. Againe, prepare for this day; to ſtand before the Son of man in this glory,*Luke* 21. 36. *Watch and pray that ye may be counted worthy to eſcape all theſe things, and may ſtand before the Son of Man.*

Queſt. How ſhould I prepare duly.

Anſw. 1.Acquaint thy ſelfe with thy Judge aforehand; which is done by faith and love.*Rom.*5.2.*By faith we have acceſſe*, both here and hereafter. And if love be perfect in us we ſhall have *boldneſſe in the day of Judgement*, 1 *John* 4.17. He that can ſtand before his preſence of grace, ſhall ſtand boldly before his preſence of glory. Stand therefore humbly before him in his Ordinances: enjoy as much of him now as thou canſt.

2. Part from ſinne: watch againſt it: let the fire of grace conſume it. A Malefactor cannot ſtand before the Judge. *Pſal.* 1. 5. The wicked ſhall not ſtand *in judgement*.See *Iſa.* 33.14. 15.

3. Get ſincerity and uprightneſſe of heart; for no Hypocrite ſhal ſtand before thoſe everlaſting burnings. A ſincere heart hath this property, to ſet it ſelfe before God continually, as a witneſſe and Judge: *Gen.* 17. 1. *Walke before me and be upright.* And that ſoule that can walke with God here, ſhall ſtand before the glory of his power at that day.

4. Get love of the Saints on earth; for the terror of that day ſhall devour *the Adverſary*,2 *Theſ.* 1 6. And Chriſt ſhall cloth himſelfe with the robes of glory, to deſtroy the Deſtroyer out of the Earth. Onely the Saints ſhall ſtand before him. Stand with them here, if thou wouldeſt ſtand with them hereafter; but if here thou wilt ſhake hands with ſinners,hereafter thou ſhalt ſcarce part company.

Terror to the wicked by the glory of Chriſt.

Uſe 5. This glory of the Judge is the greateſt terror and torment to the wicked. Oh the wofull eſtate of ſuch Perſons, when the preſence of God and of Chriſt is the greateſt torment! yet how can it be other?

For firſt, the true and proper cauſe of perdition is in themſelves, not in this glory; the wicked muſt be caſt out for his malice. They have deſpiſed his humility,& were aſhamed of him;now muſtbe aſhamed of themſelus,when he ſhal be aſhamed of them.They have contemned his ſoft voice in the Miniſtry of the Goſpel,and muſt hear that dreadful voice to drive them to their wits ends: they have *pierced* him with horrible ſins,and ſhal now *ſee him whom they have pierced*,and pierce themſelves with ſhame and utter confuſion. Yea their owne accuſing conſciences ſhall make them ſhrinke and melt as waxe at the fire, and as chaffe driven before the

the tempeſt of his wrath. Thus ſhall all wicked men and Angels *periſh at the preſence of God*, *Pſal.*68 2.

Secondly, as a King ſitting in Judgement *chaſeth away evill with* his eies, *Prov.* 20.8. ſo ſhall they ſee the face of this Judge, *ſet againſt all evill doers*, 1 *Pet.* 3. 12. they ſhall read revenge in his very eye and vilage; his look ſhal drive them to the Hils, to hide them; they ſhall know the wrath of this King as the roaring of a Lyon, to whom Kings are leſſe then wormes to men: and if *the wicked flye when none purſueth*, *Prov.* 28. 1. much more when purſued with ſuch wrath and power as this Judge ſhall be cloathed with.

Thirdly, as all the power of the Country attends the Judge to execute Malefactors, ſo Chriſt hath obtained *great might and kingdome to deſtroy the wicked*, *Rev.* 11.17,18. ſo as his revenge muſt be proportionall to his power, and his power ſhall make his proceſſe ſhort, and his diſpatch ſpeedy. A reſemblance hereof is in *Joh*n 18.6. the very word of Chriſt [*I am the man*] in his ſtate of humiliation caſt the ſtoureſt of his enemies to the ground: How much more in his glory, when he ſhall be armed with power and glory to this purpoſe? God ſhall no ſooner *ariſe*, but his enemies ſhall be *ſcattered*, they alſo that hate him, *ſhall flye before him*, *Pſal.*68.2.

O therefore, conſidering theſe terrours of the Lord, *what manner of perſons ought we to be in all holy converſation!* 2 *Pet.*3.11. If *Daniel* (*chap.*7.15.) was ſo troubled in his ſpirit, and perplexed to ſee but *in a viſion* the manner of Chriſts glorious comming to judgement, how much more dreadfull ſhall the judgement it ſelfe be! when all ſecrets ſhall be revealed, as packes and fardels are opened in the Market: Oh how carefull ſhould we be of the wares we lay up in our hearts and conſciences, ſeeing that day ſhall diſcloſe them to a Judge of ſuch power and glory!

With his Angels.]

THE fourth thing conſiderable in the comming of Chriſt to judgement, is, his *Attendants*; that is, the Angels, in whom the glory and magnificence of his ſecond appearing ſhall manifeſt it ſelfe. For, as formerly we have ſhewed, that he is not ſent as a Legate with commiſſion from the ſide of any earthly Monarch, but muſt ſhew himſelfe *from heaven*; ſo now we ſhall ſee, that the glory and ſtate wherein he ſhall appeare, is not from earth, but he ſhall be wonderfull in the *glory of heaven* (*Luke* 2.13.) for his guard ſhall not be a troope of men, but of Angles; nor an army of earthly warriours, but of *heavenly ſouldiers*; nor weake and feeble, ſoone overcome, but mighty Angels, or *Angels excelling in power*, *Pſal.* 103. 20. This glorious appearing of Chriſt is ſhadowed by the comming in of earthly Judges, to hold Aſſiſes, attended with the honourable, the Nobles, Juſtices, and Gentry of the Country, yea with the high Sheriffes power, beſides all their own followers and retinue; by which great ſtate and attendance, they are both honoured and ayded in their ſervice, and made formidable to adaunt and quell Malefactors, as becometh ſuch publike miniſters of Juſtice.

Attendants of Chriſt in coming to judgement.

Here conſider;
1. Their number, *Angels*, in the plurall number.
2. Their relation, his Angels.
3. Their Office and miniſtry in the Judgement.
4. How they can come with him.

Four things about the Angels.

For the number: he ſaith *Angels* indefinitely, not one or two, or a few, but a number finite in it ſelf, becauſe created, but to our apprehenſion infinite & nũberleſſe: *Heb.*12.12. *The innumerable company of Angels*. And the Scriptures expreſſe their number by the greateſt and roundeſt numbers in uſe among men; *Jud.*14. *The Lord cometh with thouſands of his Saints*; that is, holy Angels and men attending him. *Dan.* 7.10. *thouſand thouſands miniſter unto him, & ten thouſand thouſands ſtand before him*, when the judgment was ſet up. But our Lord ſpeaks of many more, *Mat.*24. when the Son

1. the number of them.

of

of man ſhall come and *all his holy Angels with him*: not an Angell ſhall be left in heaven, which ſhall not come with him. What a great glory is it, to ſee a great Prince in the midſt of his whole trained Band, and armed with all the power of his Kingdome? yet all this is but weakneſſe to this of Chriſt, who brings the whole hoaſt of heaven with him, to make his throne ſurpaſſing glorious.

2. Their relation to Chriſt. How his Angels.

Next, of the Relation, *his* Angels: how they are *his*?

Anſw. 1. By creation: 2. By confirmation in grace: other fell from him, and became not his; but theſe by his grace cleave for ever unto him in the holineſſe of their nature. Thirdly, *His* by ſpeciall attendance and miniſtry; he being Lord of the holy Angels, they are his ſubjects and miniſters, ready to execute his will.

And yet ours.

Object. They are *our* Angels, and therefore not Chriſts: *Mat.*18.10. *their* Angels behold the face of the Father in heaven.

Anſw. They are called *our* Angels, ſo farre as appointed our keepers or guardians againſt Satan and impure Spirits: but in all this miniſtery to the Church, they are *his* Angels; for they attend us for our heads ſake, and attend his body which is himſelfe.

3. Their office and Miniſtry in the laſt judgement.

Next of their Office, and why Chriſt ſhall bring all his Angels with him.

Anſw. Their miniſtry ſerveth to ſet forth the glory of Chriſt the head. The moſt potent Monarchs that ever were in earth, in their moſt ſtately and moſt magnificent ſhowes were but fiely creatures and wormes to this, and attended with weak men and flyes in compariſon of this preſence.

2. That by their miniſtery the great worke of the great day may be powerfull and ſpeedily diſpatched. For,

The judgment by them executed powerfully.

Firſt, being the Angels of his power, they ſhall performe it *mightily and powerfully*. No ſooner ſhall the ſentence of abſolution or condemnation be pronounced, but it ſhall be fully executed. For beſides that every of them is mighty in his owne nature, and thence denominated *principalities and powers*, and ſaid to *excell in ſtrength*, *Pſal.*103.20. ſo ſhall now for the time the power of Chriſt be added to their owne, which ſhall be of ſuch invincible ſtrength in every one, as Satan and all the gates of hell cannot, much leſſe the wicked of the world ſhall be able to reſiſt any one of them.

Willingly.

Secondly, they ſhall doe it *willingly*, becauſe their wils are wholly conformable to the will of Chriſt, whom they love with all their ſtrength. Their readineſſe appeareth, *Mat.* 13.28. *the ſervants ſaid, ſhall we gather up the tares?* Thoſe that deſire commiſſion afore hand, will be ready enough when they have it.

Juſtly:

Thirdly, they ſhall performe it *juſtly, purely, faithfully*, *Revel.* 15.6. the ſeven Angels that had the ſeven Plagues, are ſaid to be *cloathed in pure and bright linnen*; noting their righteouſneſſe, not mingling corrupt paſſions in their executions, nor corruptly reſpecting any perſons. And they are *girded on their breaſts with golden girdles*: Gold is the pureſt of all metals, noting their purity and faithfulneſſe in performing the will of God, in whole and in every part.

Speedily.

Fourthly, they ſhall do it *diligently and perfectly*, in moſt ſtrict and exact manner. For they could not continue in their glorious eſtate, if they ſhould not be every way anſwerable to the law of God, both in the purity of their nature, and in the perfection of their worke; for howſoever the Angels compared with God are imperfect (*Job chap.*4. *ver.*18.) yet in compariſon of Gods Law they have perfection, and no ſpot of ſin cleaveth to them.

Fiftly, it ſhall be done *ſpeedily*, and in the *twinkling of an eye*; with unconceiveable quickneſſe and celerity; which is noted by their *wings* and *girded breaſts*, ready and preſt to the buſineſſe of their Lord.

So of the ſecond thing.

3. Their miniſtery and Office ſhall be of uſe againſt all wicked perſons. Firſt, to force them, and preſent them before the Judge, be they never ſo rebellious: for they ſhall *blow the trumpet*, that all ſhall heare: they ſhall run through earth and

and sea in an instant, to *gather out all that offend*: they shall compell mighty and rebellious Potentates top resent themselves. Secondly, to be (perhaps) witnesses, and give evidence against the ungodly, of many secret sinnes: sure we are, they attend our congregations (1 *Cor.* 11. 10.) and why not in our private Chambers? Thirdly, to be instruments of Gods vengeance on the wicked, *Mat.* 13. 41, 42. The Reapers shall gather the Tares, and *cast them into unquenchable Fire.*

So of the third.

4. Their service and ministry shall notably serve for the comfort and salvation of the Saints in that day, for first they shall with admirable expedition gather the Saints out of their graves from all the four windes, and bring them into the presence of Christ: secondly, as they attended them in their humility, so now shall their service be exceeding comfortable in that day; never was *Hagar* so comforted by an Angel in her distresse, when he refreshed her with water, as they shall be by the Angels in this day of refreshing: for,

1. These Angels which had carryed their soules into Heaven, as *Lazarus* (*Luk.* 16.) shall now bring their bodyes out of the earth. As the Angel *loosed Peters chaines*, and brought him out of Prison, *Acts* 12. so now shall not one living body, as his, but all the dead bodyes of the Saints be brought out of their Prisons, and set into perfect freedome. All stones shal be rolled away, and all chains of corruption broken asunder. Good offices which Angels then doe for the godly.

2. When all elements shall be dissolved, and set on fire, the Angels shall helpe and hide them, that the fire shall not hurt them; that looke as the three Servants of GOD walked in the midst of the fire and had no hurt, only their chains were loosed, because *God sent his Angel among them*, *Dan.* 3. 25. so here all the godly shall be safe in that fire, which shall drive the wicked to desperation, not able to stand before those terrible burnings. And that fire shall resemble the waters of the red Sea, which was a Wall to *Israel*, but a Well and Pit to drowne *Egypt*, yea and as that fire of *Nebuchadnezzar* that sheltred Gods Servants from the Tyrant, but licked up and devoured the enemy.

3. Whereas Satan at that day being at his last and most desperate assault, shall be most raging against the Saints, they shall stop the mouth of this raging Lyon, as once they did for *Daniel*, and by their power quell the forces of the Divel. And their very multitude shall afford this comfort, that there shall appeare infinite *more with us then against us*, 2 *King.* 6. 16.

4. As they shall bind the Tares, to cast them into the fire, so shall they carry the Wheat into the Garner; and so appeare glorious ministring *Spirits for the good of the heires of salvation*, *Heb.* 1. 14.

Thus the office and ministry of the Angels shall marvelously set out the glory of Christ, promote the worke of the great day, be serviceable for the final ruine of all Enemyes and happily advance the comfort and Salvation of the Saints, in these particulars. But I read not in the Scripture a word of those childish and ridiculous conceits of *Petrus Thyreus* a Jesuite, who in the description of Christs glorious appearing appoints some Angels to beare up the cloud, and hold up the seat of the Judge, and some to beare the crosse before him, others the Crowne of Thornes, others the Nailes, others the Spear and other instruments of his Passion: which he hath gravely confirmed, because he hath seene these things finely and artificially painted upon Tables; sound proofes of Jesuites, when they want grounds from Prophets and Apostles, they can supply them out of *Poets and Painters, to both whom was ever granted equall leave to devise what they listed.* Jesuites feigned offices for Angels at that day. *Quidlibet audendi semper fuit aequa potestas. Hor.*

But how can the Angels come with Christ, seeing they are no bodily substances, in their nature being without magnitude, figure, or sense; and seeing they occupy no place, how can they move locally from Heaven into the Ayre, and into the Earth. How the Angels can come with Christ.

Answ. The Angels being creatures, though they fill and occupy no place, yet must

muſt needs be definitely in ſome place, now in one, and then in another, and ſometime locally aſcend and locally deſcend, after a manner unknowne to us. Hence in *Jacobs* Ladder the Angels are ſaid to *aſcend and deſcend*; and not onely in *viſion*, but *actually*, *Luke* 1.26. *Gabriel* was *ſent from GOD to a City in Galilee*. So our ſoules are ſpiritual ſubſtances, and yet they *locally aſcend to heaven*, and at the reſurrection *deſcend from Heaven* to be united to their bodyes. In like ſort the Angels are deſcribed to be of moſt quicke motion, and for their celerity and ſwiftneſſe are compared to the *windes*, and have *wings* aſcribed to them as flying with moſt ſwift motion about their Lords commands. And ſo muſt it needs be; for,

The nature of their motion.

1. Their motion is *without all reſiſtance* of bodily ſubſtances: no body can reſiſt an unbodily ſubſtance, and all reſiſtance is betweene bodyes.

2. Being without reſiſtance, their motions are *without all labour or wearineſſe*: they are reſtleſſe in their motion.

3. It muſt be moſt ſpeedy, becauſe by no meanes hindred; ſo as in a ſhort time above that we can perceive, they can move betweene Heaven and Earth. I ſay not, *in a moment*; for Angels cannot locally move betweene extreames, as from Heaven to earth, but by paſſing *the meane*, which is to be done *in time*, though very *ſhort*.

Thus we conclude, that the ſpiritual nature of Angels, though it occupy and *fill no place* as bodyes doe, nor hath any *circumſcriptive* place aſſigned them as they, and though by their motion in place they neither expell nor move any body out of place; yet are they moved locally, and ſhal deſcend with Chriſt to judgement, and quickly expedite all things belonging to it by their Miniſtry.

Difference betweene Chriſts firſt and ſecond coming. John. 18. 36.

Uſe 1. Obſerve hence a difference betweene Chriſts firſt and ſecond coming.

For firſt, he comes now with another manner of traine, then he had following him upon Earth: Then he had twelve poore *Fiſhermen*, deſpiſed perſons, following him (*for his Kingdome was not of this World*) but now his traine are all the *Angels* of Heaven. Secondly, he was then to ſhew himſelfe the Son of man, and in the forme of *a Servant*; but now he will ſhew himſelfe the *Sonne of God*, and the *Lord of glory*. Thirdly, he was then to preach righteouſneſſe, and to ſuffer for ſin: but now he is to judge righteouſly, and to revenge ſin. Fourthly, he was ever the Lord of the holy Angels, (*Mat.* 4. 11.) and therefore in his temptations and *agony*, they were ready to comfort him; and when he was at the weakeſt, he was of power to command *many legions* of them; but that was not the time to ſhew forth his Majeſty by their attendance, as this appearing is. Fiftly, thoſe Angels which miniſtred unto him in his incarnation and birth, in his life and death, were Angels *of grace*, Preachers to Shepherds, Diſciples, Women and others, appearing ſometimes by one or two, to one or two Perſons. But theſe are Angels of *power*, appearing in millions to all the world, who in their wonderfull glory ſhall behold the glory of their Lord.

Luk. 22. 43. Mat. 26. 53.

Advancement of Chriſt by the Angels miniſtry.

Uſe 2. The Lord Jeſus is hence proved the Lord of glory, in that the holy Angels ſerve him as their Head and King of the Church: ſo the Apoſtle (*Phil.* 2.9.) proveth him to have a name above al names, becauſe al things *in Heaven and Earth, and under the Earth ſhall confeſſe him*; and Chriſt himſelf to prove his headſhip, uſeth the ſame argument, *John.* 1. 52. *Hereafter ſhall yee ſee the Angels aſcending and deſcending on the Son of man*; that is, miniſtring to him as the head of the Church, as was figured in *Jacobs Ladder*, by which onely we aſcend to Heaven: this Ladder reached from Heaven to Earth, noting his two natures, *divine* from his Father in Heaven, and *humane* from *Jacobs* loynes on Earth; *Angels aſcend and deſcend on it*, noting their *remiſſion* and *admiſſion*, deſcending to their office, and aſcending to give account.

Beſides, he muſt be greateſt of all, who is honoured of all; and ſo Chriſts eminency above all creatures is proved, becauſe *all the Angels of Heaven muſt honour him*, *Heb.* 1. 6. And the more honourable the Attendants and Miniſters be, the greater is the Perſonage ſo attended; but the Angels are every where ſpoken of,

as

as the excellency of the Creation; and in the glory of theſe Servants behold the glory of their Lord.

Againe, their *inceſſant ſervice* to Jeſus Chriſt advanceth his glord: *Exod.*26.31. the vaile of the Tabernacle which covered the moſt holy (expreſly ſignifying the fleſh of Chriſt which hid and covered his Deity) muſt be made of broydered worke *with Cherubims*; not without Cherubims, which noted the multitude of Angels ſerving Chriſt. *Exod.*25.20. The Cerubims, ſignifying the Angels, muſt lift their wings on high, as attending Chriſt, and their faces muſt be to the Mercy-ſeat; which lively reſembled Chriſt, on whom their eyes muſt ſtill be caſt, as the eye of the hand-maid to the hand of her Miſtreſſe.

Thus we ſhal ſee how they ſerved Chriſt as man, even in his loweſt eſtate, as wel as in his higheſt. In his birth they ſang glory to God, and were preachers of him to Shepheards. After his temptations they *miniſtred to him*, ſpreading a table for him in the Wilderneſſe, and waiting at his table, *Mat.*4.11. In his agonie in the garden they *comforted* him, *Luke* 22.43. In the grave they *roll away the ſtone* for his reſurrection, *Mat.*28.2. In his aſcenſion they wait upon him, and *lead him to the Ancient of dayes*, of whom he received a Kingdome over all creatures, *Dan.*7.13. But much more now they attend him, and aſſiſt him in the judgement of the great day, wherein he is to put forth his greateſt power and glory, in the moſt glorious worke that ever was or can be.

Uſe 3. Here is matter of terror to the enemies of Chriſt, even all wicked and impenitent perſons: in that Jeſus Chriſt commeth armed with ſuch power and glory againſt them; for now he rideth in his chariot of triumph againſt all his enemies, and now all the mountaines in the world cannot hide them from the Judge, but the power of the Angels ſhal preſent them. Neither can the ſentence be avoyded, nor the execution reprived; for if heaven and earth be mingled together, whatſoever ſentence of death is pronounced on them, the Angels ſhal ſpeedily execute. How comes it then to paſſe, that men are ſo careleſſe, and paſſe over theſe great woes as a tale that is told? Shal this Judge pronounce the ſentence, and the Angels undertake the execution, and yet the thing faile of execution? Wo worth the deadneſſe and ſecurity of wilful ſinners, that dare contemn ſo dreadful a ſentance as ſhal eternlly torment them! Terror to the Enemies of Chriſt.

Uſe 4. Here is aſſured comfort for the Saints; that all this glorious attendance of the Head ſhal be the glory of the members. What a great comfort ſhal it be, to ſee the Angels muſtered together, to become our ſervants alſo, and performe the greateſt ſervice to us as ever was performed by them? While the Saints lived here, the good Angels attended them, and kept them *in their hands*; when they dyed, the Angels carried their ſoules to heaven, which was no mean ſervice. But now in this great day they ſhall reunite the ſoules and bodies of the Elect, they ſhal ſeperate the whole man from all corruption, and communication with ſinne and ſinners, and gather out all that offend, and ſhal not leave them til they be ſet quite free from all danger, as the Angel did *Peter*, *Acts* 12. no nor til they have placed them in the glory of God. Now what an honour is it, that theſe glorious ſpirits, who dwel in heaven, ſhould ſerve them that dwel on earth, yea dwelt lately in the grave? that meer ſpirits ſhould ſerve fleſh and blood? and creatures ſo elevated in their nature, above all ſin and mortality, ſhould ſtand charged with them who immediately before were cloathed with miſery and corruption? Great comfort to the Godly. Pſal. 91. 11.

Queſt. How comes this to paſſe, ſeeing they are *his*; that is, Chriſts Angels?

Anſw. This muſt neither impeach Chriſts glory, nor lift us up to glory in any thing in our ſelves: For they ſerve Chriſt and us, but not after the ſame manner, nor upon the ſame grounds: 1. Their ſervice to him is *immediate*, as to the head of the Church; to us *mediate*, as members of this head. 2. Their ſervice is due to him as to their *Creator* and Lord, of *dutie*; to us as *creatures*, of Difference in their miniſtry to Chriſt and us.

charge from him. 3. Their ſervice is *proper* to him, and inveſted in his as in his owne right, to us *communicated* onely by vertue of our communion with him. 4. They are *his Angels* by ſpecial *propriety*, and they doe him all homage and ſervice by *ſpeciall prerogative*, as the author and preſerver of all their excellent gifts and condition: but our Angels by *ſpeciall commiſſion* and *direction* from him, entruſted to employ their gifts for our good. In one word, never did they miniſter to a Member, but for the honor of their Head.

Honour Chriſt for theſe attendants given us.

Pſal. 91. 11.

Vſe 5. It teacheth us to admire the ſurpaſſing love of our Lord, in that he tooke our nature, and bound us ſtraiter to him then he did the Angels of heaven; and hath vouchſafed us his owne ſpecial ſervants to attend us, and charged them with our ſafety *in all our wayes*, in life, in death, in judgement, til we be ſet out of the reach of all danger. Wel knew our Lord, what weake creatures we are in our ſelves, what dangerous combats we were to ſtand in, with how many ſpiritual and inviſible enemies we were to be beſet; and therefore out of his love and wiſdome hath appointed us ſo many ſpiritual, inviſible and more powerful ayders and aſſiſters.

Grieve not the holy Angels.

Si vis habere miniſterium Angelorum, fuge conſolationes ſeculi, & tentationibus reſiſte diaboli. Bern.

6. If we expect this happy miniſtery from the Angels, let *us* beware that in the meane time we grieve not by our ſin theſe holy Angels, nor drive them from about us, whoſe protection under God is ſafer then if we lay *under ſhield and ſpear*, *Pſal.* 91. 4, 11. While we deſire they ſhould ſtand for us at that day, beware of miniſtring matter to them to witneſſe againſt us. Yea, let us furniſh them with matter of our defence, as thoſe that have been both witneſſes & defenders of our pure converſation. 1 *Cor.* 11. 10. Women muſt be ſeemly in the Congregation, *becauſe of the Angels*. And becauſe of the Angels, both in Gods houſe, and our owne houſes, and all meetings, the Saints muſt walke holily and reverently, as thoſe that have not onely Gods eye, and the eye of Chriſt upon us, as Judges, but the Angels as witneſſes. Let no ſinner that ſhal ſtand in need of ſo much comfortable ſervice from them, goe on to grieve or offend them, but rather afford them matter of *rejoycing*, in their ſound converſion, and daily renewing of their *repentance*, *Luke* 15. 7.

Imitate them, and doe ſervice as they.

7. Learne to imitate the Angels in their ſervice and miniſtery, as it hath beene deſcribed. Firſt, they honour Chriſt in all their miniſtery; ſo all the ſcope and ayme of our lives and labours muſt be the glory of our head. Secondly, they are expedite and ready; they have beſides the agility and ſwiftneſſe of their nature, *wings* to flye withal; let their wings ſpeed us in his ſervice, who are nearer then they: ſhould the members be heavy and unchearful in the ſervice of the Head? Thirdly, they are in al things ruled and moved by his mouth and ſpirit; they do none of their own, but his will: *Ezek.* 1. 20. *Whether the ſpirit led them, they went.* Let us in all things give up our ſelves much more, to the leading of his Spirit, not running in any buſineſſe unſent, or without our warrant: doth the member any thing, or move any way without the heads direction? Fourthly, they rejoyce in all good things, in the glory of Chriſt, in the victory of Chriſt, in the converſion of ſinners, in the everſion of all wicked enemies, in the finall ſalvation and glory of all Saints, and doe promote all theſe. But why doe not we more rejoyce in theſe things, the benefit of which more redoundeth to us, then to them? How unlike is it to the Angels, to rejoyce in evill, in ſinfull courſes and company? why hate we and ſcorne ſuch, as moſt partake in Chriſts victory, and are ſet out of the Divels power? Fiftly, they are unweariable in performing their ſervice to Chriſt; and much leſſe ſhould a member be weary of being officious to the head. When did any good Angel ſhrinke and recoyle from the commandement of Chriſt, or account any thing too much he could doe for Chriſt or his members, as many Chriſtians be? Therefore my Beloved (1 *Cor.* 15. 58.) *Be ſtedfaſt, unmoveable, unweariable, and abundant in the worke of the Lord.* The time comes when we ſhall be in our condition ἰσάγγελοι *like or equall to the Angels*, *Luke* 20. 36. and when we ſhall be *children of the reſurrection*. Let us frame our ſelves to the

Patienter & fortitur perſeverandum ut qui ad coronam laude jam proxima nititur duranſe patientia coronetur. Cyp. de Bono Patientiæ

good

good Angels before hand in thi *firſt reſurrection*, that we may have comfort and glory in that *ſecond*.

And then he ſhall give to every man according to his workes.

HERE is the fift and laſt point; namely, the end of Chriſts coming to judgment: where are five things to be conſidered; The end of Chriſts coming to judgement.

1. A juſt retribution, in the word ἀποδῶναι, which ſignifies both a returne of juſtice, and a gift of favour: *Mat.* 20. 8. *Call the worke men, and give them their wages*; returne both to thoſe that came into the Vineyard firſt, and ſeeme to have *deſerved* it, as alſo thoſe that came in laſt, to whom it was given of *favour*. For it is obſervable, that the compound is changed into the ſimple, *Verſe* 14. *I will give to this laſt as unto thee*: and therefore is moſt fitly uſed here, in reſpect of the two ſorts of ſubjects to be judged. The wicked, who muſt receive a juſt retribution according to their workes and deſert of them. And the godly, who are to receive life everlaſting of the free favour of God in Jeſus Chriſt. And this is the end of Chriſts coming; that ſecondary and ſubordinate end, in the felicity of the Elect, and juſt damnation of reprobates; which promoteth that chiefe and primary end of all his great workes, even the praiſe of the glory of his grace, in the conſummation of that his Kingdome which he ſet up in this world. καὶ ἀποδῶναι ἑνὶ ποίῳ κατὰ μισθόν. Θέλω καὶ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

2. The perſon retributing, *Hee*; the juſt Judge of all the world; he that *loveth righteouſneſſe, and hateth iniquity*: he that exerciſed and fulfilled all righteouſneſſe in his humility, ſhall now much more exact it in his glory. And herein is the difference betweene this Judge, and other judges. Firſt, he is appointed to be judge of *all* the world, and now to come to deſtroy and revenge all unrighteouſneſſe; they not ſo. Secondly, the Lord is *with them* in their paſſing of righteous ſentence, but he is *the Lord*: God *ſits with them*, he ſits as God. Thirdly, they may be miſled; for they often paſſe ſentence before due hearing and triall; but not ſo He, as in *Adams* caſe, firſt all were examined. Or they when they have heard the right, may be carryed away by affection, petition, money, importunity, or the command of a ſuperiour, as in *Naboths* caſe; this Judge not ſo, moſt righteous, and will deale righteouſly. Pſal. 45. 7. 2 Chr. 19. 11. Pſal. 82. 1.

3. The perſons to whom; *To every man*: he ſaith not, to *all men* in generall, but the word noteth the particular judgement of every ſingular man; none ſhall avoyd judgement, Kings nor Subjects, rich nor poore; the greateſt Monarch that ever was, muſt appeare, if his power be not ſuperiour to Chriſts. The poor ſoule ſhall not be neglected, nor forgotten. None ſhall anſwer by Proctors, but *every man ſhall receive* according to that he hath done in the body, be it good or evill. Hence the Scripture, that it may omit none, rangeth them into ſundry rankes; namely, of *juſt and unjuſt*, *Acts* 24. 15. of *quicke and dead*, *Acts* 10. 42. of of *great and ſmall*, *Revel.* 20. 12. Chriſt now cals, and men will not come, but then they muſt come in. 2 Cor. 5. 10.

4. The time; *then* ſhall he give to every one: *now* is not the time or place in which *dwelleth righteouſneſſe*: *now* it is well with the wicked, and not ſo well to the godly; *now* in mens tribunals many things are carried *unjuſtly and partially*, but we know that then the judgement of God ſhall be *according to truth*, *Rom.* 2. 2. Now in this world a man may ſee a juſt man, to whom it is *according to the worke of the wicked*. A poore wiſe man by his wiſdome delivering the City, and *none remembreth this poore man*. The beſt worke receiving the worſt wages, and *iniquity in the place of juſtice*. But *then* is the time, when the godly ſhall have a full reward and honor, and the wicked everlaſting ſhame and ſorrow. 2. Pet. 3. 19. Eccleſ. 8. 14. Eccleſ. 9. 15. Eccleſ. 3. 16.

5. The rule of this recompence; *according to his workes*: Where;

Firſt, what is meant by workes. Namely, not onely actions good or bad; but we muſt include *the original* and *attendants* of them, even the worke of our fall in *Adam*, which was our worke as well as his: original ſinne, and corruption of nature κατὰ πλάσιν ἀπό.

nature, of which workes are the fruits, and ſo comprehended in them. So out of workes of the Saints faith is not excluded, being the riſe of them, and indeed the nobleſt of all workes, the chiefe obedience required in the Goſpel. The *attendants* of good workes are alſo included under them, as namely, thoughts and ſpeeches; for according to *every idle word and thought* we muſt be judged; but the workes will manifeſt what they have beene.

Secondly, the appropriation; *his* workes; His owne, not other mens: *every man ſhall give account of himſelfe unto God*; every Veſſel muſt ſtand on his owne bottom; the Father ſhal not bear the Sons burden, &c.

Object. In the ſecond commandement God will revenge the ſins of Parents in their children to the third and fourth generation.

Anſw. Not except the Children be found in the ſame ſins; none ſhal ſuffer for anothers worke, further then he is ſome way guilty of it, as the Child often is by conſent or imitation. And thus the *Phariſees* ſhal goe to Hell for *Abels* blood and *Zacharies*, ſhed many thouſand yeares before their Age, becauſe they were not warned by that example to avoyd blood ſhedding. But he will *viſite* the ſinnes; that is, firſt enquire, and, if he finde them not, he will not revenge: ſee *Ezek.* 18. 14. and the examples of *Hezekiah*, *Joſiah*, and other good children of wicked Parents.

Thirdly, what is meant by the phraſe *according to workes?*

Anſw. 1. The phraſe noteth plainly, that as our workes are good or bad, ſo our doome ſhal be; for ſo it is evidently expounded, *Rev.* 22. 12. My reward is with me, to give to every one *as his worke ſhall be*; ſo as the ſentence ſhall run according to the evidence that workes ſhall bring in, as ſure witneſſes either of their faith or infidelity. 2. The phraſe implyeth the *quality* of the work, but not the merit; which we obſerve, becauſe the Papiſts hence ignorantly build up their *merit of workes*, and thus argue, God will render to the wicked according to the merit of their workes, and therefore the godly muſt receive according to the merit of their workes.

ὡς τὸ ἔργον ἔσται αὐτοῦ.

Anſ. 2. The Argument followes not from the merit of evil workes to the merit of good workes: for firſt, good workes are Gods, not ours properly, as our evil workes are: faith, and workes of faith are the gift of God: Secondly, good workes in us are imperfectly good, but our evill workes are imperfectly evil; Thirdly, good workes are done upon duty, but evil workes againſt duty; merit and debt are oppoſed, and what meriteth he, who hath but done his duty, and failed in dooing too? Fourthly, who can bring theſe merits? Not the unregenerate; for the wrath of God is revealed from heaven againſt all the unrighteouſnes of men. Or can the Sonnes of God, when *Abraham* himſelfe hath not wherein to rejoyce before God? ſurely if he could be juſtified by no other meanes then faith, much leſſe can we: *Therefore by the workes of the Law can no fleſh be juſtified*, *Rom.* 3. 28.

Good workes not meritorious, as evill are: why.

Queſt. Why then ſhall good workes be enquired into in that day, rather then faith? and why ſhall Chriſt judge *according to workes, not faith?*

Why workes are the rule of judgement, not faith.

Anſw. 1. Workes ſhall be inquired into, *not as meritorious* cauſes of Salvation, which is only merited by Chriſts works, which onely had perfection; *but as conditions of Gods promiſes* concerning reward in Heaven, given not for *merit*, but of Gods free grace; for he *crowneth his grace in us, not our merits*, ſaith *Auguſtine*. Works are requiſite conditions to the perſon, but no cauſes of reward.

Nil Deus in nobis præter ſua dona coronat.

2. To ſhew that Jeſus Chriſt ſhall accept no *Perſons*, but looke to *Cauſes*.

3. To ſhew that faith muſt not be *idle*, but put forth the life in good motions and actions.

4. Becauſe the judgement and equity of it muſt be viſible, and run into the eyes of all mankind: and therefore muſt be paſſed according to the fruits and works which men may ſee; whereas faith, by which alone we are juſtified before God

God, is an outward and ſpiritual grace in the heart, knowne onely to God, who ſeeth the heart, and it flyeth the ſenſe of man further then by the works of love, as fruits, it diſcovereth it ſelfe.

Obiect. But if the judgement were according to workes, then the rule ſhould be the Law; but God will judge the ſecrets of men *according to the Goſpel, Rom.* 2. 16. which is the Doctrine of faith, not of workes. Whether the Law or Goſpel be the rule of judging.

Anſw. The word Κατὰ, *according*, ſignifieth there not the *rule* of judging, but the *certitude* of it; and the ſenſe is according as I have taught you in the Goſpel; *my Goſpel*, or my preaching it among you. Or if it be taken for the *rule*, it muſt be meant of the Elect onely, who by the Goſpel ſhall be abſolued, as the wicked by the Law condemned.

Obiect. But how ſhall they be judged who have no workes, as ſuch who repent at laſt caſt, whoſe workes have beene all againſt God, and poore men that want meanes?

Anſw. 1. For ſuch as repent at laſt, as the Thiefe on the croſſe, they ſhall receive according to their workes; for true faith is never without the witneſſe of works, but *worketh by love*, let their time be never ſo little. So the Thiefe on the ſudden confeſſed his ſin, bewayled his life, profeſſed Chriſt when his Diſciples left him; reproved his fellow, and prayed earneſtly for ſalvation, and would further have expreſſed his faith, if he had lived longer. So thoſe that are called in the Article of death, have a true purpoſe if they live, to expreſſe their faith, and Gods mercy accepteth this will for the deed done. Let not thine eye be evil becauſe the Lords is good.

And for the godly poore, who can give no almes, yet they doe works of piety, juſtice, diligence in the calling, and workes of trueſt mercy, in prayer, inſtruction of the Family, comfort, reproofe, and the like to theſe.

Obiect. But ſome are not judged according to their workes, but receive an unequall ſentence, *Rev.* 18. 16. *Give her double according to her workes*; that is, twice as much puniſhment as her works are. Of double puniſhment for ſin.

Anſw. By double is not meant double of puniſhment to her ſinne (for no puniſhment can be double to the leaſt ſinne;) but *double affliction*; that is, a much more grievous puniſhment then ſhe hath afflicted the Church withall; and this, *Babylon* hath well deſerved, and ſhall be ſure of. So ſome wicked men are puniſhed for one and the ſame ſin, here and hereafter; as for murder, theft, or the like; this is not a double puniſhment, but a further degree of the ſame puniſhment; one begun here, and the other eternally continued herafter; both due by that juſt ſentence; In the day thou ſinneſt, thou ſhalt dye the death.

Doctr. The laſt Judgement ſhall be *not more glorious, then righteous*; for if Jeſus Chriſt be the Judge, and if every perſon to be judged ſhall receive according to his workes a righteous ſentence, the judgement muſt be moſt juſt. *Rom.* 2. 2. *We know that the judgement of God is true*; that is, equall and juſt. And the Apoſtle abhorreth with deteſtation the leaſt thought of any unrighteouſnes in God, c. 3. 5. *Is God unrigteous? God forbid; how ſhould be then judge the World?* this will not ſtand with the proper office of God, which is to be the Judge of all the world: Shall not he deale juſtly? The laſt judgment glorious and righteous.

Reaſ. 1. Where all helpes of righteous judgment are, the judgment muſt needs be righteous; but ſo are they here; for firſt, in the Perſon of the Judge there is wiſedome, and piercing underſtanding farre above *Solomons*, to finde out the truth and equity of things: He diſcerns perſons and cauſes truly and infallibly, as they are: He can diſcloſe and diſcover all ſecrets of hearts, intentions and purpoſes, which no creature can diſcerne. All other Judges may be deceived, who judge onely of the worke running into the ſenſes, and ſo miſ-judge of men, as *David* himſelfe did of *Mephiboſheth*. But this Judge ſeeth the heart and hidden counſels of it. This ground of righteous judgement is laid in *Jeremy* 17. 10. *I the Lord ſearch the heart and reynes, to give to every man according to his workes.* Herein is this Helpes of righteous judgement in Chriſt:

Throne

Throne exalted above all Tribunals, in that the moſt ſecret thoughts eſcape him not, which the higheſt ſeats of juſtice in earth can take no notice of. All things are *naked to him*, *Heb.* 4. 13. Another helpe of righteous judgement is the opening of the bookes, both in Gods cuſtody, and in the cuſtody of the parties.

God hath a *booke of Providence*, in which all things and cauſes are written, *Pſal.* 139. 16. and a *booke of memory*, wherein all the good ſervices of his Saints are recorded, *Mal.* 3. 16. and a *booke of life*, in which the names of the Elect are written, *Phil.* 4. 3. theſe bookes ſhall be opened and read, *Rev.* 20. 12. *And I ſaw the dead both great and ſmal ſtand before God, and the bookes were opened, and another booke was opened which is the booke of life, and the dead were judged of thoſe things which were written in the bookes, according to their workes.*

The booke in the parties cuſtody is the booke of every mans Conſcience *either accuſing or excuſing*, *Rom* 2. 15. Theſe bookes ſhall be opened, and *if the conſcience accuſe, God is greater then the conſcience*, 1 *John* 3. 20.

Lets of righteous judgement, removed.

2. Where all letts are removed, that judgement muſt be moſt righteous; but ſo is it here: for this is a white Throne, like *Solomons* white Ivory Throne, for the purity of the judge and judgement. Firſt, here is no concealement of things, no dawbing up of bad matters in corners, no pleading of Lawyers to varniſh falſhood, and cloud the truth; no Proctors, no Advocates, but every man muſt give account of himſelfe to God. Secondly, here is no reſpect of *Perſons*, but *cauſes*; no friends to gratifie: no mans cloth or ſervice ſhall protect an offender. Thirdly, here ſhall be no inducement by gifts: gold ſhall gild no bad cauſes. Fourthly, here ſhall be no Sanctuaries, no priviledged places to diſturbe the courſe of juſtice, no appeales, no protections to avoyd the ſentence which ſhall lye eternally upon ſinners. From all which grounds we conclude the righteouſneſſe of this judgement.

Live well and farewell in judement.

Vſe 1. Which ſerves firſt, according to the Scope of our Saviour, to excite every one in the care of ſaving his ſoule, and worke in us ſelfe-denyal, taking up of our croſſe, following of Chriſt, for then ſhal every man receive *according to his workes*. As the ſeed hath been, ſo ſhall be the Harveſt: As the work hath been, ſo ſhall the wages be. He that hath ſown to the fleſh, or to the world, ſhal reap corruption: but he that hath ſown to the Spirit, ſhall reap immortality and life. 1 *Cor.* 3. 8. *Every one ſhall receive according to his owne labour.*

Time to repent of ſin before judgment

Vſe 2. Secondly, here is a ground of repentance, *Act.* 17. 31. *He admoniſheth all to repent, becauſe he hath appointed a day in which he will judge the World in righteouſneſſe.* The reaſon is ſtrong: now the Lord after a ſort hideth his righteouſneſſe, and uſeth patience and connivence with many ſinners; but then he ſhall draw it out. Yea thou mayeſt now hide thine owne ſinne with *Adam*, and carry it cloſe from men, but that is a *day of revelation*, then ſhall the books be opened, and all thy ſins (except thou haſt repented and got a cover in Chriſt) ſhall be manifeſt, and openly read before God, men and Angels. Thinke not to avoyd or elude the juſtice of this Throne: but *ſtand in awe, and ſin not*; get an awfull reverence of that God, whoſe pure eyes behold all the wayes of man, whoſe ſoule perfectly hateth all iniquity, whoſe hand will not ſpare, but without reſpect of perſons judge every mans workes, and whoſe juſtice will reward every one according to that he hath done in the fleſh, be it good or evill.

Rom. 2. 4. 5.

Pſal. 4. 4.

By what ſtronger argument would the Apoſtle affright the hard hearted Sinner, who heapes up wrath againſt the day of wrath and declaration of the juſt judgement of God, but this ſame, that *God will reward every man according to his workes*? *Rom.* 2. 5, 6. So, what more effectual motive can we uſe to terrifie vicked Enemies out of their ſinnes, then that of the ſpirit of God? *Rev.* 22. 11. *He that is unjuſt, let him be unjuſt ſtill; and he that is filthy, let him be filthy ſtill*; let the Enemies of grace, of the word of grace, of the Preachers of grace, be unjuſt, malitious, and ſcornfull ſtill, at their peril; let the Swearer ſweare ſtill: ſo the Drunkard, Harlot, Uſurer. But take the next verſe with it, *ver.* 12. *Behold I*

come

come ſhortly, and my reward is with me, to give to every one according as his worke ſhall be.

Vſe 3. Here is a ground of patience in the midſt of the confuſions of the world, and the many contemnpts and opprobries caſt againſt the godly; ſeeing every man ſhall receive a righteous ſentence *according to his workes. Phil.*4.5. *Let your moderation be knowne unto all men, the Lord is at hand.* Beware of revenge in the meane time; commit all to him that judgeth righteouſly. Storme not to receive unjuſt ſentences againſt us, to ſee our righteous wayes depraved, our good repaid evill, every *Barrabas* preferred before Chriſt. There is a day wherein God ſhall make our righteouſneſſe breake out as the Sunne in his ſtrength. And even from hence the Scriptures conclude a providence and a future judgement; *Eccleſ.*3.16. *When thou ſeeſt iniquity in the place of judgement, then thinke in thy heart that God will judge the juſt and the wicked.* And chap.5.7. *If in a Country thou ſeeſt the oppreſſion of the poore, and defrauding of judgement, be not aſtonied; for he that is higher then the higheſt regardeth, and there be higher then they.* Now be patient, and appeale to this day, from all unjuſt ſentences, as *John Hus, Jerom* of *Prague*, &c. ſo did *Zachariah*, 2 *Chr.* 24.22. *The Lord looke on it and require it.* Be patient in all confuſion, and injuſtice.

Vſe 4. This muſt teach us ſincerity and truth in all our wayes before God and men; ſeeing this judgement is not according to outward appearance, but *according to the truth*; then ſhall all ſhowes and powerleſſe formes of godlineſſe be blowne off as leaves in Autumne by violent windes; and thou ſhalt be laid open as thou art, and not as thou ſeemeſt; thou mayeſt now be as *Ananias* among beleevers, and as *Judas* among the twelve, and carry it ſmooth away; but this day will ſet thee among hypocrites, and thou ſhalt ſtand among thy fellowes. Then ſhall the hope of the hypocrite periſh; and onely ſoundneſſe of heart ſhall abide this exact triall. It muſt be gold that muſt abide the fire of this day, and not a gilded hypocrite. Be ſincere in matter of Religion.

Vſe 5. This muſt teach us watchfulneſſe in all our wayes, and ſee they be righteous; *Eccleſ.*12.13. *Feare God and keepe his Commandements*; *for God will bring every worke into judgement*: *feare God* in his preſence, power, and juſtice: doe nothing in ſecret, which thou wouldeſt not have preached on the houſe-top. And *keepe his Commandements*; for, whatſoever is not anſwerable to ſome Commandement, this judgement muſt condemne and diſprove; whatſoever the Word now alloweth, it will then juſtifie, and then will condemne whatſoever it now condemneth. Judge thy ſelfe afore-hand, and put thy ſelfe upon the tryall, 1. *Of the Word*: how will thoſe words and actions abide that triall, which now it paſſeth ſentence againſt? 2. *Of thine owne conſcience*: if now thy conſcience have a voyce againſt thee, but thou wilt choake and ſtifle it, yet it ſhall be heard at this day. 3. *Of thy experience*: if any action now bring guiltineſſe, feare, ſhame, or heavineſſe, what elſe ſhall it bring then, when it ſhall ſet before the Judge thy oppreſſions, cruelties, uſuries, wrongs, oathes, revenges, filthineſſe, drunkenneſſe, contempt of the word of grace, the day and meanes of grace, and ſhall doe God good ſervice in bringing backe all old reckonings, not reckoned for by Chriſt? 4. *Of thine owne preſent apprehenſion of that day*: if now the mention of this day make thee out of guiltineſſe to tremble, what ſhall the day it ſelfe doe? Watch and judge thy ſelfe before hand.

Vſe 6. Out of this Doctrine a man may gather evidence of his future eſtate, and whether he ſhall ſpeed well in the laſt judgment. For as the tree leaneth, ſo it is likely to fall; and as it falleth, ſo it lyeth. How to know what will become of us in the day of judgement.

But to helpe this inquiſition, the Scriptures afford us ſome notes of triall.

1. That in *Gal.*6.7. *What a man ſowes, that ſhall he reape.* Soweſt thou cockle, and wouldeſt thou reape corne? ſoweſt thou to the fleſh, and expecteſt to reape any thing but corruption? To ſow to the fleſh, is to live according to the luſts of the fleſh, and command of luſts: as to ſow to the ſpirit, is to live after the motions of the Spirit. Thou art in GODS field, either wheat or chaffe; and the reapers of this great harveſt ſhall gather the wheat into the garner, but the chaffe ſhall be caſt into unquenchable fire.

2. Another

2. Another note is in 2 *Theſ.*1.8. *in flaming fire, rendring vengeance to them that know not God, and obey not the Goſpell.* All ignorant and diſobedient perſons, that love not the knowledge of God, nor obeydience to the Goſpell, may now read their doome in that judgment; nothing but timely repentance preventeth it.

3. Another note is in 2 *Theſ.*1.6. *It is a righteous thing with God to trouble them that trouble you.* It ſhall then goe hard with thoſe evill ſervants that beat their fellow-ſervants, that revile Chriſt in his members, or diſgrace the profeſſion of godlines; whereas they ſhall finde it had been their happineſſe to have fed, clothed, comforted and honored Chriſt in his members, *Mat.*25.45.

4. Another note is in the Parable of the Talents, *Mat.*25.30 the faithfull ſervant, having received Talents, uſed them, and gained as many more, was made ruler over much; but the evill and ſloathfull ſervant, that hid his Maſters talent, and employed it not for his Maſters advantage, was taken and caſt into everlaſting darkneſſe. What ſhall be their hope, that are ſo farre from employing their talents, that they declaime againſt them that doe, and moleſt them for ſo doing? Woe to ſuch Scribes and Phariſees hypocrites, that *neither enter themſelves, nor ſuffer others, but ſhut up the Kingdome of heaven before Men, Mat.*23.13. What is the ſound preaching of the Goſpell, but the *key of the Kingdome*, given into the hand of Paſtors, to open the doore of heaven to Beleevers? Where then ſhall ſuch Phariſees ſtand, who not onely hinder others by their wicked example, but wreſt the Key out of the Paſtors hands, and ſo bolt up the Kingdome of heaven, that people ſhould not enter? Who ſees not halfe the ſentence executed on many ſuch already? even their talent already taken away; and the other halfe remains, the taking away of the man himſelfe, the binding of him, and caſting of him into the fire, as a bundle good for nothing but for fewel of the fire of hell.

5. The Apoſtle in *Rom.*2.7. gives other two certaine notes of him that ſhall ſpeed well in judgement. 1. *He ſeekes glory*; that is, by Faith and Repentance he ſeekes the Kingdome. 2. *He perſeveres* in good, and ſtands out to victory; for good fruits from a ſound root abide, and good workes flowing from ſound faith are not vaniſhing. When thoſe that are contentious againſt the truth, and given up to unrighteouſneſſe, ſhall meet with tribulation, woe and anguiſh, then ſhall theſe attaine glory and immortality.

Verſe 28. *Verily I ſay unto you, there be ſome of you that ſtand here, that ſhall not taſte of death, untill they have ſeene the Sonne of man come in his Kingdome.*

The drift of the words.

IN theſe words our Saviour, *partly* to mitigate the former Doctrine concerning Self-denyall, bearing the croſſe, and ſuffering for Chriſt; *partly* to confirme what he had ſaid concerning his glorious coming to judgement; and *partly* to ſupport and comfort his Diſciples, who by reaſon of his baſe and low eſtate could ſee nothing leſſe then the great glory that he ſpeaketh of; doth now make a gracious Promiſe, that although he was now in an abject condition, and after a while was to be more humble and abaſed, even to the death, the ſhamefull death of the Croſſe; and to be laid up a while in the houſe of death, yet ere long he ſhould manifeſt his glory; and though his greateſt glory ſhould be deferred till the laſt judgement, yet would he before that time ſhine out in brightneſſe and glory to the whole world.

Vult ut conſolationis aliquid habeant tempore crucis & afflictionis, &c. Bucer.

In deſiderio celeritas quoque mora eſt.

And whereas they, as his neereſt and moſt faithful ſervants, might earneſtly deſire to ſee him their loving Maſter thus exalted, and grieve that it ſhould be ſo long deferred, as that they might be worne out of the earth before that time; he meets them in their deſire, and tels them it is not ſo far off, but ſome of them ſhould behold it before their death.

For the meaning. *Amen*, or *verily*; a forme of ſpeech or aſſeveration which Chriſt

Chriſt the true and faithfull witneſſe often uſed to avouch the truth; and he that ſaith here Amen, is called Amen, *Revel.* 3.14. *theſe things ſaith Amen*: to ſhew, that whatſoever he ſaith, is *yea and amen*, 2 *Cor.* 1. 20. that is, moſt firme, certaine and conſtant. Expoſition ἀμὴν λέγω ὑμῖν.

I ſay unto you.] Our Lord propoundeth his Doctrine in his owne name, that he may be knowne the chiefe Doctor of his Church, even that Doctor of the Chaire, whoſe voyce alone muſt be heard of Paſtors and People. Thus did none of the Prophets, but onely *verbum Domini*, the word of the Lord: none of the Apoſtles, but delivered what they had *heard and ſeene*, 1 *John* 1.1. and what they had *received of the Lord*, 1 *Cor.* 11 23. Nor none of the Paſtors of the Church, but as good *Stewards* they diſpenſed their Maſters allowance. 1 Cor. 4. 1.

And further, this being a Propheſie uttered in this forme, he ſhowes himſelfe the chiefe Prophet of the Church, propheſied of by *Moſes*, *Deut.* 18.18. like unto *Moſes*, *Acts* 3.21. And like him in five things. 1. As the truth hath a likeneſſe with the ſhadow, the mediation of *Moſes* betweene God and his people being a ſhadow of Chriſts Mediation. 2. Like him in reſpect of Divine calling to his Office. 3. In reſpect of his faithfulneſſe in his Calling, being faithful in all the houſe of God *as the Sonne*, *Moſes* as a *ſervant*. 4. Like him in his Authority, he being appointed to teach us all things, and we to hear him in all things. 5. In the event or faction; whoſoever will not hear him, muſt dye the death. Chriſt like *Moſes* in five things. Heb. 3. 5. 6.

But ſuperior to *Moſes*, as being Lord of the holy Prophets; as being God, the Seer of things properly and *à priori*, as being faithfull in the houſe as the Sonne, as onely able to ſay, *I ſay unto you*; preaching in his owne name, which none but the head of the Church can doe, and none but he that hath power in the heart and conſcience.

Some that ſtand here, ſhall not taſte of death.] This is an *Hebrew* phraſe; not to *taſte* of death, is, not to dye: but alluding to the cauſe of death, which was taſting of the forbidden Fruit; this was the firſt taſting of death. So in *Joh.* 8.51. *He that keepeth my word, ſhall not ſee death*: and *Heb.* 2. 9. Chriſt *taſted death* for all the Elect.

Till they ſee the Sonne of man come in his Kingdome.] Here is ſome difference and difficulty in the interpretation.

1. Some referre it to the laſt judgement, of which Chriſt had ſpoken immediately before, and erroniouſly conceive that Chriſt ment of *John*, who they thought ſhould not dye till Chriſt came againe to the laſt judgement. And no marvell though ſundry have been over-carryed in this Errour, ſeeing the Diſciples themſelves, till the ſending of the Spirit to lead them into all truth, were wrapped in it. But this is ſufficiently confuted in the Text, *John* 21.23. Opinions.

2. Others, both ancient and new Writers, as *Hilary*, *Bullinger*, *Chytreus* and *Piſcator*, underſtand it of Chriſts Transfiguration which immediately followed; as if he had ſaid, Some of you, as *Peter*, *James* and *John*, ſhall ſhortly ſee me (ſo far as you can comprehend) in that forme and habit wherein I will thus come to judgement; as ſix dayes after they ſaw him on Mount *Tabor* in great glory. But firſt, the ſpeech (ye ſhall ſee it before your death) ſeemes to carry it to ſomething beyond the compaſſe of ſo few dayes. Secondly, we doe nowhere read that the transfiguration is called the coming of Chriſt in his Kingdome. Thirdly, in ſo ſhort a time none of the Diſciples were to taſte of death. Therefore,

3. We ſhall beſt finde out the ſenſe by enquiring;

What is ment here by the *Kingdome*.

What is ment by the *coming* of this Kingdome: and

Emphaſis hujus loci non eſt in verbo veniendi, ſed videndi. Bucer.

Seeing the beſt interpretation of a Prediction is the accompliſhment, we ſhall enquire how ſome of the Diſciples did *ſee* the coming of this Kingdome before they taſted of death.

Kingdome of God general and ſpecial.

For the firſt: the Kingdome of God is twofold, { Generall, and / Speciall.

The former is called *the Kingdome of power*, whereby the Lord powerfully governeth the whole world and every particular, to the very Sparrowes, and the haires of our head: unto which Kingdome of power all creatures, men and Angels, yea Divels themſelves are ſubject.

2. The ſpeciall Kingdome of God is his gracious rule and government over his Elect; called the Kingdome *of Chriſt*, becauſe he is the head of it; and the Kingdome *of heaven*, becauſe it tends directly thither; and the Kingdome *of the Sonne of man*. Of this Kingdome are two degrees; of grace, of glory. The difference of theſe two, is, 1. In time; the former is begun on earth, the latter is conſummate in heaven. 2. In manner of government; the former is governed *mediately*, by his ſervants and miniſters; the latter *immediately*, by himſelfe, when he is all in all. 3. In the manner of ſubjection; the former in the militant eſtate is environed by enemies and aſſailants; the latter is triumphant, in perfect reſt and peace, without all aſſault.

Which here meant, and what it is.

Queſt. Of whether of theſe doth our Text meane?

Anſw. Our Saviour here ſpeaketh of the former Kingdome, of grace, here in this world, which is *an eſtate wherein men are brought to be ſubjects to Chriſt in this life, being enlightned, guided, and effectually moved to beleeve the Promiſes of ſalvation, and obey the will and lawes of God.* For it is a comming into the Kingdome, *before the Diſciples deceaſe.*

II. What is meant by the coming of this Kingdome.

How the Kingdome of Chriſt comes. Mat. 6. 10.

Anſw. The coming of the Kingdome is nothing elſe but *the erecting of it? by the powerfull meanes of it, in the hearts of men where it is not begun: and a continuance of it with much ſucceſſe and increaſe where it is begun*; being all one with that Petition, *Thy Kingdome come.*

And thus many Interpreters, *Calvin, Beza, Bucer, Toſſanus*, fitly apply it to the power and efficacy of the Goſpel, by which the Kingdome of Chriſt was far and wide, with great power propagated after the time of Chriſts Aſcenſion; but yet in the dayes of ſome of the Apoſtles. And to this Interpretation the change of the phraſe (*Marke* 9.1.) giveth light; ſome that are here, ſhall not taſte of death, *till they have ſeene the Kingdome of God come with power.* Now what elſe is it to ſee the Kingdome of God *come with power*, then to ſee the enlargement and increaſe of the Kingdome of God, by the prevailing of the Goſpell, bringing in men to the obedience of Faith? whence, *Rom.* 1.16. the Goſpell is called *the power of God to ſalvation.*

Of the accompliſhment hereof.

III. Let us looke into the accompliſhment of this Propheſie, which will notably enlighten the true meaning; becauſe we ſhall here ſee Chriſt now aſcended, mightily declaring himſelfe the King of his Church; and that he was not onely exalted unto the right hand of God, but that, even in the dayes of ſome of the Apoſtles, he came in the mighty power of his Kingdome of Grace: As appeared,

Evidences of Chriſts Kingdome enlarged.

1. In the emiſſion of his Apoſtles; Chriſt immediately before his Aſcenſion did call and ſend out his Apoſtles, with ſpeciall promiſe of his preſence in their Miniſtery *to the end of the world, Mat.* 28. 18. *Goe and teach all Nations*: their commiſſion was, to *make Diſciples* everywhere. This great worke the Apoſtle magnifyeth, *Epheſ.* 4.11. *When he aſcended, he gave gifts to men, ſome to be Apoſtles, &c. for the gathering of the Saints, for the worke of the Miniſterie, and the edification of the body of Chriſt.* This was one moſt powerfull means for propagating his Kingdome, which was herein ſeen gloriouſly to come out through the world.

2. In the deſcending of the holy Ghoſt, fifty dayes after his Aſcenſion, upon the Apoſtles, when the Spirit promiſed came *ruſhing upon them as a mighty winde, and filled all the houſe*: whereupon forthwith they preached the Word of the Goſpell to *every Nation under heaven*; at *Jeruſalem*, in their owne tongue, *Act.* 2.2. which was a fruit of his Aſcenſion and Exaltation, *ver.* 33. and a coming in his Kingdome with power.

3. In

3. In the Apostolical gifts, we may see how powerfully the Sonne of man came in his Kingdome, in their dayes: as the gift of knowledge in deepe mysteries of the Kingdome, without study: the gift of prophecy: the gift of miracles, of healing by imposition of hands, of casting out Divels, of raising the dead, and the like, for confirmation of their doctrine: the gift of tongues, and of immunity from errour of teaching or writing; the gift of the Apostolical rod in smiting Offenders, as *Paul* did *Elymas* with blindenesse, and *Peter Ananias* and *Sapphira* with sudden death. Which peculiar gifts were promised and given them, that by the admirable use and power of them the Son of man should come gloriously in his Kingdome, and the Church be more and more confirmed in the Faith, and more allured in the beginning and cradle of it, to the love of Christ and his truth, who a little before was so hated and despised.

4. In the Apostolical diligence, which was wonderfull, and all to this end, that the Sonne of man might come gloriously in this his Kingdome. The travels of *Paul* alone were such, as he carried the word of the Kingdome, and set up Christ as a King, unto a *third part of the knowne world*, *Rom.* 15. 19, 20. Yea in his time he sheweth, that the Gospel was preached not at *Colossus* onely (as *Col.* 1. 16.) but by the Diligence of the Apostles it was *fruitfull in all the World*, *ver.* 23. How instant were they in preaching, writing, disputing, and suffering, and all to set up the Son of man glorious in his Kingdome?

5, In the successe of the Apostles in their Ministry: which if we consider, we shall see the truth of Christs speech, that they *did more* in the meanes and conversion of men, then himselfe did. *Acts* 2. At one Sermon of *Peters*, *three thousand* were converted: this was the first famous draught of this Fisher of men, by which three thousand subjects were added to Christs Kingdome in one day: here came the Son of man gloriously in his Kingdome. And what wonderfull increase it tooke in all quarters, all the Epistles of the Apostles doe witnesse: especially twenty yeares after Christs ascension, in which times howsoever some of the Apostles were extinct, as *James* slaine by the Sword by *Herod*, *Act.* 12. yet some other of the Apostles, and of others who heard Christ speake these words, were living: witnesse that Synod of the Apostles, which was fifteene yeares after Christs Ascension, at *Jerusalem*, wherein *James* Son of *Alpheus* was President; which sheweth both the flourishing estate of the Church at that time, and that many of the Apostles were then living: and so this prophecy of Christ was accomplished. But, Joh. 14 12. note note

6. Forty years after Christs Ascension, when all the Jewish worship and ceremonies, together with the Temple were so abolished and destroyed, as one stone was not left upon another; the whole house, and al the utensils and shadowes were burnt with fire, so as none of them should longer stand up against Christ, the truth aud substance of them: Then was the Sonne of Man, let into his Kingdome most perspicuously, all vailes were now rent, all shadowes vanished, all partitions broken downe, and Christ with open face triumphantly conquering and prevailing in the world. And this, *John* the Evangelist saw who dyed in the 101. yeare after Christ, about 30. yeares after the destruction of the Temple, as Chronologers have collected. Mat. 3. 2. note

Object. Christ was come in his Kingdome before; so *John Baptist* preached, *Repent, for the Kingdome of God is at hand*, and Christ himselfe said in *Mat.* 12. If I by the Spirit of God cast out Divels, then is *the Kingdome of God come unto you.*

Answ. True it is, the Sonne of man was come in his Kingdome before: 1. In the beginning of it: 2. To *Judea*: 3. In a dim and obscure light in comparison. But now it is come in the power of it, and to all the world, even in the Apostles time, whereof our Saviour here speaketh. Of the times when the Gospels were written.

We might adde hereto the writing of the Evangelists; *Matthew* who wrote his Gospel eight years after Christ, *Mark* ten, *Luke* fifteen, *John* forty two; wherein Christ came in his Kingdome apparently to all the world in all the Churches of note this

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Euseb. Hist. Eccles. lib. 3. cap. 33.

the New Testament. Yea this last of the Apostles, *John*, saw Christs coming in his Kingdome most gloriously, in the undaunted confession of his name by many thousand Christians, that gave their lives for the Testimony of his truth. For he lived to see three of those bloody persecutions of Roman Emperours, as of *Nero*, under whom *Peter* and *Paul* suffered, of *Domitian* under whom himselfe was banished into the Isle of *Pathmos*, where he wrote his Revelation, and of *Trajan*, under whom were many thousand Christians drawne to death dayly, as *Plinie* the second testifieth, writing in their behalfe to *Trajan* the Emperour; in whose dayes *John* wrote his Gospel, and dyed in the one hundred and second year of his owne age. All which hath notably cleared the sense of our Saviours prediction. Now followes the observation.

3 Persecutions

By preaching and obeying the Word Christs Kingdome is advanced.

Doctr. Where the Word of God is most powerfully preached, and most cheerfully obeyed, there Christ cometh most gloriously in his Kingdome. The whole 110. Psalme is a prophecy of Christs Kingdome, who is appointed to rule in the midst of his Enemies: 1. The place or Country over which he is King, *is Sion*, *v.* 2. that is, the Church of God, figured by *Sion* at that time. 2. His government over his Church is called a *Kingdome*, for the similitude it hath with Earthly Kingdomes; and all we shall see the coming of Christs Kingdome to be by the powerfull preaching and obeying of the Gospel.

Shewed by similitude of earthly Kings and Kingdomes.

1. Earthly Kings have royall titles, and stiles of honour; so for the name and title of this King, he is called *the Word of God*, *Rev.* 19. 13. Even that eternall Word (*John* 1. 1.) which was before all beginning, but now incarnate. And he is called *faithfull and true*, *ver.* 11. not onely *faithfull*, but *true in his promises* and retributions of reward to those that valiantly fight his battels.

2. Other Kings have Subjects: and here must be Subjects, which *heare his voyce and follow* him, *John* 10. 28 called a *willing people*, *Psal.* 110. 3. Elect, and drawne of the Father; all gathered by the word and voyce of Christ, and of unwilling made a willing people, because his redeemed ones, both by price and power.

3. Other Kings have their lawes and statutes for the governement of their Subjects. The lawes of this King are the lawes of Heaven, the Charter of Heaven, the Word of God in the two Testaments, the law of entire nature renewed in the former, and the law of faith revealed in the latter. It is hence called *the word of the Kingdome*, *Mat.* 13. 19. because his Kingdome is erected and preserved by it. And these lawes are bounded with rewards to the Observers, and penalties to the Transgressors: all these being comprehended in the promises and threats of the word.

4. Other Kings ride in great state and glory, both to make and execute lawes, as also in their just Wars for the defence of their Right and Subjects, and just revenge of wrong doers. So this King rideth upon a white Horse, and everywhere triumpheth by his truth, being *faithful and true, fighting & judging righteously*, *Rev*, 19. 11. and *Psal.* 45. 4. *Prosper with thy glory, ride upon the word of truth and meekness.* And how gloriously he rode upon his word, through all the world, after his Ascension, we have shewed.

Eminency of Christ above other Kings. Rev. 19. 12.

Eph. 6. 17. Acts 2. 41.

5. Other Kings have their crowne, Sword, and Scepter, but with much difference from this King: 1. He hath many *crownes* upon his head, whereas other Princes seldome have above one; to note the many victoryes, which according to the word and by the word, he hath obtained against Satan, sinne death and hell, for himselfe and his Subjects. 2. His sword is the *sword of the Spirit*, *the Word of God*, which he holds not in his hand as other Princes, but in his mouth, *Rev.* 1. 16. *Out of his mouth went a two edged sword*: *Isa.* 11. 4. *He shall shall smite the Earth with the rod of his mouth, and with the breath of his lips slay the Wicked*; where the rod of his mouth, and breath of his lips are all one, namely, his word; by which sword he subdued three thousand at one Sermon. 3. His Scepter is that *rod of his power* which he sends out of *Sion*; that is, his word as is expounded, *Isa.* 2. 3.

note this

Psal. 110. 3.

2. 3. *The Law ſhall goe out of Sion, and the Word of God out of Jeruſalem.* But, other Princes hold their Scepter in their hand, he in his mouth.

6. Other Kings have their guard and Army to attend them: So hath he thoſe who know the time and place of their attendance, *Pſal.* 110. 3. *Thy People ſhall come willingly at the time of aſſembling, thine Army in holy Beauty*: whereby we know who they be, that wait on Chriſt as his Servants, namely, thoſe that wait at the time and place of holy aſſemblyes, called his holy beauty: theſe have free acceſſe unto him in his preſence chamber, and follow him into their owne hearts where he is preſent by his Spirit to guide and comfort them.

By all this plainely appeareth, that where the word is preached and obeyed, the Lord Jeſus cometh in glory, and in his Kingdome. His name is the word of God, his Subjects gathered by the word, his lawes the word of the Kingdome; his white Horſe on which he rideth in tryumph, is the word of truth; his Crownes are put and held on his head by the word, his Scepter the rod of his mouth, his ſword, the two edged ſword going out of his mouth, his attendants and guard waiting on him in the place of holy beauty.

Uſe 1. Which ſerves to convince all the Enemies of the truth, as Rebels to the Kingdome of Chriſt: the greateſt Enemies and Rebels he hath, are the hinderers of his Word and ordinances, let their pretences be what they will: and manifeſtly are they diſcovered to be Hypocrites, who will ſay every day, *Thy Kingdome come*, and yet by all their power hinder the paſſage and power of the Goſpel nothing is ſuch a vexation to them, nothing is ſuch a burden to the place where they live, as Chriſts coming powerfully in his Kingdome; themſelves will *not enter, nor yet ſuffer* ſuch as would enter into the Kingdome, *Mat.* 23. 13. And the like of our willfull Recuſants, and ſuch as refuſe to heare the word preached, which is the proclamation of this great King, inveſting him into his Kingdome: Were not he a diſloyall Subject, that would wilfully deny his preſence at the Proclamation whereby the King is proclaimed the lawfull heire and ſucceſſour into his Kingdome? And will not the Lord Jeſus reckon him an Enemy, that refuſeth to be preſent, while he is by publick preaching and proclamation ſet into his Kingdome, as the Lord of his Church? hath Chriſt any place in his heart, that cannot abide to heare he ſhould be ſet in his lawfull inheritance?

Enemies of the word, enemies of Chriſt.

Mat. 23. 13.

Oh that all theſe, either ſecret or profeſſed Enemies of Chriſt, would ſeaſonably conſider what a fearfull thing it is, to enter into combination againſt Chriſts Kingdome and government.

Admonitions to them.

1. Hath his Father eſtabliſhed him on his Throne, and *ſet his King on Sion*, and will the Rebels diſplace him? will they wrong and reſiſt him, whom the Lord hath ſet up? will they pull his Crowne from his head, dethrone him from his government, wreſt the ſword out of his hand, breake his Scepter in pieces, violate his Lawes, and thinke to proſper in their high Treaſons, and in taking up arms againſt the Lord?

Pſal. 2. 6.

2. Looke on the dangerous iſſue and eſtate of enemies, *Luke* 19. 27. *Thoſe mine Enemies that will not I ſhould raigne over them, bring them hither that I may deſtroy them.* Wilt thou not ſtoope to the rod of his mouth? his rod of Iron is ready in his hand to *breake thee to pieces as a potters veſſell, Pſal.* 2. 9.

Uſe 2. On the other ſide, it muſt be the greateſt comfort of a godly man, when Chriſt comes moſt powerfully in his Kingdom; ſo our Lord here comforteth his Diſciples in their ſorrow, that they ſhall ſee their Lord after a great deale of contempt and paſſion, lifted up againe in the glory of his Kingdome. A child will rejoyce in the advancement of the Father: a Servant in the honour of his Maſter: eſpecially a loving Spouſe in the advancement of her Husband: And how ſhould we cheere up our ſelves and others, to ſee the Lord Jeſus honoured in a powerfull Miniſtry, his Enemies thrown down before him, our Brethren drawne by multitudes under his allegeance? &c. Contrarily, it ſhould be the griefe of our hearts, when any thing croſſeth his Kingdome, when any deſigne prevaileth againſt

Rejoyce in the thriving of the Goſpel.

againſt his word, when any holy Miniſtery is caſt downe, when the Lord loſeth an enſigne, &c.

Uſe 3. We muſt alſo every one doe our beſt to ſet up Chriſt in his Kingdome, and that he may lift up and hold up his Scepter every where: thou prayeſt his Kingdome may come, uſe meanes for that thou prayeſt, in what place ſoever.

In helping the word, help up Chriſt into his Throne.

1. If a Magiſtrate, thou muſt puniſh Offenders againſt his Lawes, as well as againſt the Kings; thou muſt order thy government as well by his Lawes as the Kings: By thy example thou muſt grace the Word, as well as by thy preſence thou wilt grace the execution of the Kings Lawes.

If a Miniſter, thou art the Lords Scepter-bearer; thou muſt hold up this Scepter and Mace of Chriſt, preaching the word plainly, purely, ſincerely, inſtantly: as *Johns*, goe next before him, and make way for him: as friends of the Bridegroome, be ſure he *increaſe*, though we *decreaſe*. How doe they this, that preach not at all, or now and then, or preaching againſt preach, and declame againſt thoſe that moſt zealouſly advance the Scepter and glory of Chriſt? that were not Chriſt too ſtrong for them, and truth ſtronger then all, Chriſt ſhould never come in his Kingdome; if he were a King, he ſhould be ſuch an one as *Iſhboſheth*, a King without a Kingdome, without Subjects or Lawes.

John 3. 30.

3. If thou be a private perſon, ſhew the ſelfe a good Subject to this King, and ſet up his Kingdome both within and without thee.

Without thee: thou muſt ſet up his Lawes and authority in thy Family, by inſtruction, catechizing, prayer, and holy orders, by which faith and the feare of God may be planted and cheriſhed; that there may be a draught of a Church in thine houſe; and by Chriſtian conference admoniſhing and exhorting one another, to containe every one in his allegeance and ſubjection to Jeſus Chriſt.

Above all, we muſt be carefull to ſet up this Kingdome *within our ſelves*, and maintaine the rule and ſoveraignty of Chriſt by his word in our owne conſciences.

How may we doe this?

How Chriſts Kingdome is erected and maintained within us.

Anſw. If as good Subjects we frame and compoſe our ſelves to this Kingdome: Both to the *Lawes* of it, for Chriſtians are a People under Lawes, and he that acknowledgeth not the fundamentall Lawes of this Kingdome, and will not be ruled by the word of Chriſt, is none of Chriſts Subjects: As alſo to the *holineſſe* of it, by dayly putting on a *divine nature*, 2 *Pet.* 1. 4. The Subjects of Chriſt are *people of a pure language*: and though Sanctity be ſcorned, and hunted with diſgrace out of the World, this is *the King onely of Saints*.

Zeph. 3. 9. Rev. 15. 3.

2. If as good Subjects we ſerve with cheerfulneſſe and joyfulneſſe this King of glory. *With chearfulneſſe*; for his People are a *willing People*, and bring *free-will offerings*, *Pſal.* 110. and beſides, to ſerve him is to raigne, all his Subjects are Kings; the eſtate of the meaneſt Chriſtian, is a Kingdome. *With joyfulneſſe alſo*: *Pſal.* 149. 2. *Let the Children of Sion rejoyce in their King*; bleſſe GOD that hath ſhewed us the way to this Kingdome, who elſe had beene ſtill in the *Kingdome of darkeneſſe*; and that he hath made an entrance for us into this Kingdome, *Col.* 1. 12. 13. and the rather, becauſe he hath paſſed by the Angels that fell, and made no entrance for them, yea paſſed by many nations and millions of men, and out of all the world brought us under the ſubjection of this King.

3. If as good Subjects we maintaine the honour and authority of our King, and our owne liberties and priviledges obtained by him for us.

Chriſts right defended, how

Firſt, we maintaine his right, when we ſet up his word everywhere, and ſuffer it to command and rule our owne thoughts, words, actions, and affections, and bring all into the obedience of Chriſt. If we cannot prevaile, that his Word may command and rule others, yet ſee it rule and command our ſelves. Againe, when we maintaine warre, and take take up armes againſt all his and our Enemies, that riſe up againſt his honour and our Salvation. We muſt be ſtout and invincible againſt all that would incroach and raigne over us inſtead of Jeſus Chriſt,

Christ, as namely, we must levy forces, and serve in his wars against the temptations of Satan, the corruptions of the world, and our owne lusts, and the evils of owne hearts and lives: all which we must resist *instantly*, for the Adversary is restlesse in assaulting: *wisely*, standing on our watch, and in the compleat armour of God: *stoutly*, for the warre is difficult, but the victory certain and glorious.

And likewise our own right.

Secondly, as good subiects we must maintaine our owne libertyes: *Gal.* 5. 1. *Stand fast in the liberty wherewith Christ hath made us free, and be not intangled againe with the yoke of bondage.* Resolve never to come under the bondage of sinne and Satan any more: It was baseneſſe and madneſſe in *Israel*, that being free from *Pharaohs* oppressions, they would run backe into *Egypt* in all haste. Nor under the yoke and bondage of humane traditions, or yokes of Antichrist, Christs greatest enemie. Of all slaves and vassals let us esteem the slave of sin the greatest; and seeing *the Son hath made us free*, let us highly prize and stoutly maintaine this freedome. John 8. 36.

To perswade all this,

Motives to be loyal to Christ.

1. Consider what an absolute Monarch Christ is, of what power to constrain obedience, and restraine rebels: he can get himselfe a name, and lift up his Scepter without thee, being God and man, and Lord of all things: but for thy good he would take thee in as an assistant in his government, and if thy service be his, his honour is thine.

2. Consider what a good and gracious Lord thou serveſt, one that no way burdens his servants and Subjects, but every way enricheth them, by bestowing large gifts upon them, even his whole Kingdom to every of them; yea, whose love is experienced by his death for his enemies.

3. Consider his presence with his Subjects in all places and occasions. He seeth who makes his heart a presence chamber for Christ, who sets up his chaire of state there, who they be that take care nothing be done or defended against his Laws in his own presence, and who they are that suffer his Word to sway against lusts. The very sight of the Kings sword should adaunt offenders; that is, the presence of his Word *in the heart*. How much more should his owne presence provoke us to all duty and subjection? Psal. 119. 11.

FINIS.

THE CHRISTIAN RACE.

1 COR. 9. 24.

So runne that you may obtaine.

The Apoſtles drift in this place:

THE holy Apoſtle hath at large diſſwaded theſe *Corinthians* lately converted from Heatheniſme, from ſundry relickes of ſuperſtition ſtill continued among them; as namely from eating meats in the Idol-Temple offered unto Idols; from which Feaſts and meetings they were the hardlier reſtrained, becauſe they were much addicted to Gluttony, and pampering of the fleſh. And therefore more ſtrongly, both from his owne example, and by other reaſons, he urgeth the duties of Chriſtian ſobriety and mortification; as if he had ſaid, If ye ſhall object, that now your Chriſtian liberty affords you more intereſt in the Creatures, and comforts of life then before: I anſwer, that I have as much liberty in them as any, but *for the Goſpels ſake* I forbeare my liberty in greater matters then theſe; I might marry a wife, or I might require my maintenance from the Church, as my right; but I for the Goſpell deny my ſelfe in all, I worke with my hands to avoyd offence: ſo your liberty in Chriſt allowes you not any uſe of the Creature with the hinderance of the Goſpell, or the ſcandall of others.

The ſimilitude he uſeth.

And to this he addeth a ſtrong Reaſon, from a pleaſant Similitude, comparing the life of a Chriſtian to a Race; thoſe that runne in a race, either for praiſe, or a garland of flowers, or a ſmall temporall reward, pamper not their bodies, nor load and ſtuffe themſelves with meats and drinks, but are abſtinent, and put themſelves into a ſpare dyet, and forbeare and ſtrip themſelves of all encumbrances, and the uſe even of the beſt things, which would make them heavy and unweldy in their race. Much more ſhould you, in this ſpirituall race, for the attaining of another manner of Crown or prize, caſt off all things that *preſſe downe* and encumber you, and *ſo run the race* ſet before you, as you may obtaine, and not be fruſtrate of your expectation.

Heb. 12. 1.

The reaſon of it.

Theſe *Corinthians* were well acquainted with the manner of runners; *Know ye not* that they which run ἐν σταδίῳ, in a race, &c. as if he had ſaid, *Yee cannot but know.* There were the *games of Olympus*, celebrated every fift yeare in the honour of *Jupiter*; and there were the *Iſthmian games*, inſtituted of *Theſeus* in the honour of *Neptune*, their Sea-god, which were every fift year exerciſed at *Iſthmus* a ſtreight in *Greece*, in the ſight of *Corinth*.

Note this.

Ita ſimilitudo Circenſiũ Auguſtiniana convertit Alipium. Confeſ. l. 6 c. 7.

Object. But why doth the Apoſtle draw his argument from prophane Games, uſed among Heathens in honor of their Idols?

Luk. 16. 8.

Anſw. The Apoſtle approves not the Games, nor ſhewes how well or ill they doe in running, but from them deduceth what we may turne to a good uſe in a better race, for a better prize. Our Lord approves not of an *unjuſt Steward*, but onely ſhewes how we may and ought wiſely to provide for our ſelves, as he did. Chriſt approves not *a thiefe coming in the night*, when he compares himſelfe to one,

Revel.

Rev. 16. 15. onely he excites our watchfulnesse to be alwayes ready for his coming.

Note. And even from this practice of the Apostle we may gaine a rule of prudence: *when we must see many things we mislike, but cannot reforme, to make the best use of them we can.* A wise man may gather good from that which is not so good. A man may sometime light of a piece of gold on a Dunghill: and will he not take it up? The Bee will sucke sweet Honey, even out of stinging Herbes. We may not presently tumult against things we dislike, no more then our Apostle: but if we cannot amend them, so to take notice of them as they may doe least hurt; and if we may, gather some good from them; and we see that we may make good use of things we approve not. A rule of Christian prudence.

Now to the words. In this short Apostolical injunction are three things: 1. The precept, *to run*: 2. The manner: *so run*: 3. The end, *that ye may obtaine*; namely, the scope and ayme. Parts of the Text, three.

In the Precept are,

1. *Who* must run.
2. *Why* he must runne.
3. *When* he must run.
4. The use thereof.

Doct. For the first of these. *Every Christian must runne*: for, *Christianity is nothing but a Race*, and every Christian must *runne the race set before him*, *Heb.* 12. 1. In other Races, as that of *Istmus* neare *Corinth*, to which our Apostle alludeth, some run and some stand still, or look on; but here, in this Christian race all must runne, men, women, high and low, rich and poore, and none must looke on. Christian life is a kind of a race.

Now Christian life is comparable to a course or race, in Scripture, for five respects considerable: And that in five respects.

1. As all running must be in a way, and within bounds and limits: so here, the way to runne in, is *the way of Gods Commandements*, *Psal.* 119. 30. This is the right and good way, the lightest and shortest way, the fairest and cleanest way without all windings or turnings to the right or left hand.

2. In running is a strife and contention. so in the Christian race: but the strife is not by speed or swiftnesse of feet, but a spiritual strife, of faith, vertue, piety, good conscience and obedience. And as in a race the whole man runneth and striveth, and every part of the runner; so in this race, a man cannot have religion in his mouth and profession, and say he will runne, but scarce move hand or foote in any good duty: no man can run with his tongue, and his foot stand still. *Israel* professed, that *whatsoever the Lord commanded they would doe*: here were good words: but how often did they tempt him in the Desart? *Paul* would not runne as *beating the Ayre* with bare words, 1 *Cor.* 9. 26. Neither doth the Kingdome of God stand *in word, but in power*; which is, when in all things we labour to keepe faith and good conscience, in all things, before God and all men. Deut. 5. 27. 1 Cor. 4. 20.

3. In running there is a goale or prize which we runne for. The prize or Crowne for which we run, is everlasting glory; not a Crowne of wreath of flowers, but an incorruptible crowne, 1 *Pet.* 5. 4.

4. As in race are Spectators, and the Umpire that gives the Crown or prize; so here, the Spectators are *Men and Angels*, and the Umpire is God, an incorrupt Judge, who having appointed the race, giveth the Crowne to every one that runneth well. 2 Cor. 4. 9.

5. As at the end of the race, the wager is won or lost, and the Crowne received or mist: and as the race is run, so it is disposed: so at the end of our life, the prize of eternal life is either won or lost; and if it be in the race lost, it can never be recovered, neither by bribe nor intreaty. If in this life we win it, we weare it, or else it is lost for eternity.

Thus a Chriſtian life is a race.

Next, Why muſt we run this race?

Reaſons why we muſt run this race.

Anſw. 1. There is no ſtanding in Religion: and the way is very long which we have to goe: we have a large journey, as farre as betwixt Heaven and Earth; and though we run, we ſhall come in ſlow enough.

2. The time is ſhort which is allotted to runne this race: namely, the time of this life, which is but as a vapour, a Poſt, an Arrow flying in the Ayre; the day is ſhort, the night haſtens, and our feare of being benighted ſhould haſten us thorow.

3. The parties againſt whom we runne are very ſwift and cunning to ſupplant; for we runne againſt *Principalities and Powers*, the Divell, our fleſh, ſinne and ſinners, who inceſſantly ſeeke to ſticke our courſe in this race; ſometimes caſting in our way (as *Medea*) a piece of fleſh, and ſometimes golden Apples (as the Poets feigne of *Atalanta*) that is, the profits or pleaſures of this life, all to caſt us backe in our way: nay, our owne incumbrances are ſo many, as we need no other to ſlow our pace; ſo as the ſwifteſt runner ſhall come ſlow enough; and if the *Runner* ſcarcely be ſaved, where ſhall the *Loyterer* appeare?

Eph. 6. 12.

4. We muſt runne, to witneſſe both our diſaffecting and diſtaſting things below, which we haſten from, as alſo our earneſt affecting and deſire of the goale and crowne which is in our eye; as the two Diſciples, *Peter* and *John*, runne to outrun one another, through earneſt deſire which of them ſhould firſt ſee Chriſt being riſen: ſo the Chriſtian muſt haſten and ſtrive who may enjoy Chriſt firſt and moſt, and ſee him as he is.

John. 20. 4.

Queſt. But *when* muſt we run?

All our life time of this race.

Anſw. Our whole life muſt be a race. 1 *Pet.* 1. 17. *Paſſe the whole time of your Pilgrimage here in feare.* Now is the time to win or loſe the goale. Eternall life is won or loſt in this life. Spare thy paines here, and there ſhall be no ſpare of thy paines hereafter. Now therefore take the time, even this day: as a wiſe Runner will ſet out betime, and get the ſtart if he can, of his Adverſary: *Pſal.* 119. 60. *I made haſte, and delayed not to keep thy commandements.*

Not the end of life onely.

Many fooliſh men in their life and health ſtand ſtill, and idle all the day, and would faine runne apace when they are ſicke or dying. But conſider in time,

Reaſ. 1. What an unfit buſineſſe a race is for thoſe times: a man to run had need of health and ſtrength, and not be bound on his bed of ſickneſſe.

2. It is very unlikely, that he ſhould run to heaven in his death, that hath been running to hell all his life: for as the Tree leaneth, ſo commonly it falleth and lyeth.

3. Wiſedome will tell a man that ſickneſſe and death are the time to end our running, not to begin it: and that Chriſtianity is a *race* to heaven, not a *jumpe*; and the way is long, and needs both a *long time*, and *good ſpeed* to attaine it.

Conceit aright of a Chriſtian courſe.

Uſe 1. Now if we muſt run in the Chriſtian courſe, we learne how to conceive of the ſound profeſſion of Religion; namely, that it is a laborious and painfull courſe, as running is a violent motion, and a ſtraining exerciſe wherein the whole man muſt run; eſpecially when a man runneth up an Hill, as we doe towards heaven. And therefore

Who doe not.

1. They are deceived that think a ſound Chriſtian can live at eaſe or in ſecurity. Is a garland of flowers denyed to him that loves his eaſe better then the toyle of the race; and is the Crowne of eternal life given without labour? or can it ſtand with the excellency of Salvation to be eaſily attained? or is it not worth all our diligence, to *make our election ſure?*

2 Pet. 1. 10.

2. The lukwarme Goſpeller deludes himſelfe, that thinkes to get heaven with good hopes and wiſhes, but will be at no ſtrife either againſt ſinne, or in performance of good duties; as if Chriſtianity were ſuch a Gentlemanly life, as to have

have their rents come in by Stewards, whether they ſleep or wake, worke or play. No: thou muſt *ſtrive to enter*, and run, and pant, and ſweat, and be happy if all thy labour can attaine the Crowne. But if Heaven be worth nothing, take thine eaſe, ſtand ſtill, or lye ſtill, meddle not with grace. But if it be worth any thing, thou ſhalt know it is not gotten with nothing.

Ourgo one another in holineſſe.

Inſtat equis auriga ſuos vincentibus illos
præteritos temnens, &c. Hor. Serm. 1. ſat. 1.

Vſe 2. Againe, if Chriſtianity be a race or ſtrife, then muſt we all ſtrive to goe one before another in knowledge, faith, obedience, and all graces. Runners in a race ſtrive who may be formoſt; and Runners in a ſpiritual race muſt contend, who may firſt apprehend the grace of eternal life in the meanes and beginnings of it. For,

1. This is the onely holy and warrantable ambition, emulation, and covetouſneſſe, to *covet after the beſt gifts*, 1 Cor. 12. 31

Motive.

2. We ſee how men ſtrive to be before others in wealth, in good bargaines, in pride of apparel, in dainty fare, and whatſoever may ſet forward the delights of this preſent life. And ought we not much more to ſtrive to be firſt in the bargaine of eternal life, in the riches of grace, and in the wealth of an heavenly inheritance? why ſhould the Children of this world be *wiſer in their generations* then the Children of light? Luke 16. 8.

3. See we not wicked men run faſt to Hell, and ſtrive who may be ſooneſt there, and which may fill up his meaſure firſt? See we not how wretched and debauncht perſons glory when they can outſwear, outdrink, or outbrave another? and yet the iſſue of all is that hire that belongs to Captaine ſinners, and ſuch as being in the higheſt forme of ſin, muſt alſo be in the deepeſt Dungeon of wrath and revenge. And ſhall we who have ſo faire a marke in our eye, to encourage and improve all our labour, ſuffer every one to get before us in the way of God, who yet are behinde us in the meanes and encouragements?

Theſe are the *Motives*.

Directions for running aright follow in the next point. And ſo from the *precept* we come to the *manner*: *So run*.

Manner of running. 2 Tim. 2. 5.

II. Not every runner or ſtriver obtaines, but he that runs and *ſtrives lawfully*, which is *ſo* to runne, namely with limitation.

Queſt. Which are they?

Anſw. They conſiſt, 1. In right preparation: 2. Conditions.

Preparation to run, neceſſary, and wherein: Hindrances put off and removed.

No man can run *ſo* as to attaine, that is not rightly prepared to the race. And the preparation ſtands in two things: Putting off all hindrances: Providing all needfull helpes.

Firſt, we muſt caſt off all burdens and weights that preſſe us downe; *Heb.* 12. 1. the Apoſtle enjoynes firſt to *caſt off all that preſſeth downe*, and then *runne the race* that is ſet before us. And thus the runner for a temporal prize will caſt off ſuch garments and carriages as he can well part withall: we much more. The Scripture points us to ſundry burthens which muſt be caſt off: as,

1. Sin, which preſſeth downe as an intolerable clog and burthen: *Heb.* 12. 1. *The ſinne that ſo eaſily beſets us*: and as a garment that wraps us about, and hinders the free uſe of our joynts and limbs; ſo many ſins are ſo many chaines and fetters; and hardly can a man runne, with his fetters on his heeles: *Jam.* 1. 21. *Lay aſide all filthineſſe*.

τὸν εὐπερίστατον ἁμαρτίαν.

2. The immoderate care of the world muſt be caſt off; for, how doe we ſee worldlings, who have clogd themſelves with the weight of earthly cares and deſires, run but hoblingly? no duties of piety or mercy can be ſeene in their hands; no incitements or perſwaſions can prevaile to quicken them: earthly cares, *as thornes*, choake all the ſeed. How can a man run through a Thicket or ſtiffe clay? ſo here, *Hab.* 2. 6. Luke 8. 14.

3. We muſt caſt off the immoderate *uſe* of the world, and the things of it, and beware we *oppreſſe not our ſelves with ſurfeiting and drunkenneſſe, or pleaſures of life*; but by mortification keepe our ſelves thinne and ſpare. If he that were to runne a

race ſhould ſtuffe himſelfe with eating anb drinking, following his appetite, he would run but heavily, his adverſary would wiſh no greater advantage. Therefore the Apoſtle *Paul* would in his owne example teach us to *beat downe the Body, and bring it into ſubjection, leaſt we ſhould runne in vaine*, 1 *Cor.* 9.27. Full dyet breeds gowt in the feet, which ſpoyles our running.

Theſe are the *hindrances*.

The ſecond thing in this preparation, is the providing of *needfull helpes* to further us in our race; for ſo doe runners. I will onely mention three.

Helps in running the Chriſtian race.

1. Faith, to get Chriſt with us; *without whom we can doe nothing*, and by whom we ſhall be *able to doe all things*, *Phil.*4.3. *John* 15.4. *If we abide in the vine, we ſhall bring forth fruit*. Faith eſtabliſheth our union with Chriſt, whom we muſt take with us, to *draw us that we may run after him*; to quicken us with new life, and to enlighten us in our way; elſe we run in the darke, to our owne ruine. To give influences as an head, and alſo a cover for all defects.

Cant.1.4.

Heb.10.36.

2. The Apoſtle adviſeth us to provide *patience*, *Heb.*12.1. and we *have need of patience, that we may enjoy the Promiſes*: alſo to endure the croſſes and afflictions, wherewith all the way is ſtrewed. And indeed Patience notably ſpeeds the runner in his way; becauſe it helps him over many rubs and hindrances that lye in it. If a runner ſhould ſtoope to take up and remove out of his way every ſtraw, or pibble, or obſtacle, he ſhould loſe much ground, and caſt himſelfe behinde; and therefore with courage and reſolution he leaps over all, and ſpeeds himſelfe by them. So Patience makes us paſſe by the reproaches of Atheiſts, that are ſo farre from running themſelves, that they ſcorne others that doe; and ſuffers us not to take notice often of ſuch things, which we might trouble our ſelves withall, if our eye were not fixed on the goale or Prize, in the end of our race. Beſides, Patience is of notable uſe to make the Chriſtian runner long-winded, and ſo enables him to hold out the labour to the end.

3. Another helpe is Prayer to God for good ſpeed: ſo the Church, *Cant.*1.2. *Draw me, and I will runne after thee*. For we are not ſufficient *of our ſelves* to any thing, but *all our ſufficiency is of God*, 2 *Cor.*3.5. And therefore *David* everywhere prayes the Lord to direct him, to lead him in the way, to uphold him in the way, and to enlarge his heart for receiving grace, that he may run the way of his Commandements, *Pſal.*119.32.

This is the *Preparation* for Running.

Conditions of running the Chriſtian race aright, five.

Then the *Conditions* of running are five:

1. At a right marke.
2. In a right way.
3. With a right foot.
4. With a right motion.
5. To a right end.

Run at a right marke.

Col.3 4.

Mat.11.28.

First, for the right manner of running, we muſt be ſure to *runne at a right marke*. Chriſt muſt be our marke to run at, as he was *Pauls*, *Phil.*3.10. *to know him, and the power of his reſurrection*. If we muſt run for life, we muſt run to him who is *our life*: And the rather, becauſe he is no dead marke that affords the runner no helpe in his way, but he runs as faſt to us, that we may run to him: *Cant.*2.8. *As a Roe or young Hart he comes leaping and skipping over the Mountaines*: and being come, he cals us after him, (*Come to me all that are weary and heavie laden*) that he may *refreſh us*; and whereas we come not at his call, himſelfe drawes us to run after him.

Now conſider if Chriſt be the chiefe and onely ayme of thy life, thy prize, thy purchaſe, thy all in all, in compariſon of whom all elſe is droſſe and dung. Men run after wealth and riches moſt painfully; others run after honours and preferments; many after eaſe and pleaſures; ſome after knowledge and profeſſion of Chriſt; on theſe they fixe their eyes and mindes as their chiefe marke; and having attained theſe, they ſit downe and reſt in them. But very few make Chriſt the marke whereat they run; few hold him in their eyes and thoughts. And what

what can they hope to attaine at length, that never run at a right marke? O filly men! can they chuſe a better marke? may they chooſe another, and not chooſe death by refuſing the Lord of life?

The ſecond condition is, to *run in the right way*, and within the liſts, or elſe the faſter thou runneſt, the further thou art from obtaining. Now Chriſt is *the way*; and there is no running *to Chriſt*, but *by Chriſt*; thou muſt ſtill keepe him in ſight. Papiſts muſt needs fall ſhort, that run from Chriſt to Saints, Angels, merits, humane ſatisfactions. Heathens muſt miſſe of ſalvation, who run without Chriſt. And many ſtraggling Chriſtians who profeſſe Chriſt, but breake out into by-lanes of luſts and fl ſhly courſes, and ſo miſſe the goal. Run in the right way. John 4.6.

Now to thoſe that are carefull to enquire of the ancient ſafe way, they may diſcerne it by theſe Notes: 1. It is a cleane way; the *way is holy*, and the path is holy, and the *holy walke in it*. 2. It is a *ſtrait way*, and *few walke in it*, in reſpect of the multitude. 3. It is all ſtrewed with croſſes; and *all that will live godly in Chriſt, muſt ſuffer perſecution*. Chriſt and his croſſe are inſeparable. Notes of the way that is right. Eſay 35.8. Hoſea 14.9. Mat.7.14. 2 Tim 3.12.

The third condition in the right manner of running, is, *We muſt runne with a right foot*; Heb 12.13. *Make ſtraight paths for your feet*. Hereunto are required, 1. Light of the Word to direct us, that we may run ſteadily and boldly, not ſtaggering or waveing; but doe all things in faith, which ever leaneth upon the warrant of the Word; whoſoever walketh by this rule, *walketh boldly*. 2. The eye of wiſdome and diſcretion, looking at the ſame time both to our feet, and to our marke; the Commandement is, to *ponder the path of our feet*: and a note of a godly wiſe runner, to *order his way with diſcretion*. And the wiſdome of a man is to *obſerve his way*. 3. Sincerity and uprightneſſe; not to run halting or diſſembling; *Gen.*17.1. *Walke before me, and be upright*. Politicians run halting betweene God and Baal, betweene the Arke and Dagon, betweene Proteſtants and Papiſts; as *Peter* in policy would play on both hands, between Jewes and Gentiles, *Gal.*2. but the Text ſaith, that he *diſſembled*, and went not the *right way* to the Goſpell; ſo doe theſe men of two hearts, but of no Religion; *Gallio's*, neuters, *unſtable in all their waves*, being *double-minded*, *Jam.*1.8. The like of formall Proteſtants, who diſ joyne Juſtification from Sanctification, and ſever remiſſion of ſinne from mortification of ſinne: they runne crookedly and lamely, and are farre from uprightneſſe. Run in a right foot. What is requiſite thereunto Prov.10.9. Prov.4.26. Pſal.112.5. οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου.

The fourth condition is, to *run with a right motion*: and then is the motion ſo, when it is performed *humbly*, *chearfully*, *conſtantly*. Run with a right motion. What it is.

1. Humility quickens the ſoule, when it conſiders, that what progreſſe ſoever it hath made, yet he hath *not hitherto attained*. The Apoſtle *Paul* did therefore *follow hard to the marke*, becauſe had not yet attained. Doe thou likewiſe nouriſh low conceits in and of thy ſelfe, as knowing, 1. that thy knowledge and faith is but in part, till that peefect come: 2. That the high prize is not here wholly below, nor the prize of immortality to be had in this mortal eſtate. Away then with that proud conceit of merit; thou haſt attained enough, that haſt attained to merit; thou haſt gotten far beyond the Saints in heaven. Away with the franticke conceit of perfection here; the Goſpel and faithful Preachers *caſt downe ſuch high imaginations* againſt grace. Who art thou that art got before the Apoſtle *Paul*? he forgat all that he had done, and preſſed hard to the marke before him: as good runners looke not backe to ſee how much they have run, which would caſt them backe, but their eye is on that before them, by which they ſee how farre they are behinde that they muſt reach. Bewaile then thy ſlowneſſe, ſtifneſſe, or lameneſſe in running, and preſſe forward ſtill. Phil.3.13. Good cauſe to be ſtil humble 2 Cor 10.5.

2. The motion muſt be *chearfully* performed. We muſt run our race in earth, as the Angels in heaven run theirs; now they are deſcribed with *wings* to flye; ſo muſt we doe all our ſervices *willingly*, not by conſtraint; and *earneſtly*, with all earneſtneſſe of *affection*, as thoſe that meane to attaine; and of *action*, putting forth all our ſpeed, as he that runneth, intendeth the whole force of his body to advance

Phil.3.14. vance himſelfe forward, and (as the Apoſtle) *preſſeth hard to the marke.*

3. Our motion is right, when it is *conſtant*; both without intermiſſion, and without ceſſation.

Be conſtant without intermiſſion. Firſt, we muſt not ſometimes run, and ſometime ſit ſtill, and reſt us as being weary; nor as ſome, run apace in the Sunſhine of the Church, and ſtand ſtill or go backe in her ſtorme; nor as ſome, that will be good and run apace, while ſome ſharpe affliction, as a ſpur or goad, is thruſt into their ſides, but afterwards grow as lazie, or worſe then before. But our courſe muſt be as the courſe of *the Sunne*, which comes forth as a Gyant *to run his courſe* from Eaſt to Weſt, and never ſtands nor remits of his ſpeed. And as a man who is to run for a great wager, hyes himſelfe with all ſpeed through thicke and thin; ſo we, having ſo great a prize in our eye, muſt hold our pace through all eſtates of the Church, and of our ſelves; holding it the greateſt favouring of our ſelves, not to favour our ſelves in any condition.

Pſal.19.4,5.

As alſo without ceſſation. Secondly, we muſt run conſtantly *without ceſſation*; not making good our race a great way, and then failing, but to the very goale: For firſt, it is unſoundneſſe, that is a temporizer: the *Jewes* rejoyce in *Johns* light but *for a ſeaſon*; and many begin in the Spirit, but *end in the fleſh*. Much ſeed ſprings up, ſhoots forth, and bladeth, but never ſeeth perfection, nor the garner. Secondly, both naturall and ſupernaturall motion is ſwifter to the center-ward. True piety never wants the crowne of perſeverance; and this never wants the crown of eternall life. Thirdly, unhappy runners they are, that loſe all even at the goale; and unhappy paſſengers, that ſuffer ſhipwracke in the haven and harbour.

Motives.

John 5.35. Gal.3.3.

Object. I have run apace; but now I cannot run ſo faſt.

How this is to be underſtood. *Anſw.* With diſtinction. 1. Art thou in temptation, or wreſtling with God, as *Jacob*? then, though thou goeſt halting, yet goe forward, it is toward *Canaan*. 2. Art thou weake? yet a childe, though never ſo weake, will creepe when it cannot run to the Fathers houſe and boſome. 3. Art thou ſecure? oh repent, doe thy firſt workes, overtake thy ſelfe, bewayle thy ſin, and in all pray the Lord to enlarge thy heart, and enable thee againe to runne the way of his Commandements.

So of the fourth condition.

Run to a right end. Laſtly, to run in a right manner; we muſt propound to our ſelves a *right end in running*; and that is, firſt and principally Gods glory, 1 *Cor.*10.30. ſecondly, the obeying of Gods Commandement; the *love* of God muſt *conſtraine* us to runne: thirdly, that we may obtaine the crowne of eternall life, as here it is in our Text.

Queſt. But muſt our obedience and ſervice be mercenary? for ſo it ſeems to be, if we run in expectation of the reward.

2 Cor.5.14. We runfor the prize; yet no mercenaries: how. *Anſw.* No: it is not mercenary: for firſt, faith *ſubordinateth* our ſalvation to Gods glory: ſecondly, looketh on a reward *freely promiſed and performed, not merited*: and ſo thirdly, beholdeth the reward, as the eye of the ſoule is principally *fixed on Chriſt*, who hath merited it by his death, propounded it in his Word, and now holds it in his hand, in our eye, to ſweeten our labours and ſufferings in the way to it.

Heb.12.2. Marke held before us, why These cautions obſerved, the Saints may run in expectation of reward: ſo *Moſes* had *reſpect to the recompence of reward*, *Heb.*11.26. ſo *Paul* preſſed on, as having *the marke* in his eye. Nay, our Lord himſelfe *for the joy ſet before him*, endured the croſſe, and deſpiſed the ſhame. And the Scripture every where holds the marke in our eye: 1. To containe us in the right way to that marke. 2. To maintaine and cheriſh in us a fervent love and deſire of heaven, and of eternall life. Faith will be wiſhly *looking at things* within the vaile. 3. To encourage and ſuſtain the Saints in all the difficulties of the way; the more eaſily to digeſt and overpaſſe them, and ſo to haſten them to the fruition of that they believe.

2 Cor.4.18.

That

That ye may obtaine.

FROM the *Action*, and the *manner*, we come to the *end*. As we have enquired whether we muſt run to attaine, ſo now we muſt enquire whether we may attaine by running. The end of running this race.

Anſw. We muſt runne for this prize, which we attaine *not without running*; yet *not for our running*, as the merit of it, but *by it* as a meanes of obtaining. *Rom.* 9. 16. *It is not in him that willeth or runneth*, but in God that ſheweth mercy. For, neither is our running our owne work, nor undue, nor in any proportion to the Crown, nor yet perfect, but in the beſt very heavy and blame worthy. And therefore, howſoever lawfull running attaineth, yet it is not as a *cauſe* for the worke or merit of it, but as a way and meanes of obtaining mercy. Obtaining is not of merit but mercy.

Queſt. But is not the prize the reward of our running?

Anſw. Yes: *Mat.* 5. 11. *Great is your reward in heaven*: and none ſhall run well, and be unrewarded. But firſt, it is called a reward, not *properly*, but by *ſimilitude*, becauſe it is given at the end of the worke. Secondly, it is a reward, not *Legal*, but *Evangelical*; promiſed in mercy, and in like mercy performed to the *Runner*, though not for his *running*. Therefore the Apoſtle ran hard for the prize (*Phil.* 3. 14.) but for the prize of the high calling *of God*; that is, not which he could attaine for running, or for the merit of his ſtrife, but for the mercifull calling of God, vouchſafing him a part in the free promiſe of his free grace. Hence it is alſo called (*Col.* 3. 24.) *the reward of inheritance*: Now an inheritance is not merited, but freely deſcendeth on Sons, becauſe they are Sonnes: and how abſurd were it for a Son to goe and offer to buy his inheritance of his Father? How it is called a reward.

Object. But I may run, and not obtaine; as it is ſaid, *Many ſhall ſeeke to enter, and ſhall not be able.* Luke 13. 24.

Anſw. They run and attaine not, that run amiſſe, not obſerving the former conditions of right running; but every one that runneth aright, ſhall attaine the Crowne. Here is a difference: In temporal races many run, and one gets the prize, that comes firſt: but here, all that run through, attaine the Crowne, whether they come firſt or laſt. Whether all runners doe obtaine.

Queſt. What are the beſt directions, to helpe to attaine, and improve all our labour, and make good our race at the laſt? How we may be able to run rightly, and ſo obtaine.

Anſw. The directions are ſundry.

1. Put thy ſelfe in good breath; be cheriſhing the ſpirit of God, and preparing him a ſweet roome in thy heart, who will notably fit thee to the race. For firſt, he is the ſpirit of liberty, and will ſet the feet of thy ſoule at liberty, 2 *Cor.* 3. 17. *Where the Spirit of the Lord is, there is liberty.* He is that *holy anointing*, that brings the oyle of grace to ſupple and make nimble the joynts and ſinews of thy ſoule, and ſupply activity and agility to ſpeed thee forward: as *David* profeſſeth, *Pſal.* 119. 32. *I will runne the way of thy commandements, when thou ſhalt enlarge my heart.* Secondly, he not onely *ſtrengthens* the inner man, *Eph.* 3. 16. but *helpeth all our infirmities*, which would faint and faile us, *Rom.* 8. 26. Thirdly, he is the *Spirit of ſupplication*, and makes us able and willing to pray, and ſo helpes us as it were with wings toward the marke. Great need is there of this breath of the Spirit: and great is the ſtrength of prayer; and therefore holy men have beene much and often in it; as *David*, that the Lord would make his way plaine before him, *Pſal.* 5. 8. and would *hold up his goings in his paths*, *Pſal.* 17. 5. and that his good Spirit would *convey him into the good Land*, *Pſal.* 143. 10. Whoſoever knows that no prayer but of the Spirit is heard of God, will eaſily diſcerne the need of the preſence and aſſiſtance of the Spirit, and will be ſo much more carefull not to grieve him by ſin. The holy Ghoſt puts us in breach for this race. Zach. 12. 10. Rom. 8. 26.

2. Take the rule of our Saviour, *Beware of looking backe. Remember Lots wife*; and *Luke* 9. 62. *No man that ſets his hand to the plough, and looketh backe, is fit for the King-* Take heed of looking backe in this race;

Kingdome of God. They looke backe, that turne aſide from received truths to old damned errors, and lay themſelves under Saint *Pauls* checke, *O fooliſh Galathians, ye did runne well; who hath bewitched you?* and under that heavy threatning, 2 *Pet.* 2. 21. *Better had it beene never to have knowne the way of truth, then after knowledge to depart from the holy commandement.* And they looke not forward, that looke aſquint with the *Galathians*, partly at Jeſus, and partly at *Moſes*; partly at faith, partly at merits, as Papiſts; whereas the eye of faith looks right forward at Jeſus, *the author and finiſher of faith and Salvation*, *Heb.* 12. 2. How many look backe to the profits, honour, eaſe, or favour of the World, as *Judas* and *Demas*? But where is now the marke? is it before thee, or behind thee? if the marke be not behind thee, why lookeſt thou backe?

Gal. 3. 1.

Mind not thy company, but thy way.

3. Intend thy way, not thy company. Many will not run in that way wherein they ſee not multitudes and great ones run with them; who attend not the marke ſo much as their company, and enquire not ſo much *whither, as who run.* But we muſt remember; firſt, wiſdome walkes by *rule*, not by example; lookes at truth, not at numbers; cares not ſo much what is done, as what ought to be done. Secondly, it is better to walke or runne with few to Heaven, then to Hell for company. Thirdly, if we looke at company, we muſt run with ſuch as feare God, who have ſet their faces toward Heaven; this is the moſt helpfull and fruitful company; theſe will further thee by their counſell, example, and prayers.

Gal. 6 16.

Deſpiſe carnal counſels, friends and ſcornes.

4. To attaine in this race, we muſt contemne carnal counſels, carnal friends, and the ſcornes of carnal men.

Firſt, carnal counſels. Many will not run with ſuch a *Sect* as they heare *everywhere reviled and contradicted*, though *Paul* himſelfe be of that Sect, and ſuch as adhere to his doctrine. But in this way, generally eſteemed *hereſie*, muſt we *worſhip the God of our Fathers.* Others will not run in that way being all ſtrawed with croſſes, but will chooſe a faire broad way though it carry them cleane from the marke. Why doe they not conſider, that they leave the way wherein Chriſt himſelfe walked, and his Apoſtles? and that the way to Heaven is a ſtrait way, and few find it.

Acts 28. 22.

Cap. 24. 14.

Secondly, carnal friends and bad ſociety is as a chaine to fetter, and as a leaden weight hanged on the heeles of many that ſay they run for Heaven: Theſe wil perſwade, as *Peter* did Chriſt, *Maſter, pitty thy ſelf*, cheriſh thy ſelf, deny not thy ſelfe, thy liberty, thy reputation, and force them, not to ſtop onely in the race, but to flye backe, as *Peter* among a company of rake-hels will deny and forſweare his Maſter as faſt as any.

Mat. 16. 11.

Thirdly, ſcorns of carnal men. A Chriſtian runner muſt not be much moved or much regard the ſpeech of men. Lookers on will have their ſayings; ſome will ſay thou runneſt too faſt, ſome that thou ſetteſt out too late, and a ſofter pace would goe farther; ſome that thou outrunneſt thy fellowes but in hypocriſie, and that thine eye and ayme is on every thing but the marke, &c. But thou muſt muſt be wiſer ther to attend them; thou haſt thy courſe to intend, and thy Umpire, and thy prize. Paſſe on thy way therefore *through good report and evill*; reſolve with holy *Paul, I paſſe not to be judged by any man*, it is the Lord that judgeth me; I muſt ſtand or fall to mine owne Maſter.

2 Cor. 6. 8
1 Cor. 4. 3.

So of the fourth rule.

Renew ſtrength continually: and how this may be.

5. To attaine this marke, thou muſt be carefull to preſerve and renew thy ſtrength; for ſo muſt a runner doe.

Queſt. How may I doe ſo?

Anſw. By three rules: Firſt, hold faſt the *doctrine* of grace: hold it ſtrongly, both in thy judgement, and in thy affection; get not onely knowledge, but the love of knowledge; ſticke conſcionably to the meanes both publick and private. For ſpiritual ſtrength is maintained by ſpiritual meanes, as natural by natural. And by meeting God in Sion, in his owne Ordinances, Gods people *walke from ſtrength to ſtrength*, *Pſal.* 84. 7. Secondly, hold faſt the *degree* of grace, that thou fall

fall not from thy *firſt love*, firſt zeale and heat. What hope of his attaining the marke before him, that goeth backward? Now the way to keepe grace in the degree, is, partly to repent of all, to caſt out and keepe out all ſinnes, ſmall and great, open or ſecret; partly to *reſpect all Gods commandements*, even the moſt difficult, coſtly, and dangerous. Thirdly, hold on the *Act* of grace; by keeping all graces in exerciſe, and blowing up every grace which elſe will lye hid and covered in corruption, as fire in aſhes. Every new act will grow into an habit and cuſtome, and habits are eaſie. Thou that intendeſt to attaine, muſt get forward, and gaine ground; never contenting thy ſelfe with one gift of grace, nor with one degree of that gift, nor with one or a few acts and exerciſes, but be adding as to vertue, faith; ſo Faith to Faith; ſee 2 *Pet.* 1. 5. and *Rom.* 1. 17. Rev. 2. 4. Pſal. 119. 6.

6. A Runner, through haſte in his way may eaſily ſtumble and fall; and if thou falleſt in thy running, thou muſt ſpeedily riſe by humble confeſſion, prayer, and repentance. He that lyes in his fall ſhall never attaine the marke. We ſay it is no ſhame to fall, but it is a ſhame to lye ſtill. But in our ſpiritual courſe it is a great ſhame, in ſuch light and meanes to take a fall, but a farre greater to lye ſtill in it. Haſt thou falne in thy way? *remember whence thou haſt fallen*, up againe, and doe thy *firſt worke*, repent and ariſe, *Rev.* 2. 5. which is the onely way to prevent utter ſhame and confuſion. Recover ſpedily out of every fall.

Queſt. But how may I be encouraged, thus to ſtrive to attaine? Motives ſo to run that we may obtaine.

Anſw. 1. Conſider this: whatſoever elſe thou attaineſt, is nothing but a ſhadow, ſmoake, vanity; all thy wealth is but beggery, all pleaſure but bitterneſſe, all mirth but madneſſe. If thou attaineſt not this goale, nothing that thou attaineſt can make thee better, every thing makes thee much worſe.

2. As good never run, as not attain; for, not attaining, thou loſeſt all, thy labour is loſt; thou haſt done and *ſuffered many things in vaine*. Beſides, thou loſeſt all thy talents, graces, profeſſion, hearing, prayers, ſufferings; all is loſt. Finally, thou looſeſt all thy righteouſneſſe, charity, mercy, reward and glory: all thy hope and expectation: *Ezek.* 18. 24. Righteouſneſſe departed from is ſoone forgotten. Gal. 3. 4.

3. It is farre worſe and more unhappy, to run and not attaine, then not to run at all. For, not to run, is a note of an *Atheiſt*; but to run and not to attaine is a note of an *Apoſtate*, a Dog, a Swine, returned to filthineſſe, whoſe *end is worſe then the beginning*. Beſide, it gives Satan a ſtronger poſſeſſion then before; he was a ſlave before to one Divell, but now to *ſeven* worſe then before. 2 Pet. 2. 21.

4. Conſider the goale, for which thou runneſt; both for the *excellency*, and the *eternity* of it; and if any ſpur can pierce and prevaile, this will. Excellency and eternity of this goale.

The excellency is in the worth, content, fulneſſe, perfection.

The worth; thou runneſt for a crowne of life and glory; nothing in Earth is ſo worthy, as a crowne and Kingdome; but theſe are dead things in compariſon, and may end in diſhonour.

2. The *content and delight* is in enjoying a perpetual reſt from labour, an everlaſting Sabbath, a laſting feaſt and ſupper of the Lamb, a mariage-feaſt for eternity.

3. For *fulneſſe and abundance*; here we onely *taſte* the goodneſſe of God, there we drinke at the Well-head, even *fulneſſe of joy* at his right hand. Here we have drops, there we ſhall ſwim with Rivers of pleaſure. Here are ſpoonfuls, there a Well of life. Pſal. 16. 11.

4. For *perfection*; we ſhall attaine ſpiritual bodyes, perfectly renewed ſoules, a full image of God, perfect viſion of God, and ſociety with Jeſus Chriſt, in perfect glory; and this is the top and perfection of our happineſſe when in our ſelves we ſhall attaine compleat holineſſe, without ſpot or wrinckle, and full perfection both of nature and grace. Laſtly, adde to all this the duration, which is the crown of all. This good attained ſhal never periſh, nor ever exchange. Of this Kingdome ſhall be no *end*. The pleaſures at our Fathers right hand are *for evermore*. The crown at which we run, is *incorruptible*, and ſo we ſhall find it in all eternity. 1 Cor. 9. 25.

If all this will not excite us to earneſt labour, that we may attain, nothing will.

THE DIVINE TEACHER AND SCHOLLER.

PSAL. 119. 33.

Teach me, O Lord, the way of thy Statutes; and I will keepe it unto the end.

The ſcope of this whole Pſalme.

THIS *Pſalme* notably draweth and allureth men to the ſtudy and love of heavenly Doctrine; in the knowledge and practiſe whereof conſiſteth the holineſſe and happineſſe of every Chriſtian. The Sunne in the heavens were unprofitable to us, if we had not ſome beames from his body. The huge Ocean were unuſefull to us, if ſome of his ſtreames were not derived unto us. So all that light of knowledge and wiſdome in God, the Sunne and father of lights; and all that Ocean of Grace and glory in God, the full Sea, were helpleſſe and uncomfortable unto us, further then the beames of this Sunne, and ſtreames of this Ocean are conveyed unto us, yea into our mindes and hearts, to enlighten and purifie the dark and naſty corners of them.

The Prophets holy deſire.

This our Prophet well knowing, makes no end of ſtudy, paines, prayers, ſearch and inquiſition, how he may ſtore and furniſh himſelfe with that Divine Doctrine, which as a ſtreame may lead him backe to the Sea againe, and bring him to the true knowledge of God in the Meſſiah, which is eternall life. A good glaſſe and patterne to ſee how farre our negligence hath caſt us behinde that we might and ought to have attained; that ſhaming our ſelves, and bewailing our former ſecurity, we may now provoke and excite our ſelves to lay better hold upon wiſdome, and redeem our future opportunity in the means of grace and ſalvation, ſo graciouſly ſtill continued unto us.

Parts of the Text.

This *Verſe* hath two Parts. 1. An holy Prayer, *Teach me, O Lord, the way of thy Statutes.* 2. A religious Promiſe, or Vow; *And I will keepe it unto the end.*

Of the Prayer

In the Prayer we have

1. The Object, God, *O Lord.*
2. The Petitioner; teach *Me.*
3. The Petition, to be *taught in Statutes.*

Which Statutes are deſcribed,

1. By the Author, or efficient; *thy* Statutes. 2. By a Metaphor or ſimilitude, *the way* of thy Statutes.

Expoſition.

For the meaning of the words, we muſt enquire and finde out;

1. What be theſe *Statutes.*
2. Whoſe they be; *thy.*
3. Why called *the way* of Statutes.
4. Why *David* deſires *to be taught* in this way.

For

For the first of these: By *Statutes*, sometime the Scriptures understand the Ceremoniall or Leviticall Law of *Moses*, distinct from the morall and judiciall; as in many places of *Deut.* 6 and 7. where Ordinances or Statutes are opposed to Lawes and Commandements. So in *Psal.* 89. 30,31. are foure words: *Lawes*, that is, the whole doctrine of the Word: by *Judgements* are meant Judicials: by *Statutes*, rites and ceremonies; by *Precepts*, the morall Law. What these Statutes are.

But in this *Psalme*, *David* useth many words to expresse the same thing. The whole word extant is called a *Law*, because it bindes to obedience as a Law. A *Testimony*, because it testifieth the Will of God concerning his Service; and his good will and fatherly affection concerning his servants and children. *Judgements* because in them right and truth is discerned from wrong and falshood. *Commandements*, implying the soveraignty and authority of God the Commander. *Statutes* here, *a statuendo*: 1. Because as a Statute-law the Word written sets downe limits and rules, how farre we are to goe, and what to doe, and leave undone: for all Kings make Statute-lawes for their Subjects. 2. Because as Statutes are enforced with rewards and penalties; so are the Lords precepts, in keeping of which *is great reward*, and no lesse danger in transgressing any of them. Reasons of severall titles given to the Word. Statutes for two reasons. Psal. 19. 11.

For the second generall; Whose be they? *Thy Statutes.* Whose Statuts they are.

1. Because God is the Author of them all; and although he used his Amanuenses, who themselves used *great diligence* in writing of the common salvation, *Jude* 3. yet all holy men wrote the whole Word *as they were moved by the holy Ghost*, 2 *Pet.* 1. 21.

Object. But it seeme uncertain, whether all were written by the Spirit of God; for S. *Paul* (1 *Cor.* 7. 6.) speaks by *permission, not Commandement*; and *ver. ult. I thinke I have the Spirit of God*; he seems to doubt of it. 1 Cor. 7. 6. opened.

Answ. 1. S. *Paul* speaks by permission, not Commandement; not in respect of the *Efficient*, by whom he was moved, which was the Spirit of God; but in respect of the *matter*, which being a thing not of such absolute necessity, he was directed to choose a manner of delivery proportionall; conceiving it fitter to perswade them in a thing indifferent, as more convenient, then to lay an absolute command, as if it were a thing absolutely necessary. 2. Where he saith, he thinks he hath the Spirit of God, he speakes not *doubtfully*, (for he was sure he had:) but *humbly*, by an emphaticall *meiosis* or diminution, so to checke the boasting of proud and false Apostles, who to magnifie themselves, and extenuate and lessen *Pauls* authority, made great brags of the Spirit of God, which they said *Paul* wanted.

2. They are called Gods Statutes, because he is also the principall *object* or *subject matter* of them; as the bookes of the Kings were so called, not because they were Writers of them, but because themselves, their persons and acts are the principall matter of them.

3. Because he is the preserver and maintainer of them; for else had they long since been lost and perished, by the rage of Tyrants and Heretickes, but chiefly by the wrath of Satan against them.

4. His by eminency, for the excellency and perfection of them, and to distinguish them from all the Laws and Statutes of men: for, Eminency of these Statutes above other. Psal. 19 7.

First, all Mens Lawes are imperfect, alterable, abrogated or changed at their pleasure; but the *Law of the Lord is perfect*, and as unchangeable as himselfe.

Secondly, they binde the outward man to outward conformity; but these binde the soule and conscience, and judge the very thoughts: this Law is spirituall, as the Lawgiver is a spirit, *Rom.* 7. 4.

Thirdly, they are temporary, and for this present life onely, and binde not beyond it; but these are eternall, the charter and rule of heaven.

Fourthly, they may direct and command, but give no ability to performe, as they doe. They may curbe and represse the evill of nature, but cannot change the nature, nor alter the man: but Gods Statutes not onely direct the way, but

lead into the way; not onely restrain corruption, but abolish it. It *converts the soule*, and changeth the heart and life.

Fiftly, they for their end conduce to a well ordering of a civill and sociable life amongst men, in peace and honesty; but Gods Statutes to the ordering of a spirituall and holy life among Saints, before God, for the attaining of grace and glory.

Sixtly, those being transgressed, the Law-maker may pardon; or he may give a dispensation to himselfe to violate them, and none is above him in his Kingdome to punish him. *David* the King needs not much to feare any law of man; but Gods Statutes transgressed, none but God can pardon; from whom no flesh can get dispensation to offend in the least branch but it shall be revenged in himselfe or his surety.

So of the second Generall.

Why it is called the way of Gods Commandements.

But thirdly, why doth *David* call the Word *the way* of Gods Statutes? which hath a metaphor, and noteth singularity.

Metaphor of a way, what it implyes.

Answ. 1. The Metaphor implyes, that we are all *travellers* here in a strange Countrey, and travelling home, *Heb.*11.13,14. But the way we know not, nor can man or Angell teach us the way, unlesse God shew it to us, as he did to *Adam*, who could lose his way, but of himselfe could never finde it.

2. It implyeth, that God hath made knowne *the way* in his Word; called the way, both because it points us the way, as also because it leads us to heaven and happinesse, as a way tends to some end, or intended place. Hence it is called the *way of God*, *Acts* 18.26. the way *of peace*, *Luke* 1.79. the way *of salvation*, *Acts* 16.17. the way *of life*, *Psal.*16.11. because it leads us to these, as a way to a City.

3. It implyeth, that this way and Word of God must be *known* of us, as the way must be of a traveller. And therfore as travellers, and as *David* here, we must be ever asking after the way.

4. It implyeth, that as a traveller must keepe the beaten and high-way, so must these Statutes be pathed and trodden of all the travellers of heaven; neither must we turne out of this way *to the right or left hand*. Our thoughts must not stray out of the way, as it is said, *Thou shalt not covet*. Our words must be kept in this way, seeing *of every idle word account must be given*. Our actions and motions must be held in this way, whether *naturall*, as eating and drinking, all must be to *the glory of God*; or *civill*, authority, subjection, marriage, and duties of the speciall calling, and œconomiall duties, all must be contained within the limits of God; or *religious*, duties of Gods worship, publike or private; *Whatsoever I command thee, that doe onely*: all the Tabernacle, the whole and parts, even to the smallest pins, must be framed to the patterne in the Mount: or *Judicious* sports, recreations, Gods Statutes must direct, which are lawfull, which not; how far lawfull, or not; and so for circumstances of time, place and persons; and for manner and end, all to helpe matters more serious.

Esay 30.21. Mat.12.36. 1 Cor.10.31. Deut.12.32.

5. *David* implyes in this similitude, that whosoever are out of this way, and transgresse these Statutes, they wander from the God of peace, and from life, are out of Gods protection, and lyable to all the curses of the Law, as men out of the Kings high-way are out of the Kings protection. Hence it is said of wicked men, *Psal.*14.3. *They are all gone out of the way*: and, the way of peace they *have not knowne*. And as a man having lost his way, knowes not where he shall lodge, so such as goe on their owne wayes, following the lusts of their hearts and eyes, are blinde-folded and carryed by Sathan to the lodging of death, even eternall.

These things lye in the *Metaphor*.

Singularity of this way.

2. Then for the *singularity* of this way: he saith, thy *way*, not wayes; for Gods way is but one, but by-paths are many. Many are the Sciences, and other knowledges worthy our labour and paines; but *David* above all, desires the knowledge of this one, and onely way of God, and of salvation.

Object. 1.

Object. 1. The heavenly *Jerusalem* hath *twelve gates*; therefore the way is not one. Revel. 21.12.

Answ. The place speaks not of so many wayes; but that from all coasts the *Israel* of God enters by this one way.

Object. 2. We read of the *wayes of God*, *Acts* 13.10.

Answ. Those be so many steps in the way of God, but not so many severall wayes. *David* knew but one *way* of Statutes, which he would be taught, that he might avoyd all by-paths, and so come happily to the *end* of his way.

But for the fourth Generall: why doth *David* desire to be taught of God? he had *Gad* and *Nathan* the Prophets; he had ordinary Levites; he had the Scriptures; why then doth he not apply himselfe to the meanes, to which God tyeth him? Why *David* desires to be taught in this way.

Answ. 1. *David* had good meanes, and was most diligent in the use of them; he was a diligent reader, and spent nights and dayes in meditation of the Word; but yet to all these, and above all these he desireth Gods teaching, without which all these are in vaine. *Paul may plant*, and *Apollo water*, but *God giveth the increase.* 1 Cor. 3.6.

2. He knowes that all other Teachers can but teach the eare; God alone teacheth and *openeth the heart*, as *Lydia*, *Acts* 16.14. And whereas Satan and wicked men may have a great deale of speculative knowledge, and goe to hell; he desires an inward Teacher, and to be inwardly taught by the teaching of the Spirit.

3. He here craveth foure things in this one Petition, beyond all mens teaching: Foure things desired which man cannot reach:

First, teach me to *attend* the way of thy Statutes, that I may understand them, and thy Word be not a *clasped booke unto me*; neither may I, by missing the right scope, pervert the same *to mine owne destruction*, as many abuse many places to strengthen their owne lusts, *v. c.* that place of providing for the Family, to maintain covetousnesse; and the sins of Patriarks to defend the like, where the right scope and sense is not attended. Esay 29.11. 2 Pet. 3.16.

Secondly, teach me to *affect* the way of thy Statutes, that my heart may *melt* as *Josiahs* at the hearing of the Law, and be *pricked* and broken with the threats of it, as were those Converts that cryed, *Men and Brethren*, what shall we doe to be saved? *Acts* 2.37. When the Promises are Preached, or promulgated, let my heart dilate and open it selfe, as the thirsty ground, and *rejoyce that it understandeth the Word taught*, as *Neh.* 8.13. This must we pray, that the more we know, the more we may love God; that the Word of God, by the worke of the Spirit, may be as fire, not onely for the light of knowledge, but also for the heat and warmth of affection, &c.

Thirdly, teach me to *beleeve* thy Statutes; for all true and comfortable knowledge is applicatory; it rests not in the understanding, but is a firme assent in the Will, laying hold on the thing knowne. And this must we pray, seeing all knowledge, *not mingled with faith*, is unprofitable. And then we are taught to beleeve, when according to the word of the Law we choose and worship the true God for our God; and according to the voyce of the Gospell we beleeve in him whom the Father hath sent, acknowledging him not onely a Christ and Jesus, but mine, as *Thomas* said, *My Lord, and my God*; and as *Job*, *My Redeemer liveth*; and that Jesus Christ brings salvation to me through remission of sinnes, *Luke* 1.77. Heb. 4 2. John 20. 28. Job 19.25.

Fourthly, teach me to *obey* thy Statutes; for all sound knowledge is practicall; and to know Christ *as the truth is in Christ*, is, to *cast off the old man with his lusts, and put on the new.* This must be our prayer, that the Lord would so teach us his way, as we may walke in it; that he would so take us into his Schoole as to become both more skilfull and more holy; that seeing *not hearers, but doers are justified*, our portion may be in their *blessednesse, that heare the Word and keepe it.* This was *Davids* ayme in this Prayer. Ephe. 4.21,22. James 1.25. Luke 11.28.

Quest. But

Why *David*, a man of ſuch knowledg deſires to be ſtill taught.

Queſt. But why is he ſo earneſt being a man of ſo deepe knowledge and underſtanding already?

Anſw. 1. A good heart, inflamed with love of God, can never be near enough; love loveth and liveth in union. If it be in the way to him it would get further ſtill.

2. Though he be taught in part, yet he ſeeth what a ſmal meaſure he hath attained, and deſireth to be taught further. No marvell, if he that hath a taſte of this knowledge, deſire his fill and faciety. He that ſeeth but in part deſireth to ſee more perfectly. Nature abhors vacuity and emptineſſe; and much more, grace.

3. He is earneſt to know the way; to ſhew that he ſhall never come at God, who cares not to keepe the way to him. Many deſire to cõme to God, but it muſt be in the way of the World, or of pleaſure, or of cuſtome, or carnall fellowſhip, or luſts of their owne hearts. All theſe are dead deſires, leading from God. *David* will deſire the way, as well as the end. And we alſo muſt not bawke the meanes, if we ayme at the end.

This of the *Expoſition* of our Text. Now follow the *Inſtructions*.

Al true knowledge is from God. 1 Pet. 5.10. 1 John 1.5.

Doctr. 1. In that *David* goeth to the Lord to be taught, learn, that *All true knowledge is from the God:* whence he is called *the God of all grace:* and 2 *Cor.*4.6. *God that commanded light to ſhine in darkneſſe, hath ſhined in our hearts.* *Dan.*2.20. *the God of heaven revealeth ſecrets.* And therefore he is called *light*; not onely eſſentiall in himſelfe, but by participation.

Reaſon 1. Gods way wants a Teacher, the way of ſinne wants none. And this Teacher muſt not be man himſelfe, but God; for the *naturall man perceives not the things of God* (1 *Cor.* 2. 14.) *nor can diſcerne them*, no more then a blinde man can judge of colours. He *walketh in the darke* of his owne night and nature, and *knowes not whither he goeth*, *Joh.*12.35. The *vayle* upon the heart muſt be *removed*, 2 *Cor.*3.16. and the Father muſt draw, or elſe none can come to the Son.

Darkneſſe of ſoul far worſe then that of *Egypt*.

2. A naturall man is ſo farre from helping himſelfe out of darkneſſe, that he increaſeth his blindneſſe every day, and thickens the miſt of his minde. And were it a bodily darkneſſe, as that of *Egypt*, it were leſſe dangerous; but this is farre more deſperate. That was on the body, endangering the outward man: this on the ſoule, endangering that. In that, men deſired light; in this they hate the light, and love darkneſſe. In that, they would be glad of guides; in this, refuſe guides, ſcorne and revile them. In that, they were afraid and ſate ſtill three dayes together; here adventrous, more forward to lead then a ſeeing man to follow. In that, they were ſenſible of their miſery; in this, they thinke themſelves in a good caſe, and in the way to heaven till they finde themſelves at the gates of hell; as the *Aramites* thought themſelves going to *Eliſha* his houſe, till their eyes were open and ſaw themſelves in *Samaria*, in the midſt of their enemies. So as no way can a naturall man winde himſelfe out of his naturall darkneſſe.

2 Kings 6.20.

Two things in true knowledg beyond natures reach.

3. True knowledge hath two things above the reach of nature. Firſt, a ſound Object, namely *holy things*, *Prov.*9.10. Now all the ſtrength of Nature is too low and weake to reach them. A naturall man may be wiſe in naturall things, or in civill actions, yea wiſe to doe evill; but to doe well in ſpirituall things, he is without all wiſdome. For nothing workes beyond his ability. Secondly, it muſt have a ſound Agent; it muſt be wrought by the Spirit; it is the *inſpiration of the Almighty that giveth underſtanding*, *Job* 32.8. Fleſh and blood *reveales it not*, *Mat.*16. nay, the holieſt men cannot reach it without Gods teaching: *Eſay* 54. 13. *they ſhall be all taught of God*: and 1 *Cor.*2.12. we have received *the ſpirit of God, that we might know the things of God.*

Jam. 1.5. Pſal. 119.18.

Uſe 1. Then if any want wiſdome, let him *aske it of God*; with *David*, let him goe to God for the *opening* of his eyes. *Solomon* begged true wiſdome, and an underſtanding heart, and obtained it of God, 1 *Kings* 3.9. And the rather ought we to do the like, becauſe we ſee in *Solomon* how God is wel-pleaſed with this Petition;

tition; who ſuffers not a ſuit, ſo pleaſing to him, to goe away unanſwered. And how can it be other unto the Lord, when in this requeſt we acknowledge the mournfull darkneſſe and blindneſſe of our owne mindes, the infinite depth and boundleſſe Ocean of wiſdome and knowledge in him, and that we depend on him for knowledge, which we profeſſe a treaſure in his cuſtody alone, and that in the ſeeking of ſound knowledge we have an earneſt deſire to obey and pleaſe him?

And as this is a great means of Gods glory, ſo alſo of our owne good; for by this meanes, as by a Key, we unlocke unto our ſelves the rich treaſury, and full ſtore-houſe of grace and wiſdome; Prayer being the key of heaven.

Object. But hath not God decreed unchangeably what to doe, whom he will teach, whom not? ſo as our prayer or not prayer can never alter his Decree?

Anſw. 1. God hath Decreed as well how to doe things, as what he will doe; and therefore Gods decree takes not away prayer, but ſtabliſheth it.

2. God hath decreed to doe ſome things immediately, by himſelfe; other things mediately, by the creature. Immediately by himſelfe, without the concurrence of the creature, he decreed to creature *Adam*. Mediately, by the concurrence of *Adam* and *Eve*, he decreed the being of *Cain*. So for the effecting of many things, in matters of regeneration and ſalvation, he hath decreed that his ſervants ſhall concurre with him, or elſe the thing ſhall not be done: as in this inſtance, no prayer no teaching.

Never therefore ſeeke knowledge in the meanes, without prayer to the Lord, whoſe onely it is to give. Thou commeſt to Church to heare the Word, to get thine eyes opened, to be taught in the way of Gods ſtatutes: why now faileſt thou of that thou ſeekeſt? but becauſe thou ſeekeſt it at the mouth of man, and faileſt in ſeeking God for bleſſing. Many heare and read a long time, but the Word thrives not, proſpers not, lives not in their hearts nor lives: they are ignorant, not infirmed; they are prophane, and not reformed. And why doth that Word, which prevailes with others, doe them no good; but becauſe one prayes for bleſſing, and ſeekes higher then the Miniſter; the other prayeth not, or to no purpoſe? And marke ſuch as having heard the Word, run out before Prayer for bleſſing; never looke the Word ſhould proſper there: ye ſhall never ſee a ſound worke in ſuch perſons, on whom is the brand of ſuch prophaneneſſe, as to flye from the face and preſence of God. *Luther* profeſſed he got more knowledge by Prayer, then by all his Study. And thou ſhalt never proſper in the Word, that neglecteſt Prayer. *Uſe* 2. In the uſe of meanes repair to God.

Uſe 3. Miniſters eſpecially muſt pray for themſelves and their People. Miniſters ſhould pray for themſelves

1. For themſelves, as *Daniel chap.*2.17. he and his fellowes *beſeeched the God of heaven for grace in thoſe ſecrets*: and much more need we for grace, to open to us the myſtery of this Kingdome. Many good wits which are as laborious in ſtudy and reading, are not ſo profitable, and marvell that they cannot reach to ſuch a gift, as ſome others. The very reaſon is; they ſtudy, read and meditate, but pray not, or ſleightly; and not craving a bleſſing, they have none.

2. For the people; that God would proſper his word to them, and adde his teaching to theirs. 2 *King.*6.10. *Eliſha* prayed, that the Lord would *open the eyes of the Syrians*, that they might ſee themſelves in the midſt of their enemies; ſo muſt Miniſters be often on their knees in ſecret, that their people may ſee themſelves in the midſt of their helliſh enemies, and diſcerne the danger, ſo as to apprehend the meanes of their ſafety. And their People.

Thus of the firſt point.

2. In the Perſon praying, teach *me*; *David* a man after Gods owne heart, a Prophet, a Teacher, a Pen-man of Scripture, one that had a ſingular meaſure of knowledge already, yet he deſires to be further taught; learn, that

Doctr. 2. *Sound and ſaving knowledge is an humble knowledge.* Gods childe thinkes his knowledge to be ignorance, his ſight to be blindneſſe; not out of baſeneſſe of mind, or miſtaking the gift, but Sound knowledge is ever humble.

Reaſ. 1.

Reaſ. 1. Becauſe no man ſeeth himſelfe ſo well, as he that is in the cleareſt light: and he that hath moſt wiſedome, beſt ſeeth his owne wants. How doth *Moſes*, learned to admiration, debaſe himſelfe, and derogate from himſelfe, when God calleth him? *Exod.* 3. And how doth *Agur* deject himſelfe, as *not having the underſtanding of a man in him*, *Prov.* 30. 2. whoſe prayer, what is it but a mournfull complaint of his owne ignorance?

Eph. 5. 8
1 Cor. 13. 9.
Cauſes of defect of knowledge.

2. True knowledge ſhewes a man his owne imbecility, even after converſion, that although he be now *light in the Lord*, yet he ſhall ſee he ſeeth but in part, and knoweth *but in part*, becauſe of his owne *weake capacity*, to comprehend the myſteries farre above his reach; *clouds of corruption* left in him, obſcuring the Sun ſhine of the Word, in it ſelfe cleare enough, but we looke through blacke glaſſes; *reſiſtance of will*, which is but in part renewed: obedience being but in part, plainely argueth our knowledge ſo to be: *John* 7. 17. And the underſtanding is not yet ſo captivated, nor the *affections* ſo pure, but that they would ſhape the Word to themſelves, not themſelves to it: hence they ſee themſelves as the man (*Mark.* 8. 13.) reſtored to ſight, but at firſt *ſaw men walking like Trees*; they are not ſtone-blinde as before, but have now a weake and indiſtinct ſight, ſo as Chriſt muſt follow his owne worke againe, and againe put his hands on them; ſo as their ſight grows ſtill clearer, but never perfect till they come to ſee God as he is: the caſe of the Beleever being the caſe of *Paul* in his Converſion, being ſtrucke blinde, his ſight was reſtored by the falling off of the ſkales before his eyes. Theſe λεπίδες, ſkales of falſe conceits and naturall opinions are long in falling off our eyes, even from our converſion till our diſſolution.

A double object, which keepes it humble.

3. Sound knowledge is humble, becauſe of the excellent object of it, which is two-fold: firſt, the ſtatutes of God, the matters of God which are deepe and high myſteries, farre beyond the reach of higheſt capacities: there are mountaines as well as vallyes, Gulfes for Elephants to ſwim as well as ſhallow fords for Lambs to wade: there are the depths of Predeſtination, Incarnation, Trinity, and the like, in which the Angels may poſe their underſtandings. Secondly, God himſelfe whom we muſt know in Jeſus Chriſt, the nearer whom we come, the more humble we will be. *Moſes*, as familiar as he was with God, yet coming
Exod. 3. 4. 8. near unto him, *caſt himſelfe on his face*, and profeſſed that he was but duſt and aſhes. A man by beholding the Sun diſcerns the weakneſſe of his eye: ſo here.

4. Sound knowledge is humble, given onely to the humble; and in ſuch a meaſure as they may be kept humble ſtill. For the Lord in great wiſedome gives not knowledge, either in kinde or meaſure, to puffe us up, but in his diſpenſation preventeth the *Laodicean* pride of our hearts, knowing how hardly we could guide any perfection here. Againe, he deales with us as Parents with children under age, and gives us knowledge in the meaſure of Children, and not of ſtrong men. *Paul* himſelfe knew *as a childe, and in part*, 1 *Cor.* 13. and the beſt muſt know
1 Pet. 3. 18. they have but inchoation of grace here, and muſt *grow in grace and in the knowledge of Jeſus Chriſt*. Beſides, God gives ſuch a meaſure of grace here, as may ſtand with an holy covetouſneſſe or wiſedome, and ſuch a deſire after it, as is inſatiable; that we might ſearch the Scriptures, with thoſe noble *Bereans*, as for Silver and Gold, and know the price of wiſedome to be farre better. Laſtly, that we might not reſt in this darke and petty ſchoole on earth, but long and deſire that happy eſtate of Heaven, where is underſtanding without errour, knowledge without ignorance, wiſedome without folly. This made *Paul* caſt his eye beyond the preſent, and ſet his affection upon that perfect which was behinde: 1 *Cor.* 13. 9, 10. *Now we know in part; but when that perfect is come, then that which is in part, ſhall be aboliſhed. Now we ſee as in a glaſſe, but then we ſhall ſee face to face.* And withall, it will
1 Cor. 1. 30. make us prize Jeſus Chriſt, and flye unto him, in whom we recover perfection of knowledge, being made to us of God *wiſedome* as well as *righteouſneſſe*.

See thy want of wiſdome and knowledge.

Uſe 1. Hence then the beſt men that know moſt, muſt ſee they want much wiſdome, and much knowledge. Let me ſee a man gotten beyond *David* in ſound knowledge

knowledge of God and himſelfe; and yet in this Pſalme he can make no end of this deſire; and let this ſerve to beate downe the idle conceit of knowledge: if *David* who was of extraordinary knowledge and grace, ſaw ſuch darkeneſſe in himſelfe, and wanted ſo much of Gods teaching, what doe we? what may we? ſhall any man content himſelfe with his meaſure attained, as needing no more? ſhall *Davids* meaſure humble him, and ſhall thy meaſure make thee ſwell? Conſider the Apoſtles checke to the *Corinthians* 1 *Epiſt.* 8. 2. *If any man thinke he knoweth any thing, let him know he knoweth nothing as he ought to know.* And caſt thine eyes upon the beſt examples in Scripture; ſee the errours of Saints both in *judgement* as *Peter* (*Gal.* 2. 8, 9, 11.) and in *practice*, as *David*, and tell me whether the beſt had not need be ſtill taught in the Statutes.

Uſe 2. Againe, examine thy knowledge, and the ſoundneſſe of it by this note, if it be humble: For there is a notable difference between the godly and wicked, in regard of their knowledge. Difference of good men, and evil in reſpect of knowledge.

1. The wicked man is proud, and boaſteth of that he hath not; the *Phariſee* of a key of knowledge; an ordinary man of as much knowledge as the Miniſter, or as much as he needeth: whereas the godly man, being humble, ſcarce acknowledgeth the treaſure that he hath.

2. Whereas the wicked man, having a ſlight meaſure of knowledge, gives up the meanes, and reſts in that meaſure; the godly, what meaſure ſoever they have, ſtill follow God in the meanes, even for that they have, as if they had it not. *David* being well taught, prayeth to be taught more.

3. Whereas a wicked man having a ſmall meaſure of knowledge, refers it to himſelfe, as gotten by his owne meanes or induſtry, and for his owne ends; as alſo ſwels in himſelfe, and deſpiteth others, and will be knowne to have ſomething above others: the godly ſtill flyes to the ſame grace that firſt gave it, and refers it to the praiſe of the giver; and yeeldeth to all other, though not in gifts, yet in his mind and affection. Mat. 11. 29.

Thus the true knowledge of Chriſt, as the truth is in Chriſt, teacheth to be like Chriſt who is *meeke and humble*. Whence muſt follow: Corollaries.

1. That a boaſting or puffing knowledge is not ſound. Good men never boaſt of ſharpeneſſe of ſight, or quickneſſe of underſtanding, but ſee the vaile unremoved, and the ſkales not quite fallen off. They are not blinde as before, but by reaſon of fogs and luſts, and miſts of ſinfull affections and motions, can ſometimes ſee as little the things before them, as *Agar* could the Well before her (*Gen.* 21.) by reaſon of her paſſion or griefe, as *Calvin* judgeth. And although their eyes be open, yet they ſee how heavy they be, and hardly kept open; as the Diſciples when Chriſt warned them to watch, by reaſon of ſleepineſſe and dulneſſe of fleſh: ſo as they may ſay with the Church, their eyes *ſleepe when their hearts awake*. They may indeed profeſſe with the blind man, *John* 9. 25. *One thing I know, whereas I was blind, now I ſee*; but muſt adde withall, yet I ſee how little I ſee, even a glimmering of things rather then things themſelves. Cant. 5. 2.

2. It muſt follow, that ſound knowledge muſt continually bewaile ignorance and darkneſſe: for why hath the Lord left it in us, but to humble us, that with the reſt of the law of the members it might be as the *Canaanits* to exerciſe us, or as the pricke in the fleſh leaſt we ſhould be exalted out of meaſure by abundance of revelations? Nay, as light and darkneſſe have a daily and interchangeable ſight in nature; ſo the ſoul muſt maintaine a continual combate betweene knowledge and ignorance.

3. It followes, that ſound knowledge cannot be that which ſenſe of want or weakneſſe ſtriveth not in the meanes to a further meaſure, that of weake is not made ſtrong, that riſeth not to a further aſſurance, or the like; for all ſound knowledg is proveable, and the way of the juſt *ſhineth more and more* til perfect day. Prov. 4. 18.

Thus of the ſecond point.

Doctr. 3. *The Childe of God moſt earneſtly deſireth to know the wayes of God*; as our

Good men ever desirous of more holy knowledge.

Prophet through this whole Psalme. *Daniel*, though a most worthy Propher, yet read the *Prophecyes of Jeremy*, *Dan.* 9. 1, 2. And all things are dung to Saint *Paul*, in respect of the *excellent knowledge* of the vertue of Christs death, resurrection, *Phil.* 3. 7, 8, 9. 10. But why?

Reas. 1. Because they know it to be the *way of God*, and there is no other; the way, not onely wherein God himselfe walketh, who is the most perfect patterne of his owne law, but especially because it is the way he hath chalked out for us to walke in, who can walke toward him in his owne way onely; as we can see the Sun onely by his owne light, and come to the Sea by his own streams.

Fearfull effects of ignorance.

2. They onely discerne the danger of spirituall darkenesse and blindenesse: How it wraps in manifold errours of judgement, false doctrines and opinions against the Word: *Ye erre, not knowing the Scriptures*, *Mat.* 22. 29. and *Prov.* 19. 2. *Without knowledge the mind is not good*: How it wraps in errors of life and conversation; for so the Scriptures ascribe all corruption of manners to ignorance: *Paul* per-

1 Tim. 1. 13. secuted and wasted the Church, why? he *did it of ignorance*. And in ignorance the Rulers put Christ to death; had they known they would not have crucified the Lord of glory. 3. How it wraps men under the power of sinne, and delivers them as voluntary Subjects in Kingdome of darkenesse, under the Prince of darkenesse, to be *ruled at his will*, as 2 *Tim.* 2. 26. and, when men *regard not to know God*, how justly doth he give them up to a *reprobate sense* as he did the Heathens (*Rom.* 1. 24.) to commit things against reason and nature? And finally, how it

Hosea 4. 6: wraps them under the curse of God, both temporal and eternal. *My People perish* (saith the Lord) *for want of knowledge*; that is, are in state of perdition; they lye in unbeliefe; for, no knowledge, no faith; and not beleeving they are condemned already, *John* 3. 18. And they are lyable every where to those judgements

Jer. 20. 25. which the Prophet prayes to be powred out *upon them that know not the name of God.* Then for the eternal curse; when Christ shall come from Heaven in flaming fire, he shall render vengeance on all that know not God, 2 *Thes.* 1. 8. and justly; for

Eph 4. 18. death hath seized on them already; they are destitute of the life of God, *by the ignorance that is in them*; their mind and conscience is dead, and being strangers to the life of God, they are thrust under the power of eternal death: *Prov.* 10. 18. *The foole dyeth for want of knowledge.*

Therefore the Saints seeke after knowledge, as *David* here.

3. They see the necessity of the word of God, and the knowledge thereof: the Word is the food of the soule; an hungry man longs after his food; and a good heart hungers after the word. Hence the Prophets and men of God are

Rev. 10. 10. said to *eat up the little booke* (*Ezek.* 3. 1.) and to fill their bellies with it, as hungry men when they come at a good meale.

The word of God is the water of the Well of Life; and how necessary is water? how doth a thirsty man desire to be refreshed with water? so doth the godly after the knowledge of God; and none but thirsty soules are called, or doe come to these waters, *Isa.* 55. 1.

How earnestly do blind men desire to see the light? so do the Saints, seeing what a weake glimmering and sight they have in divine things. They know the Sun in the Heavens is not so necessary to enlighten the World, as is the Son of grace and rigteousnesse to enlighten the Church. And as without the Sun there would be a perpetual night, so without God and the saving knowledge of him, there were an eternal night in everlasting darkenesse.

Benefits of knowledge within us.

4. They earnestly desire saving knowledge, because they see the profit and high excellency of it, both within themselves, and without them.

Col. 3. 10. Firſt, within themselves, they see Gods Image *renewed* in them *by knowledge*, and themselves framed to his likenesse, who is light, and in whom is no darkenesse. Also they see themselves brought into better frame by it daily, & *changed* into it selfe

2 Cor. 3. 18. *from glory to glory*: without which they could never attaine any right motion in their wils or affections, nor any right manner or end of doing any thing, nor a-

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ny happy fruit of their endeavours, but the loſſe of all their labour, time, hope, and reward.

Secondly, without them; they ſee the worth and excellency of this knowledge above all other things in the world, and that nothing elſe can make them truly happy: *Prov.* 3. 13. *Bleſſed is the man that findeth wiſedome, and that getteth underſtanding.* But how can *Solomon* prove this? And without us.

By two Reaſons: The former in the 14. verſe, by comparing this wiſedome of God with Silver and Gold which are ſo deſirable; but the *gaine* of this is *better.* Oh but ſome things out-weigh Silver and Gold, and are in much more requeſt, as Diamons, Rubies, and Pearles: True; yet theſe are but the *ſhining duſt of the Earth*: but wiſedome (ſaith he) is *better then all Pearles*, be their price never ſo great.

Object. But ſome things a man may deſire above all theſe, as life, liberty, health, honour, &c.

Anſw. In verſe 15. *All things thou canſt deſire are not to be compared to wiſedome.*

The ſecond reaſon is from the effects; ſhewing what wiſedome beſtowes and brings with her. 1. Riches in her left hand: 2. Length of dayes in her right: 3. Honour, advancement, and proſperity: 4. Life, the ſweeteſt of all: *She is a Tree of life to them that lay hold on her.* And ſo he concludes as he began, *Oh bleſſed is he that retaineth her.*

We ſee now what reaſon the godly have, and on what juſt grounds they moſt eagerly deſire with *David* to be taught in the way of Gods ſtatutes.

The Uſe is threefold;

1. Of Incitation.
2. Of Reprehenſion.
3. Of Examination.

Uſe 1. It ſerves to incite us to this holy and earneſt deſire after the word of God, without which no man can have any comfort of any ſound grace. Incitation to get heavenly knowledge.

Motive. 1. As light was the firſt thing in the Creation, ſo the firſt word of this ſecond Creation, is, *Fiat Lux*, let there be the light of heavenly knowledge; and as the Word of God let light into all his worke, which before was a confuſed Chaos, and all things rolled up in blacke darkeneſſe; ſo till this word of God let light into the ſoule, the whole man lyes in a confuſion of blacke darkeneſſe, without any light of direction or conſolation.

You know, no babe is born alive into the world, but it cryes for the milke and breſt; and if it doe not, it is ſtill-borne. So the new borne babe in grace cryes after the *ſincere milke of the word*, 1 *Pet.* 2. 2. and without this, thou art not borne of God, Nor the friend of Chriſt, no acquaintance or kindred of his, no Chriſtian but in name, unleſſe with an hungring heart thou *heare the word and keepe it.* And, an ignorant heart is not onely a graceleſſe heart, but deſtitute of deſire of grace: it cannot aske grace, *John* 4. 10. *hadſt thou knowne, thou wouldſt have asked.* Mark. 3. 35.

Secondly, conſider the comelineſſe and ſeemlineſſe of ſound knowledge in him that profeſſeth himſelfe to be the Lords: *Solomon* cals it a *comely ornament and grace for the head, and a chaine for the necke*; yea, and *a Crowne of glory.* And what elſe makes a mans face to ſhine, but wiſdome? whereas, what an unſeemely thing is ignorance of Gods ſtatutes to a man, either as a man, or as a Chriſtian?

1. *As a man:* God having given a man a minde and reaſonable Soule, beyond a beaſt, whereby he hath enabled him to conceive of Heaven and Heavenly things, and hath elevated him with a particle of divine nature for this very end, that he ſhould riſe above the beaſts in high contemplations of Divine things, and in the knowledg and obedience of the mind and wil of his Creator; how unſeemly is it, that that divine mind ſhould be taken up with baſe, tranſitory and ſinful things? that a man ſhould thus degenerate, & fal back to a brutiſh condition, forgeting he hath a reaſonable ſoule, which *David* rates in himſelfe, whoſe *ignorance* or incon- Ignorance unſeemely to a man, as a man. Pſal. 73. 22.

ſideratenesſe in one point of Gods providence and adminiſtration, makes him as *a beaſt before God.*

Eſpecially as a Chriſtian man.

2. As a Chriſtian man, yet much more unſeemly: for a Chriſtian profeſſeth himſelfe to be a Citizen of heaven, heaven to be his Countrey, God to be his King, his Word and Statutes to be his Charter: Now is it not abſurd and unſeemly, that a man ſhould be ignorant of the faſhions, lawes and cuſtomes of his owne Countrey? A Chriſtian profeſſeth himſelfe a childe of his heavenly Father, and his Fathers houſe to be his houſe; and is it not unſeemly a man ſhould neither know his Father, nor his Fathers name, nor pleaſure, nor how to demean himſelfe in his Fathers houſe? A Chriſtian profeſſeth heaven to be his home and inheritance, and the Word the deeds of that Inheritance, without which he hath not title to one foot in heaven: how unſeemly and unreaſonable were it for him to caſt away the Deeds of his Land, to break off the Seals, to be wilfully ignorant of the clauſes that convay ſuch an Eſtate unto him and his?

So of the ſecond Motive.

Thirdly, conſider the delight and pleaſure in the Statutes of God, which are full of ſweet raviſhments to ſuch as attaine them, and ſhould quicken us to the taſte and feeding on them. In other things we ſee what paines men will take to compaſſe their pleaſure. Now as ignorance is moſt uncomfortable, fitly therefore compared to *darkeneſſe*, to blindneſſe, to falling into a pit, and to lying in a blacke and ſtinking Dungeon. So knowledge and wiſdome, which is compared to *light*, and the *bright ſhining of the Sunne*, *Prov.*4. is moſt delightfull to the ſoule, as the light to the eye:

Prov.4.19.

Knowledge delightfull to mans underſtanding.

1. In it ſelfe: becauſe knowledge is the proper worke of underſtanding, and the higheſt part of man; and as a man naturally delighteth in the knowledge of naturall things, ſo an enlightned minde in the knowledge of Divine and ſpirituall.

Specially for the excellent objects.

2. And eſpecially in reſpect of the Object, which is ſpirituall things. This made *Solomon* ſay, *Prov.*3.17. all the wayes of wiſdome are *wayes of pleaſure*. For what man, unleſſe he have an infinite diſtemper in his ſoule, would not be raviſhed to know in ſome meaſure thoſe infinite perfections of our heavenly Father, whereto we are commanded to ſtrive? yea, to ſee in ſome ſort the unſearchable depths of Gods wiſedome and knowledge? and to apprehend in ſome meaſure the bottomleſſe myſtery of mans redemption and ſalvation? Was it not an admirable delight, when *Moſes* ſtood upon the top of mount *Nebo*, and viewed all that land of Promiſe? yet *Moſes* muſt ſee it, not enjoy it: ſee it a farre off, but not come neare it: he muſt dye there, and goe no further. But for a man to ſtand here on Mount Sion, the Church of God, and view all the promiſed Canaan, that heavenly *Jeruſalem*, with all her towers, and enjoy them, together with all the pleaſures at the right hand of God; can the knowledge of any thing be ſo delightfull to an heavenly minde? The taſte of the Word in this one particular, maketh it exceed the ſweetneſſe of the *honey and the honey combe*, if a *David* taſte it.

Pſal.19.10.

This of the third Motive.

Excellent properties of Gods way.

Fourthly, conſider the way wherein we are to walke; *the way of Gods Statutes*: the properties whereof are ſuch, as may allure us into it: for,

1. It is *the old way*, which we muſt *enquire of*, *Jer.*6.16. beaten by the feet of ancient Beleevers and Patriarkes; all the Prophets and Apoſtles, and all holy men, yea of Jeſus Chriſt himſelfe; and therefore is the way wherein we ſhall want no good guides nor company.

2. Every one in his journey would enquire and chooſe the *righteſt way*; but the *wayes of the Lord are right, and the juſt walke in them*, *Hoſ.*14.9. *Elymas* ceaſed not to *pervert the right wayes of God*, *Acts* 13.10. All other wayes are *crooked paths*, and by-lanes, *Pſal.*125.5.

3. This is the *lighteſt and moſt comfortable way*; *Pſal.*19. 8. the Statutes of the Lord are right, *rejoycing the heart*. In this way is peace of conſcience, joy of the holy

holy Ghoſt, comfort of heart in life and death; and this joy ſhall none take away. No marvell when *Ezekiel* ate this little booke, that it was *ſweet as honey in his mouth, chap.3. ver.3.* Queen *Elizabeth*, of bleſſed memory, laying the Bible to her heart, ſaid, *It was her comfort in her trouble, and therefore ſhould be in her Rule her rule.* But the way of the wicked is *darkneſſe, Pro.4.19.* they know not where they ſhall erre and fall. The divine ſaying of a gracious Princeſſe.

4. This is the *cleaneſt way, 2 Sam.22.31. the wayes of God are uncorrupt and pure: Eſay 35.8. The way ſhall be called holy, and the polluted paſſe not by it; Deut.4.8. What Nation hath ſo righteous lawes? what paſſengers* have ſo faire a way? Silver *tryed ſeven times* is not ſo pure as theſe ſtatute, *Pſal.19.9.* who would preferre the myrie and dirty wayes of ſinfull pleaſures before it?

5. This is of all other *the ſafeſt way*, freeſt from robbers and theeves, in which thou art under the Lords protection, being the Kings high-way; yea, wherein thou haſt a guard of Gods Angels to keepe thee ſafe to the wayes end: *Pſal.91.10, 11.* they are *charged* with thy ſafety.

6. It is the *ſhorteſt* and moſt compendious way, leading to life; and in keeping this way ſhall be great reward. All other are by-wayes, that lead to the gates of death.

Now let the wiſdome of God rule us to chooſe this oldeſt, righteſt, lighteſt, cleaneſt, ſafeſt, and ſhorteſt way, as ever we deſire to come to an happy end of our way.

This is the Uſe of *Incitation.*

Now followes the ſecond, of *Reprehenſion.*

Uſe 2. And firſt of Recuſant Papiſts, who wilfully refuſe the knowledge of God, reject and a void the booke of Gods Statutes, the holy Scriptures, ſcorne and contemne the Preachers and expounders of thoſe ſtatutes; yea, hate them to the death, and ſhun all the meanes of skill and inſtruction in thoſe Statutes. Can they be good ſubjects, that will not know their Princes lawes, that burn the Statute-bookes, and their expounders too? yet ſuch good ſubjects are theſe to God: who have choſe the curſe that *Cain* bewayled, namely that he was *caſt from the face of God* in his fathers houſe: they willingly excommunicate themſelves. Reprehenſion of them that deſire not knowledge in the meanes. Gen.4.14.

And adde unto theſe our mungrill Curch-papiſts, who ſometime ſlip into the Church for odde reſpects: Recuſancie proves diſgracefull, or chargeable, and would put them to more coſt then their Religion is worth: but what they are inwardly, is to be limbes of Antichriſt, there are their hearts, their affections, their devotions, and themſelves. They can heare the Word, when and of whom they liſt, or muſt: but to heare Popery refuted or diſgraced, is, to caſt duſt in their eyes. They can heare a Sermon, but deteſt and raile upon the Preacher. Very devout they ſeeme, and ſcrupulous in the leaſt ceremony, but like thoſe *devout women who ſtoned Paul.* Acts 13.50.

To both theſe our Lord ſaith, *If ye were of God, ye would heare his voyce.* Were their Religion of God, they would love his ſtatutes above their daily food: and love the bringers, ſo as to account their very *feet beautifull.* Did they love Chriſt, they would not hate his Diſciple: they could not love Chriſt and Antichriſt too: neither could the Temple of Dagon and the Arke ſtand together in the Temple of the heart. Heare the counſell, to be as thou ſeemeſt; or ſeeme as thou art: aſſuredly God will have no part of a divided perſon. John 8.47. Rom.10.15.

Secondly, they are farre from the comfort of a good eſtate, who will not be brought out of their dores, their ſhips, their Counting-houſes, to learne the way of Gods ſtatutes, but living in places of knowledge, ſuffer ignorance to reigne in their hearts. How farre are they from *Davids* minde and deſire? his heart *brake within him* for the deſire of Gods judgements, *Pſal.119.20.* he eſteemed the place of Gods worſhip, *Bethel*, the very houſe of God, and the gate of heaven: he accounted them *bleſſed* that might dwell in or near the houſe of God, *Pſa.84.* But ſo farre are many from diſcerning this an happineſſe, that they eſteeme evrey Sermon (as the Prov.1.7.

old

old prophecies)the *burden* of the Lord;a ſtraw matter can keep them fromChurch; and they are of the numberof *Solomons* fooles that *ſcorne wiſdome and inſtruction.*

Object. They will alledge their hearts are good enough, and their meaning is good though their skill be ſmall; and God will accept their good meaning.

Anſw. But 1. That is falſe; no meaning is good *without knowledge*: *Prov.*19.2. *Without knowledge the mind is not good.* 2. Meane what thou wilt,if thou heareſt not Gods word, thou art *not of God*, *John.* 8. 47. 3. What a deceit of heart is it that can ſhrowd all under good meaning,while it meanes never to be? or thinke that God will accept an ignorant and unregenerate heart for a good heart? 4. Examine this good heart of thine; by that which iſſueth hence ſee if there come not out of it Adulteryes,Oaths,Blaſphemies,Lyes,rotten ſpeeches,injuſtice,contempt of Gods Ordinances and Servants; And is this good.

Object. Others love God above all, and their neighbour as themſelves; what needs more?

Anſw. But nothing is more bold then blindneſſe. Neglect the means of knowledge,thou neither loveſt God,nor thy Neighbour, nor thy ſelfe. Not God; *for*
John 14. 15. *if ye loved me*,ſaith Chriſt, *ye would keepe my Commandements.* Not thy Neighbour;
John 5. 1. 2. if not him that *begat*, not him that is *begot.* Not thy ſelfe; he that hates wiſdom, *hates his owne Soule*, *Prov.* 8. 36. and *chap.* 4. 13. *She is thy life.* If thou lovedſt thy ſoul,thou wouldſt heare and hide the Word in it,and not hide thy ſelfe from the Word.

Object. Others will pray, and let others preach: they will be devout, let others runne to Sermons: they will be *active* Chriſtians, while others are *paſſive.*

Anſw. But 1. This is from the foolery of ſome Preachers, who ſever what God hath joyned, and ſet two ſo neare friends,and twins of the ſame womb, by the eares.

2. Canſt thou pray without teaching and hearing? Conſider, wilt thou pray to an unknowne God,or a God whom thou wilt not know? Canſt thou call on
Rom. 10. 14. him on whom thou *beleeveſt not?* or beleeve without *hearing*? or can a right prayer be ſevered from much knowledge, both of thine owne wants and unworthineſſe,of Gods mercy, power and will to ſupply of the meanes of meriting that ſupply,which is by Jeſus Chriſt made thine owne, and how to expect patiently, and be delayed or denyed thankfully, or elſe Chriſtianly to uſe mercies received to the glory of the Giver,and good of the receiver? come haſtily,without all this knowledge,and offer *the ſacrifice of fooles.* *Eccleſ.* 5. 1.

3. Can God heare thee praying, who rejecteſt his Word? *Prov.* 28. 9. *He that turneth away his eare from hearing the Law, even his Prayer is abomination.* Beſides, prayer is a ſeeking of God; and canſt thou finde him whom thou ſeekeſt, while thou runneſt from him who ſeeketh thee?

Object. But we have Callings to follow,and Families to maintaine,and cannot ſpare an houre in a weeke day to heare a Sermon.

Anſw. I ſay as *Solomon*,*Eccleſ.* 7.20. it is good to *lay hold* upon this,but *withdraw not thy hand* from that: worldly buſineſſe muſt be followed, but never ſo as to be worldlings;andthis is when the whole time is ingroſſed to prophane or worldly uſes,and none ſet apart for holy,or the one thing neceſſary.

John 6. 27. Againe, to feed the body men can alot two houres in a day, but not one in a week to feed the ſoul: as if bread that periſheth were to be preferred before that which *endureth to eternal life*, or the ſoule were to be leſſe regarded then the Body.

And can theſe men ſpend four, five, or more houres at Cards, Dice, Bowles, vaine Enterludes, to the deſtruction of much time with themſelves, and not one houre in a weeke for their inſtruction? Can ſome of them watch whole nights and dayes at Satans ſuit, and the ſervice of ſinne, and not poſſibly watch one hour with Chriſt in the day,yea in many dayes?Cannot they ſit up one half hour later, or riſe one halfe hour ſooner, to redeeme one hour for their everlaſting good?

good? or will they finde it profitable to win the whole world with the losse of their soules?

Lastly, how have we heard not a few such careless men rale themselves on their death-beds; with horrible terrors in their consciences, that so wretchedly they stop their eares at so many cals of God, and neglected the hearing of so many Sermons, and too late wish, that they might heare but one Sermon more? and now all their hunger and thirst after the world, onely enlargeth their hearts sorrow, and can no way ease it.

Object. Others say they are not Book-learned, and cannot attain this knowledg.

Answ. But thou oughtest to be Booke-learned: God hath given thee both a booke and Teacher, and wisedome is easie to him that will understand; and she invites thee into her schoole, calling thee *simple* to be wise in heart, *Prov.* 8. 5. and pronounceth those *blessed that watch dayly at her Gates, ver.* 34.

Object. But I am so crossed in the Ministry, that I cannot endure it, nor will hear such and such.

Answ. Know: 1. All the frowardnesse is in thy selfe, there is *no frowardnesse in the Word, Pro.* 8. 8. 2. Crosse thy sin, and the Word will not crosse thee: but if thou wilt rather crosse the Word then thy sin, thank thy selfe, God and his Word will meet with thee; as in *Ahabs* case.

Use 3. Now we come to the use of Examination, whether God hath taught us in his way, or no. The notes of tryall are three, Notes of divine and saving knowledg

First, a continuall strife to remove all the hinderers of saving knowledge; for light ever fighteth against darkenesse. And the lets to be removed, are, Enemies of it: fix.

1. Original corruption: a chiefe part of which is darknesse of understanding. Labour in mortifying naturall corruption, which as a black cloud hinders the shine of this Sun.

2. Hardnesse of heart: *Heb.* 3. 10. *They erred in heart, and have not knowne my wayes:* and vers. 12. *Take heed of an evil and unbeleeving heart to depart from the living God.* The light of the Sun may shine on the outside of a stone, but cannot get within it, while unbroken.

3. Satanical temptation; the god of the world blindeth Infidels, *that the light of grace should not shine upon them:* whom we must therefore resist, stedfast in the faith. No marvel if Satan can blinde the wicked, seeing he can raise a cloud of dust to trouble the sight of the godly themselves, and let them see every thing in a false glasse; all to hide the light of Gods countenance from them. 2 Cor. 4. 4.

4. Actual sinnes: the nature of all which is, to encrease ignorance, and blind the mind yet further. Of these, some *keepe out* knowledge, some *drive* it *out*. Of the former sort are covetousnesse (resembled by *choaking* thornes, *Luk.* 8. and *Ezek.* 33. 32. they heare, but jest, for their *hearts goe after covetousnesse*:) and wrath, envy, hypocrisie, with the like, which must be laid aside, or there is no growing by the word, 1 *Pet.* 2. 1. 2. Of the latter sort are the foule sins of flesh, as whoredome, drunkennesse, intemperancy, which besot men, and diminish even natural knowledge: see *Hos.* 4. 11.

5. The pleasure of sinne: as *Eve* in tempting, and *Adam* in attempting the sinne, the very sight and beauty of the Apple dazelled the cleare knowledge of innocency. And as the sinne of the *Sodomites* smote them with blindenesse of Body, that they could not finde the doore: so doth it much more the soule of the sinner, that he cannot find Christ who is the doore of life.

6. Custome of sinne: the pleasure of which hath begot an habit: this keeps and holds under the dominion of the Prince of darknesse; and the Lord will not put his precious liquor into so nasty vessels, but gives them up ordinarily to *reprobate senses, Rom.* 1. 28.

Now as nature teacheth us to fight for all these, so grace leadeth us into the field against them: for, till they be in part subdued, there is no possibility of saving knowledge, no more then of Sun shine at midnight. This is the first tryal.

The

Diſpoſition to ſaving knowledge in foure things.

The ſecond is this: As all that indiſpoſition muſt be removed, ſo there muſt be a diſpoſition wrought in the party, whom God teacheth in his way; which where it is, the Lord hath begunne to teach that man.

Queſt. Wherein ſtands the diſpoſition to ſaving Knowledge?

Pſal. 25. 9. Mat. 18. 4.

Anſw. 1. In humility: God teacheth *the humble* in his way: and he that muſt receive the Kingdome, muſt be *as a little child. Iſa.* 28. 9. whom ſhall I teach, or make to underſtand? not conceited Perſons, who make Divinity onely a matter of diſcourſe, or fill their brains and ſpeech with vain queſtions and idle ſpeculations, or ſuch as come to ſit as Judges, or Criticks, on their Miniſters gifts; but *ſuch as are weaned from the milke, or drawne from the breaſts.* It was a proud and prophane ſpeech of *Hermolaus Barbarus*, and *Angelus Politianus*, that by reading the Bible they forgat Latin.

2. A ſoft and tender heart. A ſure ſign that God hath ſpoken to it. For none can reach the heart, to change it, but only that Doctor whoſe chaire is in heaven. He onely can *write in the Tables of the heart. Jer.* 31. 33.

Mat. 16. 24. 3. A croſſing of humane wiſdome: which nature teacheth not. Selfe-deniall is a note of a *Diſciple.* For, who can frame the affections, to hold and faſten on ſuch a doctrine as croſſeth nature, mortifieth luſts, depriveth of deare pleaſures, and ſweet profits, which are as neare as right hands and eyes? can the worldling, who eſteemes his profits before his profeſſion, and therefore turnes a deafe eare to ſuch voyces? no: onely he that made the affections at firſt, can thus renew them, and change them at his pleaſure.

4. An embracing of all truths, one as well as another, becauſe all are from the ſame fountaine: and a conſtant cleaving to all truth, in judgement and practiſe, then, when reaſon, cuſtome, practiſe, ſenſe and common opinion croſſe and contradict it. Now who can teach *wiſedome in a myſterie*, but God alone? 1 *Cor.* 2. 7. that a Virgin ſhould beare a Sonne; that a Sonne ſhould be eternally begotten; that all things ſhould be made of nothing: that life dyed upon the Croſſe, and fetched life out of death: that heaven muſt be had out of hell, and death ſmallowed up by death, and the ſame body ariſe againe. Who can give ſimple and ſhallow wits capacity, to reach theſe high myſteries which *Feſtus* accounteth madneſſe, and *Jewes* thinke the Apoſtles out of their wits to utter them, and the great wits of the world account fooliſhneſſe and fables? Is it not he that chooſeth weake things to confound the mighty? Nay, who is it that can perſwade theſe high and ſtrange things with ſuch certainty, as the ſimple Beleever Verſe 17. dares, and doth dye in defence of them? Surely (as Chriſt ſaid to *Peter*) *fleſh and blood reveales it not*, but the Father that is in heaven.

This is the ſecond ſigne of ſaving Knowledge.

The third is a conſcionable and fruitfull following of the meanes of Knowledge: as,

1. An humble ſitting downe with *Mary* at the feet of Chriſt. 2. Binding the Word to our eyes, by frequent, conſtant and orderly Reading. 3. Wheting it on the heart, by deepe meditation, ſo to make it our owne. 4. Tying it to the hands and fingers, by practiſing it: *If ye doe theſe things, ye ſhall know the Doctrine:* a John 7. 17. good underſtanding have all they that doe thereafter. 5. Prayer to be continu-

Dum doces, diſcis. ally taught of God, as in the Text, and *Jam.* 1. 5. *Aske Wiſdome of God.* 6. Teaching ſtrengthning, and comforting of others: this returne increaſeth thy Talent, as Oyle in the Cruiſe increaſed by imparting.

Adde hereunto a fruitful uſe of the means, proſpering and profiting dayly in the Image of God, and conformity with God in true wiſdom, holineſſe and righte ouſneſſe: 2 *Cor.* 3. 18. *We behold in a mirror, and are changed from glory to glory.* This is, to be taught by Chriſt, as the truth is in Chriſt. To be led by God, in the way of God, is, to get nearer God every day then other. We muſt walke in the light, *as he is light*, and ſo have communion with him. To walk in light, is, in regard of God to walke in the light of his directions: in regard of our ſelves, to walke in truth

and

and light of ſincerity: in regard of our brethen, to walke in love, as the Apoſtle *John* expreſſeth it; here by the Viſion of faith, and hereafter by the Viſion of fruition.

And I will keepe it unto the end.

HERE is the ſecond part of the Text, containing a religious vow or promiſe of *David*, in caſe the Lord will vouchſafe to teach him.

Where conſider,

1. Why he voweth.
2. What he voweth.

For the former: 1. He voweth, to ſhew his reſolution, and forwardneſſe to keepe the way of God. A maine helpe of godlineſſe is to reſolve to be godly: and the beginning of goodneſſe are good purpoſes and reſolutions to be good: which if we finde, we muſt cheriſh; and if they faile, renew them. Of the vow: where. Why *David* thus voweth.

2. He voweth, to move the Lord after a ſort, to grant his deſire, becauſe he deſires it for a right end; if God will make him know his way, he will keepe it: ſo *Hanna* moved for a ſonne, which if God vouchſafe to her, ſhe will dedicate him to his ſervice, and God heard her, 1 *Sam.* 1. whatſoever we aske of God, it will be an eaſie ſuit, if we reſolve to referre it to his glory.

3. To ſhew his thankfulneſſe for the bleſſing received, as alſo *Hanna* did; which cannot better be expreſſed, then in an obedient and holy courſe, which is the tribute and returne the Lord expecteth for all his goodneſſe received. And actuall mercies call for actual thankfulneſſe. 1 *Theſ.* 5. 17, 18. *Pray continually: In all things give thankes.*

4. To binde himſelfe more firmly to duty and ſervice: which is not ſuperfluous, though we be tyed already, as *Bellarmine* affirmes. For as it is contrary to Chriſtian liberty, needleſly to binde our ſelves where God hath left us free; ſo in things commanded and neceſſary, directly and immediately concerning the worſhip of God, we may binde our ſelves more ſtraitly. *De Monat. l. 2. 19.*

For firſt, we are bound by the Law of Creation to ſerve God: and is therefore the vow and promiſe of Baptiſme ſuperfluous?

Secondly, looke to the practiſe of the Saints. *Jacob* was bound by Creation, and by Circumciſion, and yet (*Gen.* 28. 20.) he vowed a vow, that *the Lord ſhould be his God*. *David* here, having made the Covenant in Circumciſion, renewes his vow: and *Pſal.* 119. 106. *I have ſworne and will performe*: that a threefold cord might not eaſily be broken.

Thirdly, in the defyance of evill, and ſtrife againſt the luſts in the members, reſting the Law of God, beſides the generall Bond of Baptiſme, a Chriſtian may adviſedly and profitably lay on himſelfe particular vow as a remedy and helpe againſt ſome evil or a furtherance to ſome good: As for example; a man ſubject to be drunke with wine or ſtrong drinke, may vow for a time to abſtaine from it, and ſo cut off an hand or eye offending. One finding the ſtirring of concupiſcence, may ſolemnly vow to refraine the preſence and company of wanton women and *make Covenant with his eyes*, as *Job*, not to look on them. Or finding dulneſſe, ſlackneſſe, or diſtractions hindering prayer, reading, or other duty, he may vow to beſtow ſometime thereupon.

For the latter.

1. In general, *David* vowes a lawfull thing.
2. In ſpecial, to keepe the way to the end.

In generall he vowes a thing commanded, and acceptable to God, a thing within the compaſſe of his calling, and not againſt Chriſtian liberty. He vowes not perpetual ſingle life: for it is better *to marry, then to burne*. Nor voluntary poverty: for the Commandement is, *Let there be no Beggar in Iſrael*, *Deut.* 15. 4. Nor to goe to *Rome*, or *Compoſtella*, to worſhip an Image, againſt the Commandement.

Nor to viſit the holy Land, or kiſſe the Popes feet; in all which the calling is laid aſide, for idle and impious devices. Nor to revenge an injury, which is againſt the Commandement of charity. Nor impiouſly not to eat or drinke till they have ſlaine *Paul*, *Act.* 23. 12. Nor any ſuch ſinfull thing: whereof the rule is good, *In caſe of ungodly or diſhoneſt vow, alter thy purpoſe.* And, *a vow muſt never be the bond of iniquity.* *Davids* vow helps forward Gods worſhip, and Gods way hinders not. Thus frame thy vowes, and it will be commendable.

In turpi voti muta decretum juramentum non ſit vinculum iniquitatis

In ſpeciall, he vowes to keepe the way that God ſhall teach him. Where are two things: 1. How he will keepe, *the way*: 2. How long, *to the end.*

For the former there is a twofold deeping of the way:

{ Legal.
{ Evangelical.

Keeping of Gods way legal and evangelical.

The *Legal* ſtands in perfect fulfilling of the Law. But holy *David* was no Papiſt, nor Perfectiſt: he knew he could not thus keepe the Law, and much leſſe attaine a further perfection which were to get beyond *Adam* in innocency.

The latter wherein it ſtandeth.

The other is *Evangelical*, which ſtands 1. In an endeavour and deſire of keeping, and is rather in *affection* then *action*: 2. With condition, ſo farre as humane frailty and the ſtate of this life will permit; in which all things are in part, and imperfect: 3. In imputation of Chriſts perfect righteouſneſſe, ſo as the Sinner is reputed a perfect keeper: 4. In condonation of defects and wants, ſeene and bewailed. Thus *David* profeſſeth he will keep the way, he will retaine a ſtudy and indeavour to keepe it and if by humane weakneſſe he be turned aſide, he will be careful to return into the way againe; and becauſe all his endeavour and ſtrength is nothing, he will will by faith faſten upon that perfect obedience of the Meſſiah, which being imputed unto him, all his wandrings ſhall not be imputed, but he ſtill in Chriſt accounted a keeper of the way.

But for the latter: how long will *David* keepe the way? even *to the end*; elſe all labour is loſt: the end crownes the worke.

Queſt. But is not this preſumption? how can *David* promiſe this of himſelfe?

Anſw. 1. His vow is dependant on grace, as all deliberate vowes are.

2. So farre as God gives ſtrength, and confirmes his reſolution and endeavour.

3. Still with prayer for grace, that he may keepe it, verſ. 106. 107. *quicken me, &c.*

Now ſhall *David*, in a duty abſolutely neceſſary to ſalvation and ordinary to all Gods children, vow with condition, ſo far as God gives grace: and ſhall a bold Papiſt vow an arbitrary vow abſolutely, and without all condition, never conſulting with his owne imbecility? as ſuppoſe that of perpetuall chaſtity, which is neither abſolutely neceſſary, nor an ordinary gift to all Chriſtians, nor promiſed without condition from God. And yet preſumptuouſly will they promiſe it to God without all condition, or limitation.

End of ſound knowledge is obedience.

Doctr. The ſcope and reſolution of every godly man in hearing the Word muſt be, to keepe the way of God. In which ſimilitude is implyed, 1. That the whole life of a Chriſtian is a very pilgrimage on earth: 2. That the Chriſtian Pilgrim, now abſent from God, muſt be very choyce of his way, in which he muſt come backe againe unto God. 3. That ſeeing the Sunne is ſeene onely by his owne light, and every man is as a blinde man in the things of God, without all direction in himſelfe, therefore every one muſt pray with the Prophet, that the eternall Sun would ſtrike if it be but one beame of this ſaving light upon his heart; and by that, he will be directed to the whole Body; with holy reſolution, that if the Lord pleaſe to afford him but a ſmal ſtreame out of his fulneſſe, he will follow that riveret until it bring him to the well head.

But why is this the ſcope of a godly man in learning Gods ſtatutes?

Reaſ. 1.

Reaſ. 1. Becauſe this is the condition of Gods teaching, and his intention in teaching: *Deut.* 4. 5, 6. *Theſe are the Statutes and Commandements, which I have taught you: keepe them and doe them,* for this *is your wiſedome.* And the Lord chearefully teacheth him in the way, who with *David* reſolveth to keepe it: *Pſal.* 25. 12. *What is the man that feareth the Lord? him will he teach the way, that he ſhall chooſe.*

2. The *knowledge* of a way will bring none to his end and deſired place; but the *keeping* of the way: whence the Lord enjoynes a narrow keeping of the narrow way: *Prov.* 7. 1. *My ſonne, keepe my words, hide my commandements, binde them on thy fingers*; that is, keepe them in thy whole practice: nay, *keepe them as the apple of thine eye*; implying, that as nothing can be ſo ſmall or ſlight, but it hurteth and diſturbeth the eye, which naturally ſhuts it ſelfe againſt the leaſt duſt, ſo not the leaſt erring from the Word but diſturbeth in this way. And therefore we muſt take up that holy counſell, *Prov.* 4. 26. *Ponder the path of thy feet, and let all thy wayes be ordered aright.*

3. So many as are the Lords, have the guidance of the Spirit, who leads and preſerves them in this way: whence the godly, who are taught of God, are deſcribed to be *led by the Spirit*, whoſe office is to lead out of error, into all truth. And from hence is this way called *the way of good men*: becauſe onely they have the conduct of the Spirit in it: and it is unknowne, or unfrequented by the wicked. Rom. 8. 14. Prov. 2. 20.

4. To *hold* this way, is to improve all our labour, and promote our owne comfort. But the labour is loſt, when the way is loſt. Thou canſt never ſo little decline this way, but thou ſlideſt into ſome one of thoſe many roads that lead uuto deſtruction. But in keeping this way is *great reward*, *Pſal.* 19. 11. for it leads to God, who is an exceeding great reward. Againe, onely this is the way of comfort and pleaſure. It hath comfort *for the preſent*: whereas ſtragling Chriſtians have no comfort in the way: a wandring man is an uncomfortable creature. Alſo it hath comfort *hereafter*: for it leads to life, *Prov.* 7. 2. keepe my commandements, and *thou ſhalt live.* It is the way of life, ſhewed by God, leading to fulneſſe of joy in his preſence, and to the pleaſures of his right hand for evermore, *Pſa.* 16.

Vſe. Hath God then taught thee this way? be conſcionable to keepe it, ſinne not againſt the knowne truth, *Pſalm.* 119. 3. *Surely they worke no iniquity that walke in his wayes.* Keep the way when once knowne.

Now becauſe Satan and his inſtruments will make this way as uneaſie and aſperous as they can, and aſſault thee on every hand, to turne thee out of this way thou muſt come armed with ſuch meanes as may helpe to containe thee in this good way: as,

Meanes. 1. Reſolution to hold it, as here *David, I will keepe it to the end*: ſound purpoſes and reſolutions in godlines promiſe continuance.

2. Selfe deniall and contempt of the world: for thou muſt make account, that all who are out of this way, will ſcorne thee, and reproach thee for a diſſembler, a Puritan, or the like, for thine endevour to keepe the way. But Gods Spirit never reproached any for walking with God, even accurately. When Iſrael goeth out of Egypt, they muſt looke for Egyptians to purſue them: And thou, *as a good Souldier*, muſt ſuffer afflictions, 2 *Tim.* 2. 3.

3. Zeale and courage for the truth, for God and every good courſe; arming thy ſelfe againſt the looſneſſe of the times, and contrary perſwaſions. If a man walke haltingly in this way, and make no great bones of tripping or ſtumbling in it, or appeare not preciſe above the ſcantling of a civill, wiſe, and wary man, he may paſſe not much diſaffected, and yet in good ſhowes not be altogether allowed. But if he will be ſtrict in keeping his way, that he will walke with God as *Enoch*, or ſet the Lord ſtill in ſight as *David*, or with the Apoſtles endeavour to have a good conſcience in all things, and yeeld to no corruption of times, no not an hoofe at *Pharaohs* requeſt, no not a grain at the Emperours: oh theſe men are fit for another age, and another Climate, not worthy to live in this; *Away with ſuch a fellow from the earth, for it is not fit that he ſhould live, Acts* 22. 22.

4. Fence thy ſelfe with ſpirituall armour. *Iſrael* in their way to *Canaan* muſt gird up their loynes, and take ſtaves in their hands; ſo the Chriſtian traveller being ſet out of *Egypt*, muſt gird up his loynes with the girdle of ſincerity, faith, love, hope; the ſtaffe of the Law and Goſpell in their hands, to eſtabliſh their feet; their feet ſhod with preparation of the Goſpell, to goe whereſoever the Goſpell calleth. What man runnes into the field without his weapons and proviſions.

Notes of one carefull to keep his way. Jer. 6. 16.

Conclude with Notes of a man carefull to keepe his way:

1. He will be very inquiſitive, and will aske of the ſimpleſt that knowes the way better. Being in the wilderneſſe, he will enquire of the way of *Canaan*. The Jaylor askes it of his priſoner, *Acts* 16.30.

2. He is circumſpect, doubtfull, ſolicitous, leſt he have ſtept out of the way. He is eaſily reduced, if he have erred. He knowes it is eaſie to wander, but a mad part not to be willing to returne; and that he can onely attaine his end in this way, and no other.

3. He goes in the day, and walkes in the light, and ſo knowes whither he goes; he walkes and workes while day laſteth, afraid to be caſt into the night, *John* 12.35,36.

4. He ſuſpects every faire way, for his way is ſtrewed with croſſes, and every foule dirty lane; for his is an holy and cleane way: and every croſſe way, where are many turnings, to the right or left hand, for his is a right way, without turnings.

5. He followes Chriſt his guide, and will not walke *without him* as the heathen; but wiſely ſo fix his eyes on Chriſt, as that he looke warily both to his owne feet, and the end of his way.

6. He will be ſure to goe with good company; he joynes himſelfe with men
Pſal. 16. 3. fearing God, and *the Saints that excell in vertue*, with whoſe feet this way is beaten. Nay, not content with theſe he will get God himſelfe to goe with him; as *Jacob* prayed the Lord to goe with him in his journey: and *Moſes*, *Exod.* 33.15. *If thy preſence goe not with us, carry us not up hence.*

7. He goes on conſtantly, through droughts and drops, through thicke and thin, through all eſtates, without intermiſſion, as the Sunne like a Bridegroome haſtneth his courſe. He leaps over blocks, pibbles, rubs, oppoſitions, wrongs, ſlanders: none can caſt him backe, nor turne him out, but with our Prophet, he *keepes the way, even to the end.*

FINIS.

EPICURISME DESCRIBED AND DISGRASED.

EXOD. 32. 6. This Sermon Preached 1630

And the People ſate downe to eate and to drinke, and roſe up to play.

AFter that God had delivered his Lawes in the former Chapters, here we ſee how his owne People addreſſe themſelves to obedience. For, while *Moſes* in the Mount ſtayeth with God to receive more directions, ſomewhat longer then they thinke fit, they fall to commit moſt horrible Idolatry: which in the firſt Verſe the People propound to *Aaron*, *make us gods*: and Verſ. 2. *Aaron* againſt his conſcience yeelds to it, ſetting them in a way to *bring their Jewels*. Verſe 3. the People contribute to it, being as ready to bring, as he to deſire them. Verſ. 4. Of the Jewels an Idoll is made by *Aaron*, and with the *Calfe* an *Altar* ſet up. Then is an *Holy-day* proclaimed to the Idol, on the *morrow* after, Ver. 5. Afterward the conſummation of their idolatry, Verſ. 6. the People *offered Sacrifices* before the golden Calfe. Laſtly, in the Text is ſet down the inſeperable adjunct of Idolatry, namely, exceſſe and idleneſſe, or luxury and wantonneſſe; *The People alſo ſate downe to eat and drinke, and roſe up to play.* Coherence.

At this time conſider:

1. *Who* did this, *the People*.
2. *When* they did ſit downe to eat and drinke.
3. *Whether it be a ſinne* to eat and drinke.
4. The *Uſe thereof*.

Parts.

For the firſt of theſe. Who did this? *The People*; who had impiouſly preſumed to ſet up a worſhip *without*, yea *againſt* God. They thinke much to ſpend whole forty dayes without ſome Ceremony, or publicke teſtimony of duty. And they had ſeene ſuch a worſhip in *Egypt*, wherewith God (of whom they heard nothing) might perhaps be appeaſed; and therefore as the *Egyptians* worſhipped their *Apis* in the forme of a Bull, for their Tillage ſake, ſo would they worſhip the Calfe, and afterward give themſelves to exceſſe and idleneſſe.

Whence *Note*, that Feaſtings and Idleneſſe are the undivided companions of Idolatry. Theſe People are firſt Idolaters, from Idolatry they fall to Gluttony, from Gluttony to Wantonneſſe. Yea, ſuch inſeparable attendants they are, that the Apoſtle (1 *Cor.* 10. 7.) proves the *Iſraelites* to be *Idolaters*, by this teſtimony, becauſe *they ſate downe to eat and drinke, and roſe up to play*. Idolatry ever attended with ſloth and luxury.

It appeares in heatheniſh Idolatry; for the Heathens, in all their falſe and idolatrous worſhips, celebrated the honor of their gods with Feaſtings, Banquetings, Playes, and Dancings. Both the *Greekes* and *Romans* uſed many filthy ſports and actions, in their ſolemne ſervices. The *Romans*, to magnifie their heatheniſh Idolatry, inſtituted their *Saturnalian*, that is, a Feaſt of five dayes, ordained by *Janus* in honour of *Saturne*, in whoſe time all things were uſed in common. Theſe five dayes were kept in *December*, with great coſt in ſumptuous feaſts, with variety

of

of Sports and Games, and preſenting of rich Gifts. In theſe dayes Servants had equall power with their Maſters, and authority to ſit at Table with them, and have a common command with them. We read alſo of the obſcene ſpectacles in the ſacrifices, called *Floralia*, wherein Harlots were brought in naked on the Theater, &c.

But whence comes this?

1. Becauſe the Heathens would imitate the Jewes, who by Gods Commandement muſt *eat and drinke*, and feaſt before the Lord in offering their ſacrifices; whence both *Jewes* and *Gentiles* tooke occaſion of all carnal liberty and exceſſe, and to adde what God never preſcribed, as to *riſe up to play*.

Deut. 14. 16.

2. Becauſe Idolatry muſt be contrary to the true worſhip of God, wherein repentance, godly ſorrow, and a contrite heart is moſt acceptable. Of all Creatures an Idolater is moſt departed from God, and expreſſeth it in theſe carnal fruits: ſo *Ambroſe*, alledging this Text, *No man gives up himſelfe to luxury, but he that departeth from the Commandement of God.*

Nemo ſe luxui committit, niſi qui recedit a præceptis Dei: epiſt. 4 36.

3. As the Idolator is furtheſt gone from God, ſo God is furtheſt gone from him, and leaves him to vileſt and fouleſt luſts, as the Heathen, *Rom.* 1. 26. to infinite bodily uncleanneſſe, the Lord revenging ſpirituall whoredome with corporall; as his owne *Iſrael*, joyning with *Baal peor*, not onely committed ſpiritual fornication, in bowing to their gods, but defiled their bodies with the daughters of *Moab*.

Num 25. 1, 2.

4. Our nature is moſt propenſe and ready to pleaſure and carnal delight: ſo as we willingly annexe unto Gods worſhip, whatſoever pleaſeth us, that under that cover or pretence we may more freely enjoy it.

Uſe. The councell then of the Apoſtle, upon this ground, is not unſeaſonable, 1 *Cor.* 10. 7. *Be not Idolators, as they were.* Hard it is for us to ſit downe to eat and drinke, and riſe up to play, but we muſt make our belly our god, and offer ſacrifices to it, as the *Romans* did to *Bacchus* in their Bacchanalia.

Object. But we are the People of God, and baptized in the name of Chriſt: there is no feare we ſhould be Idolators.

Anſw. The *Jewes* were Gods people, yet ſet up the golden Calfe. The *Corinthians* were Chriſtians, converted, and baptized ino the name of Chriſt, and yet they muſt beware of the ſinne of the *Jewes*. And if we be Chriſtians, we muſt avoyd not onely the Calfe it ſelfe, but even the ſhows and appearance; exceſſive feaſts and wantonneſſe, which are inſeperable fruits of it: and thinke how eaſie it is, to be found in the skirts of this ſinne: which is the uſe the Apoſtle makes of this allegation, 1 *Cor.* 10. 7.

For the ſecond general.

The ſinne aggravated by circumſtance.

When did this people ſit downe to eat, and riſe up to play?

Anſw. Even when their caſe was moſt miſerable, then were they moſt inſenſible: for,

1. They had robbed themſelves, and made themſelves poore, in that the earrings and jewels which God had given them from the *Egyptians*, they beſtow upon an Idol.

2. They had comitted an horrible ſinne, aggravated ſundry wayes. They had turned the glory of an incorruptible God into the ſimilitude of a Calfe that eateth hay. They that had opened their mouthes a little before in ſinging praiſes to God for their deliverance out of the Sea, and for the deſtruction of the enemies, with the ſame mouth ſing now to their Idols, *Theſe are thy gods, O Iſrael, that brought thee out of Egypt.* They had uſed their feet, not many dayes or weekes before, to walke through the Red Sea by a miracle, and now with the ſame feet they dance before the Calfe. Thus was their ſinne great.

3. For this fearfull ſin they lye under an heavy puniſhment: they were now naked, and God was coming to revenge upon them: and after he was intreated, at the inſtance of *Moſes*, to ſpare them, yet for example three thouſand of them were

were preſently ſlaine the ſame day. They had more need have beene faſting, and praying, and weeping for their ſinne; but now they ſit downe to eat and drinke, and riſe up to play.

Obſerve this: *Never are men nearer miſchiefe, then when they are moſt jolly and merry in their ſinnes.* Commonly when men cry peace peace, then is peace furtheſt off: and God comes on the wicked when they looke leaſt for him, as *David* on the *Amalekites* (1 *Sam.* 30. 16.) when they were drinking and dancing, and moſt ſecure. Secure in ſin neareſt to miſchiefe.

Uſe. We in this Land eſpecially, if we would enquire what cauſes of mourning we have, ſhould finde ſmall cauſe of ſitting downe to eat and drinke, and of riſing up to play.

1. If we behold the inundation of ſinne, the increaſe of ſinnes againſt God and the light of the Goſpell, horrible Idolatry, exceſſe of pride and wantonneſſe, a deluge of drunkenneſſe, a confuſion of manifold diſorders, &c.

2. Our ſecurity in the midſt of judgements: the ſword hath fed upon us, and we have forgotten it: the plague hath deſtroyed thouſands of us, and threatens ſtill, hovers about us, and ſhewes his commiſſion to be ſtill in force: and other warnings ſerve not; we are corrected, but not inſtructed: We eat and drink and play, as thoſe that remember not what reckoning is behinde for all theſe things. Preached *Ann. dom.* 1630.

3. Would every man ſeriouſly looke over his owne accounts he might finde himſelfe other buſineſſe, then ſit downe to eat and drinke, and riſe up to play.

But is it not lawfull to eat and drinke?

Yes, it is not lawfull onely, but neceſſary to nouriſh our life, to repaire ſtrength decayed, and enable us to our duties and callings. Nay, more: we may uſe the Creatures not onely for neceſſity, but for delight: God hath given us leave, liberally to uſe his mercies, and furniſhed us with variety, farre beyond neceſſity: he hath not given bread onely, to *ſtrengthen the heart*, but oyle to make the *face ſhine*. And he hath allowed us to feaſt together, and to invite one another, for the maintaining of Chriſtian love, and cheriſhing of mutuall fellowſhip; as in the caſe of *Jobs* Sons, which was not unlawfull, though their feaſting ended ſo fearfully: and the Primitive Churches had their Agapas, or love-feaſts, mentioned and approved, *Act.* 2. 46. Uſe of creatures moſt lawful, and how. Pſal. 104. 15.

Queſt. What then did this people other?

Anſw. They failed in many things: How the *Iſraelites* offended herein.

1. Whereas the chiefe end of eating and drinking, is, *to glorifie God*, 1 *Cor.* 10. 31. the end of this eating and drinking was, to diſhonour God, and honour the Calfe.

2. Whereas eating and drinking ſhould fit us to our duties and callings, both generall and ſpecial, they by eating and drinking made themſelves fit for nothing but play and wantonneſſe.

3. Whereas men ought to eat and drinke according to the call of nature, in ſobriety and moderation, the text noteth an intemperate and exceſſive waſte both of time and creatures; they *ſat down* to it, addicting themſelves to the creature, and nothing elſe,

4. Whereas feaſtings are ſeaſonable in times of joy and gladneſſe, theſe feaſt in a time when Gods judgements are coming on them for their ſin, and ſo the deepeſt ſorrow would better beſeeme them; as alſo did they in *Noahs* time; *They eat and drank, &c.* and *Iſa.* 5. 12. *not conſidering the worke of God.* Luke 17. 17.

Uſe. Now theſe are Types to us (ſaith the Apoſtle) that is, common *examples for our inſtruction*, to beware of immodeſt, intemperate, and ſinfull eating and drinking, that it may not be ſaid of us as of them. The people ſate downe to eat and drinke. 1 Cor. 10. 6.

Hereunto muſt ſundry rules be obſerved: 1. We

1. We muſt eat and drinke our owne: the ſweat of our owne brows, not other mens, as many that cut large ſhives into other mens loaves; I meane, that which they know is not theirs, but other mens, if all debts were paid: this were an high kinde of injuſtice, condemned, 2 *Theſ.* 3. 12. Yea, we muſt ſo eat and drinke, that we allow ſome part for the poore, and other occaſions, publike or private.

2. For meaſure, it muſt be according to the call of nature, or of honeſt and moderate delight, to keepe us in a fitneſſe to godly duties, of hearing, and the reſt. All that eating or drinking, by which we make our ſelves heavy, ſleepy, unweldy, and unfit for duties, is ſinfull. For this is not a refreſhing, but oppreſſing; not a refection, but a deſtruction of nature.

3. For ſeaſon, it muſt be ſo that we eat not up too much time, which would hinder our callings: but rather *redeeme time*, *Epheſ.* 5. 16. A ſinne it is to ſit down to feaſting, and not feele the paſſage of three or four houres, whereas perhaps one houre is tedious to ſit out a Sermon.

4. We muſt eat with moderation of affection; not to ſit at it as men that have nothing elſe to doe; nor ſuffering our ſelves to be brought under the power of the creature, as thoſe that cannot be without the Pot or Pipe, corrupting themſelves with the Creatures, oftentimes loſing ſobriety, modeſty chaſtity, health and reaſon it ſelfe; thereby utterly perverting Gods Ordinance, who hath ordained them for Servants and helps, not maſters and hindrances.

5. The beſt Appetite is, to taſte the ſweetneſſe and goodneſſe of God himſelfe in his Creatures; ſaying within our ſelves, O Lord, how ſweet and good art thou in thy ſelfe, who canſt put ſuch ſweetneſſe into thy creatures!

Col. 4. 6. 6. The beſt Sawce is good and ſavory ſpeech, as *ſalt* on our Tables; acknowledging Gods bounty and goodneſſe, both to praiſe him and edifie others: whereas commonly our barren and empty hearts know not how to weare out the time of feaſting, but either in trifles, or inviting others to eat and drink, who need in truth rather bridles then ſpurs.

Queſt. What? no other ſpeech but of Scripture; how then ſhall we be merry?

Anſw. Indeed commonly all ſpeech but carnal is unſavory; but firſt we muſt eat and drinke before the Lord, and our ſpeeches muſt be ſuch as beſeems his preſence, and may be approved of God that heares them. Secondly, all ſpeeches of Chriſtians ought to be better then ſilence, and to ſavour of ſobriety, wiſedome, and grace in the heart; for, whom call we to our Tables, but Gods children by profeſſion, who muſt everywhere be like themſelves and their Father? Thirdly, God hath given us leave to be merry, but with this onely reſtraint, Be merry *in the Lord*, and not againſt him. Never muſt God be ſet out of ſight in our merri-

Pſal. 32. 10. ments; as doe they, who never think they can be merry but in rude and ungodly behaviour and wanton naughty ſpeeches, unbeſeeming Chriſtians. *Plato* and *Xenophon* thought it profitable that mens ſpeeches at their meales might be written. If Chriſtians ſhould doe ſo, what kinde of bookes would they be?

Meditations on eating and drinking. 7. In eating and drinking we muſt ſeaſon our hearts with theſe or the like meditations:

Chap. 1. 6. 1. How prone we are to immoderate joy, and ſo provoke God in our feaſts. *Job* ſuſpected his Sonnes being in likelihood good men, and ſent to them to ſanctifie themſelves, and himſelfe ſacrificed for every one of them all.

2. Watch againſt incitements which we ſhall not want to forget our ſelves, and arme againſt them. We read of *Antigonus*, that being invited to a Feaſt where a notable Harlot was to be preſent, he askes counſel of *Menedemus*, what he ſhould doe? who bade him only remember that he was a Kings Sonne. So good men may be invited where none of the beſt may meet; the beſt counſel is, Keepe ever in minde that you are Kings Sons, Gods children, and a baſe thing it were of ſuch to be allured by the wicked to things unſeemly.

3. Mingle

3. Mingle our Feasting with a meditation of our end and mortality. *Joseph* had his tombe in his garden, to season his delights with meditation of his death. The *Egyptians* had a Skeleton or carkasse brought into their Feasts for the same purpose. So set thou thine owne carkasse before the eye of thy minde and it will moderate thee from pampering it: alas (say thou) this feeding and feasting is but a little repaire of a ruinous house, that must down shortly.

4. Consider how many of Gods servants want some part of thy superfluity, and how many of them never sate downe at such a Table: then follow the Meditation, Who am I that I should be full, when so many are hungry? that I should abound when so many doe want? how am I engaged to God for thankfulnesse? how should I sinne to requite his love and bounty with such unkindenesse, as by it to grow wanton, idle, forgetfull of him most when he is mindfull of me? must I eat and drinke, to rise up to play? Oh no, I must bestirre me in duties, in which I may expresse love for love; neither may I sinne as those great men, *Amos 6.6.* who ate the fat, dranke the sweet, and had Wine in bowles, and *forgat the afflictions of Joseph*; no, if I eat the fat, and drinke the sweet, I must remember *to send some part to them for whom none is prepared*, *Ne* 8.10.

This of the peoples eating and drinking.

Now of those words, *And rose up to play.*

This being a practise condemned in this People, it will be a question, Whether it be not lawfull to sport, or play? To which I answer: it is lawfull; as in the former branch; not eating and drinking were condemned; but their sitting downe to eat and drinke: so in this latter, not all play and sport is taxed, but their rising up to play; for, Sports and recreations, lawfull, and how.

1. There is *a time to laugh*, *Eccles.* 3.4. but this time, when they lay under the curse of God, and danger of sin, was not it.

2. We are commanded to rejoyce, yet *in the Lord*, not against him. But these were laughing, and singing, and dancing about the Calfe, in honour of their Idoll. Phil. 4.4.

3. Recreation is Gods ordinance for the necessary refreshing of body or mind, or both; and the sitting of either or both to the calling. But these rose up to play, thrust themselves out of their callings, and did nothing but eat and drinke to play; as many turne their recreations into vocations, and intend nothing else.

4. The Scriptures allow both exercises of body, as the use of the Bow, 2 *Sam.* 1.18. and of musicke, *Neb.* 7.67. and of hunting, hawking, or birding, so that such sports be without swearing, disorder, and needlesse tormenting of the silly creatures: As also exercises of the minde and wit, suppose honest riddles (*Judg.* 14.) and such games, as the ground of which is wit or skill, Chesse, Draughts, and the like. And farre are we from disallowing any delight which Gods word alloweth his children. And as farre be it from any Christian, not to be governed or bounded by Gods word in every thing.

But note here: *though play and recreation be lawfull, yet much play as we so call, is sinfull: and much Sinne lyeth oftentimes in Playes and Sports, lawfull in themselves*, as our Text gives instance. And I thinke the rule wil prove generally true, that Christians doe more multiply their sinnes in abuse of things lawfull, then in adventuring on things unlawfull; and faster doe they rivet themselves in those sinnes which lye in lawfull things, then in such as are easily convinced to be unlawfull. An hard taske it is for a Teacher to win Christians by profession, either from wicked practices if they please to call them play, oh meddle not with mine eyes! or from the usuall sinnes attending such recreationts as in the substance of them are not unlawful: In both, resembling *Solomons* mad-man that casteth darts and firebrands, and saith, Am I not in sport? In sports is much sinne.

But a wise and teachable Christian will confine himselfe to Gods allowance, and neither in jest catch at any forbidden fruit, be it never so pleasant in it selfe,

or ſtrongly perſwaded; nor in the uſe of allowed delights, ſtraine beyond the bounds and limits of the Word; nor complaine of us as injurious, when we diſallow in men nothing but what God himſelfe in the Scriptures reſtraineth them

And if we be ruled by God in our ſports and rejoycings, we muſt liſten to his directions, 1. In the choyce, 2. In the uſe of our play.

Choyce is to be made of ſports.

Firſt, our choyce muſt be of ſports in themſelves lawfull. We may not play with holy things, ſuppoſe Scripture-phraſes; we muſt feare the holy name of *Jehovah*, not play with it: nor with oaths, our owne or others: nor with lots which are a part of the Name of God, yea, more ſolemne then any oath, and muſt not be vainly uſed, or for recreation. Neither on the other ſide may we play with ſin, or things evill in themſelves, *viz.* to make one drunke or ſweare, or to laugh at ſuch perſons; it is a matter of ſorrow, to ſee Gods Image ſo defaced, his honourable name ſo diſgraced; and *Davids eyes will guſh out with Rivers of tears* for ſuch ſins. So in other ſinfull merriments.

Pſa. 119.136.

Or if we have not warrant for them, by generall rules of the Word: if the lawes of the Land prohibit them, as unlawfull: if honeſt Heathens have on good ground condemned them: if the Fathers and judicious Divines have blotted and diſgraced them, &c. Here pauſe on that rule, *Phil.* 4. 8.

And Chriſtian wiſedome will alſo guide us to the choyce of the beſt ſports. A ſpirituall minde will chuſe ſpirituall recreations, as a carnall mind will uſe carnal. And although there be a time and place for bodily, yet a wiſe Chriſtian muſt in the higheſt roome ſet heavenly delights, *viz.* comforts of the Spirit, joy in God and his Word, walking in the Garden of Chriſt, where is moſt ſweet and raviſhing delight in hearing, reading, meditating, holy conference, and in gathering and ſmelling the ſweeteſt flowers of knowledge, faith, love, hope, holineſſe. Here is a profitable, and a laſting delight. And here is a tryal of the conſtitution of thy ſoule: the ſoule that more contents it ſelfe with carnall delights, then theſe, is of a carnall conſtitution, if it be ſo conſtantly.

Uſe lawfull, lawfully.

Secondly, when we have choſen warrantable ſports, we muſt beware we ſinne not in the uſe of them. And to keepe us from ſinne in our recreations, we muſt looke to our *Neighbour*, to *our ſelves*.

1. For *our Neighbour*, two rules muſt be obſerved: One of wiſedome, the other of Juſtice.

For Wiſedom: we muſt wiſely ſort our ſelves in our ſports, with the moſt ſober, godly and wiſe of our degree, condition, and ſort of life, that may rather watch over us that we offend not in them, then any way draw and provoke us ſo to doe. No peſtilentiall Ayre ſo contagious, as where Swearers and riotous gameſters are met. And as the company is, which thou chuſeſt and uſeſt, ſo art thou.

For Juſtice: the rule is, that we muſt not uſe gaming as a colour to purchaſe our Neighbours mony, or to helpe our ſelves by the hindrance of his eſtate. Aske thy ſelfe (in this caſe) this queſtion: by what right of Gods word can I hold my Neighbours mony, which comes into my hand without labour, gift, loane, or lawfull contract? or whether may I hold that mine, which is none of mine by juſtice diſtributive, nor commutative, nor yet by any debt which any law of God or man doth warrant? Never was law of God found to warrant mony ſo gotten: and I have read, that no law of man compels a man to pay mony ſo loſt: nay, that if a man have paid it, one People had a law that the Loſer might recover it againe, if he commenced Suit within fifty houres.

We muſt looke carefully to *our ſelves*.

Our ſelves how to be ordered in ſports.

Firſt, for our affection, that it be moderate. We may uſe lawfull ſports, but not *love* them. He that *loves* paſtime, ſhall be a poore man, ſaith *Solomon*, *Prov.* 21. 17. And the Apoſtle commands Chriſtians to *rejoyce as not rejoycing*, 1 *Cor.* 7. 30. that is, to be ſo moderate and ſo retired in our joyes, as not over-value them, nor

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ſet affections on them, as having greater things to doe. Moderation will obſerve due circumſtances: it will not take Gods Sabbaths, nor any part thereof, being wholly ſet apart from ſecular affaires (much more, ſinfull) to the higheſt acts of Gods worſhip, it ſuffreth not a man to be given over to ſport, nor to ſit up night and day, and turne dayes into nights, and nights into dayes, as intemperate and riotous gameſters doe: nor will it let the duties of generall or ſpeciall calling lye aſide for dayes and weekes together; becauſe the leaſt commanded thing is better then the beſt that is indifferent, and ſports were not ordained to hinder our Callings, but to fit us for them, as whetting a Sythe to forward the Mower; but if a Mower ſhall whet, whet, for a whole day together, we would ſay he is mad, &c.

Secondly, for our ends. Our ends muſt not be to paſſe the time, which paſſeth whether we will or no, and we ought to redeeme our time, and not let it paſſe without gaining ſomething better then it ſelfe; Nor yet to maintaine idleneſſe as men that cannot tell what to doe with themſelves elſe, which is no better then idleneſſe; for idleneſſe is not onely not working, but a doing of trifles, and that which we dare not bring to God in accounts. And is not the caſe pittifull, that Chriſtians having ſo much good worke to doe, and ſo many meanes, and ſo many cals, and ſo little time, ſhould finde nothing ſo neceſſary as Cards and Dice? Eph. 5. 16.

Againe the end of ſport is preſervation of our health, both of ſoule and body, and not to impare the health of either; as many by watching at play, and forgetting or forgoing their dyet and reſt for play, deſtroy their health, and call in numbers of diſeaſes on themſelves, and oftentimes untimely death.

Laſtly, Seeing nothing can be lawfull, wherein ſome glory accrews not to God, therefore if the end of our ſports be not to enable us with chearefulneſſe in duties of Religion and Chriſtianity, it will all be returned as ſinne in this reckoning.

Thus of the Ends.

Thirdly, we muſt guide our ſelves in our ſports by remembring theſe rules:

Rules for our ſports.

1. That we may not recreate the outward man, but to better the inward; for Gods wiſedome hath ſubordinated all inferiour things to the furtherance of the beſt things (even neceſſaryes, much more indifferent) to *the Kindome of God, and his righteouſneſſe*. And he wils, that all earthly joyes helpe forward our ſpiritual joy, in God and his Chriſt, and the eternall Kingdome. But when they will ſtep in competition with theſe, they are to be ſnib'd, and caſt out. Never muſt our our chiefe joy be abated for theſe; nor our chiefe affections unſetled of that fulneſſe of joy at Gods right hand for evermore. Mat. 6. 33.

2. Remember we have a ſpirituall courſe and race to runne, and beware we clog not, nor *oppreſſe* our ſelves with pleaſures, that inſtead of ſpeeding us in our way they become the Divels Birde-lime to entangle us; in which while we flutter, we are not able to mount aloft in heavenly meditations, but having eſcaped we are as long in in unlimeing and ſetling our hearts, as would have done the duty. Luke 21. 34.

3. What ever we win or loſe, we muſt watch heedfully

What may not be loſt in play.

Firſt, that we loſe not our patience, meekneſſe, and love to our companions; as they that ſcorne, quarrel, and ſtorme, and rage like Heathens, againſt lucke, and chance, and fortune; yea, ſweare and curſe, if never ſo little croſſed, as they that never heard of Religion.

Secondly, we may not loſſe our goods, nor waſte our ſubſtance, nor play away more then without any doubt or ſcruple of conſcience we may beſtow on honeſt delights; the neceſſary maintenance of other things, and contributions to the Church and poore, firſt liberally provided for.

Thirdly, we may not loſe our good name, which is a precious thing; nor run into the infamy, to be accounted Dicers, gameſters, idle perſons, or compa-

nions with them; nor by rude ſcurrilous, or obſcene words or actions get a brand of a rude and diſordered mate. This they juſtly winne, that loſe their maſtery, and are at the command of play.

Now certainely in this Uſe alone muſt all recreations become good and comfortable, though corrupt nature cannot brooke to be ſo confined. But to thoſe that are ready to object the uſe and cuſtome of the world, the Apoſtle anſwereth, *Rom.* 12.2. *Faſhion not your ſelves according to this World, but prove what is the good and acceptable will of God.* And if any ſay, Oh but others are of another practice, that know more then you; I ſay, if they know not the truth of doctrine, now backed by the authority of Scripture, they know not ſo much as I; and whoſoever walke not by Gods rules, ſinne againſt their owne ſoules. And ſanctified hearts will inure themſelves to heavenly joyes, and preferre them above carnall; and little affect thoſe which looſe Perſons ſo much and ſo dangerouſly doat upon.

THE

THE ABUSE OF CREATVRES, VNLAWFVLL.

1 COR. 15. 32. *Let us eate and drinke for to morrow we ſhall dye.*

This Sermon Preached at Reading in Berkshire in Decr 1621

WHich words containe an argument to prove the Reſurrection, taken from an abſurdity that would follow upon the denial; *viz:* If there be no Reſurrection, then let us turne abſolute Atheiſts and Epicures, and doe as they ſay, *Let us eate and drinke, for to morrow we ſhall dye.*

Onely the abuſe of creatures is unlawfull.

Certainly it is not unlawfull to eat and drinke, to play, to recreate our ſelves with ſport, paſtime, and Muſicke, or to enjoy the naturall and civill comforts and bleſſings of God in this life.

For God hath ordained, not Bread onely to ſtrengthen the heart of man, but Wine to make his heart glad, and Oyle to make his face ſhine, *Pſal.* 104. 15. things as well of pleaſure as neceſſity, things comfortable as well as profitable; both to make knowne his owne bounty and large grace, and to encourage his ſervants in chearfull obedience.

As for Matter, theſe outward delights are the good gifts of God, ſo likewiſe are they neceſſary and wholeſome for our ſelves, to fit us both to the chearfull ſervice of God, and to the performance of Duties in the ſpeciall calling which are painfull and would be tedious, if we were not cheared and ſtrengthened with ſuch baits and refreſhings in the way. For ſuch is our frailty here, that both our minds would grow dull and ſluggiſh, and our bodies be tired out, if they ſtood alwayes bent. And therefore a mans life without pleaſures and delights, is like a long Journey without Innes, in which is all travell, little or no comfort or refreſhing.

As in Heathens and Epicures.

So that, not the uſe of theſe things is here condemned, but the abuſe onely; when Chriſtians uſe them unchriſtianly, rather like Heathens, Atheiſts, and Epicures, then Chriſtians. As thus:

Foure wayes.

Firſt, the Heathens and Atheiſts abuſed thoſe things, for that their perſons were uncleane: *Tit.* 1. 15. *To the impure and unbeleeving is nothing pure.* And if thy perſon be not in Chriſt, reconciled, and by Faith juſtified, thou canſt have no true pleaſure in any thing; all true joy being an effect of *peace with God, Rom.* 5. 3. Thou that art in thy ſinnes, impenitent, lyeſt under the curſe of God and guilt of ſinne, haſt indeed another buſineſſe in hand then to follow thy pleaſure; thou art like a condemned Priſoner going on to execution: a man would thinke he had other buſineſſe to doe, then to ſtay by the way to eat and drinke and make merry, to play at Cards, Dice, and the like. The *Pſalmiſt* ſaith, *Rejoyce ye righteous*: but thou that art a wicked man, a prophane, carnall, and careleſſe wretch, haſt no call nor right to rejoyce, but rather drown thy ſelfe (if it were poſſible) in the teares of ſad and timely Repentance. Pſal. 32. 11.

Secondly, the Heathens and Epicures miſſed in the matter of their pleaſures, in that

that they underſtood onely that to be pleaſure which was ſenſuall, to be ſeene, heard, taſted, touched, or the like. And whatſoever delighted their ſenſes, that they ſwallowed as a warrantable pleaſure. So the young Atheiſt is ſaid to *walke in the wayes of his heart, and in the ſight of his eyes, Eccleſ.* 11.9. And *Solomon*, when he would try the life of an Epicure, ſaith (Chap.2.10.) *Whatſoever mine eyes deſired*, I with held it not from them, I withdrew not mine heart from any joy. Even ſo, when thou careſt not (in compariſon) for any higher joyes, then thoſe that runnes into thy Senſes, what art thou but a Chriſtian Atheiſt? And when inſtead of naturall, honeſt and civill pleaſures, thou layeſt hold upon carnall and worldly delights, as ſurfetting and drunkenneſſe, chambering and wantonneſſe, luſt and uncleanneſſe, unlawfull ſports and recreations, which thou canſt not warrant by Gods Word; and becauſe they pleaſe the ſenſe and carnall minde, though by Gods rules and in themſelves they be hatefull and to be abhorred, yet ſtill thou followeſt them; what art thou all this while, but an heatheniſh or brutiſh Chriſtian?

Thirdly, the Heathens and Epicures failed, in that they over prized their pleaſures, making their belly their god, eſteeming voluptuouſneſſe the chiefe good, as men that knew nothing better then the things of this life. And as they overvalued them in their judgement, ſo alſo they immoderately affected them, and exceſſively uſed them.

So, ſuppoſe thou layeſt hold onely on lawfull and warrantable pleaſure, but ſetteſt them up above their place, as judging them more fit to ſpend time upon, then upon Chriſtian exerciſes, as Reading, Praying, Meditating; or more worthy then the duties of the calling, all which are neceſſary, and abſolutely good, but theſe at the beſt are but indifferently good, good as they are uſed, changeably good, and in no high degree of goodneſſe. What difference is there betweene thee and an Atheiſt or Epicure? but this; thy ſinne is farre greater then his; he might ſee his ſin if he were taught better; but thou art taught better, and ſinneſt againſt thy knowledge.

Now when didſt thou caſt off thy calling by dayes or weekes together for religious exerciſes, as thou doeſt yearly for pleaſures? How unſeaſonable a motion were it, to call men to a faſt of twelve dayes together? when could we perſwade men to it? And yet they will tell you, they love religion better then their pleaſure. But beleeve them; who knowes not that the thing a man moſt loves, he will employ moſt time to enjoy?

Fourthly, the Epicures failed in that all their pleaſures were ſevered from Religion; they chaſed away thoughts of God; they denyed the Reſurrection, and beleeved no judgement to come. They thought this was the onely life, and therefore the beſt Religion was to eat, and drinke, and play, and be merry; to fill the skin with preſent delights, and poure out themſelves upon pleaſures, while they could enjoy them; for after death they looked for no more pleaſure, or being, then the brute Beaſts themſelves.

So if thou canſt then pleaſe thy ſelfe, when God is ſet out of ſight, and out of minde; in thy delights, thoughts and ſpeeches of God are unſavoury; thou art ſo exerciſed, as thou wouldſt not have God to behold thee, or Chriſt to come to thee; thou doeſt in thy eating, drinking and gaming ſo runne into exceſſe of ſurfetting and drunkenneſſe, of ſwearing, coveting, wrath and reviling, and ſo layeſt the reynes in thine owne necke, as no bridle of humanity, and much leſſe Religion ruleth thee; Wherein doſt thou differ from an heatheniſh Atheiſt, whoſe pleaſures are as irreligious, and unſavoury as his? onely more hatefull then his, in that thou knoweſt there is another life and reckoning, he doth not.

Object. But I hope I may joyne both Religion and pleaſure together?

Anſw. All *Solomons* wiſdome and experience could not joyne pleaſures and Gods feare together. He tryed to give himſelfe to Wine, and to lead his heart

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in wiſedome too, *Eccleſ.* 2. 3. but could not: found it vanity, *verſ.* 11. Thou canſt not ſerve two Maſters, God and *Mammon*, nor God and *Bacchus*; for as pleaſures and delights flow in, Gods grace and feare flyes out; I deny not but thou maiſt give thy ſelfe to pleaſure, and yet come and frequent the exerciſes of religion as ſome do, and perhaps uphold ſome private exerciſes of religion at home; but let ſuch examine with what fervor and heat, with what fruit and reformation they doe thus frequent them: whether the thornes of pleaſure doe not choake the ſeed of Gods word, ſo that none comes to perfection.

Queſt. How then may a Chriſtian rightly uſe theſe good things? Rules of right uſing naturall comforts.

Anſw. 1. If he uſe them religiouſly. Religion muſt alwayes bind him to the good behaviour, even when he lets himſelfe looſe to pleaſures. Now the religious uſe of pleaſures is in three reſpects: When we uſe them lawfully, by warrant *from God*, and are ſure we taſte no forbiddden fruit, no unlawfull game. When we uſe them in *the preſence of God*, as the *Iſraelites* are ſaid to eat and drink before the Lord: ſtill ſetting God at our right hand, and our ſelves in his ſight. And when we uſe them as thoſe that meane to *make account of them to God*, *Eccleſ.* 11. 9. Rejoyce O young man, and let thy heart cheare thee in the dayes of thy youth? but know, that *for all theſe things thou muſt come to judgement.* Religiouſly. Exod. 24. 11.

2. If he uſe them ſoberly and weinedly: and that, both in reſpect of affection, meaſure and time. Soberly.

For affection; why ſhould reaſonable men affect ſuch delights as the naturall brute Beaſts enjoy more freely then man, and which are caſt in common to good and bad, & the worſt men enjoy moſt? If grace ſhould not carry a Chriſtians mind to better delights, yet reaſon at leaſt ſhould lift him higher, as he is but a man.

Why ſhould Chriſtians affect thoſe delights, which they know not whether they ſhall taſte of, or no; or whether they will lodge with him all night? as that Epicure, *Luke* 12. 20. *Thou haſt enough, ſoule, for many yeares, eat, drinke, take thy pleaſure: but that night was his ſoule required of him.*

Why ſhould a Chriſtian affect thoſe things as pleaſures, which being ended leave nothing behinde them? Of other exerciſes beſide eating, drinking and gaming, ſome fruit remaines of them, whether in our generall calling or ſpeciall. But of theſe no fruit remaines behinde them, but ſome ſighs or pangs of conſcience for waſting that time that ought to be better improved and imployed: which hath marred all the play.

Theſe are things to be uſed, but not affected; as it were not uſed.

2. As in affection, ſo in meaſure, Chriſtians muſt uſe them all ſoberly.

1. Becauſe God ſo ordereth his Children, that in this life they ſhall rather taſte of theſe delights, then feed on them: and he commonly ſcants them in theſe that they may have a larger Appetite to, and meaſure in better delights.

2. The abſtemious uſe is better then free fruition, both for body and ſoule.

3. They generally never grow in greatneſſe, but they remit ſo much of their goodneſſe. See in *Solomon* himſelfe, when he would addict himſelfe to pleaſures and wine, how his wiſedome was abated, and grace eclipſed; how he grew into prodigious luſts, to get him ſeven hundred Wives, and three hundred Concubines, 1 *King.* 11. 3. And therefore of voluptuous perſons that will hold up their hearts with laughter, and immoderately follow theſe outward delights, we may ſay they are mad men, out of their minds, as *Solomon* by wofull experience ſaid of laughter, *Thou art madneſſe*, *Eccleſ.* 2. 1, 2.

Time alſo muſt be conſidered, if we will uſe theſe delights ſoberly. There is an appointed time for *laughter*, and for *weeeping*: *Eccleſ.* 3. 4. There are times of *faſting*, and times of *feaſting*. The rich Glutton was convicted of intemperance, that he went in purple, and fared deliciouſly *every day*, he did not diſtinguiſh of times, as holy ſobriety would have taught him. And ſo it teacheth us: Luke 6. 19. Times unſeaſonable for ſports

1. That time of Gods worſhip is no time for unneceſſary pleaſures; becauſe there is a better delight enjoyned.

2. That

2. That working-dayes are neither wholly nor principally the dayes of pleasure and delights; not being appointed for recreation, but occupation and the calling. You must either prove your gaming an occupation, or lay it aside and fall to your vocations; or else goe on (as many of you doe) to play away your dayes and lives, in despight of Gods words and Servants.

3, That dayes of sorrow and humiliation are no times to addict our selves to naturall and civill delights.

For our particular estates. Are we obnoxious to so many miseries, loaded with so many sins, beset with so many enemies, and yet even now set upon a merry pin? Certainely now to be given up to pleasures, differs not much from madnesse. Is our Towne so afflicted, our poore so destitute, and yet we still feed up our hearts with merriments and pastimes? It were grosse sensleснesse.

Preached at *Reding* in *December* 1621.

For the publicke estate. Is the Church of God in distresse? doe the Enemies breake downe the carved worke of the Sanctuary? is the Arke of God and my Lord *Joab* in the fields? good *Uriah* cannot goe home and take his lawfull delights, though the King command him so to do. All evils at home and abroad, are so many Trumpets blown by the Lord for our humiliation. And if now when he lowdly cals us to mourning, weeping, baldnesse and sacke-cloth, yet still there be joy and gladnesse, slaying of Oxen, killing of Sheepe, eating of flesh, and drinking of Wine, what follows? *surely this iniquity shall not be purged from us till we dye, saith the Lord of Hosts, Isa.* 22.12,13,14.

And lastly, whole nights or dayes together were unseasonable times for delights. It would impaire the health of the Body. And no man will doe so much for the health of his soule. Thus of sobriety in the use of outward delights.

Watchfully.

3. We must use them wisely and watchfully: and that in three respects:

First, carefully watching against Satans subtilties, who most usually layeth his nets to catch us with these baits. He well knoweth, that in nothing we are more pron to bridle our affections, then in these liberties. The serpent lyeth in the green grasse. And this Serpent laid his temptation in the fair Apple, and *Eves* appetite. And if once we moyl our selves with this Birdlime of Satan, we are as unable to mount upward in divine meditatiõs, as a Bird taken by the twigs, which the more she strives, the surer she is. Satan catcheth more by lawful liberties, then unlawfull.

Secondly, we must carefully watch our owne corruptions, who can easily oppresse our selves by surfetting and drunkennesse, and that day come on us unawares, and pervert good things to bad ends. Now the right ends in the use of all our lawfull liberties, are 1. To be matter of Gods praise for his bounty and mercies toward us: 2. To set us forward in our Christian race, and fit us to the duties of piety. Take heed of all that eating, drinking, and playing, which unfits thee for Gods service, &c. 3. To refresh us, and sweeten our labour, when Body or mind is likely to be oppessed with study or labour. But to pursue pastimes too eagerly is utterly unlawfull; or when they that need least, play most, and instead of surfet of labour, surfet of idlenesse, eating, drinking, and pastime. 4. To put us in minde of those lasting, eternall and unconceivable pleasures, reserved at the right hand of God for us. For, if the pleasures of our prison be so sweet, what are those in our palace? and, if they be super-excellent, wisedome will make us watchfull that we hinder not our selves from those by these.

Right ends of our liberties.

Vina prætendis venena suffundis: major vis vini quam veneni; veneno cavo vulneratur, vino mens. De Elia. & jejunio. c.14.

Lastly, we must watch carefully against evill companie, drunkards, and gamesters, who are principal factors for the Divel. For being overtaken themselves, they never cease to make others the Children of hell like themselves, and rejoyce in evill. Take heed of drunkards, a kind of divellish poysoners, who have skill to poyson both soul and body together. It is Saint *Ambrose* his comparison; *Thou pretendest to reach forth wine, but withall thou mingleст poyson; greater is the force of Wine, then of Poyson; with poyson the body is wounded, with wine the soule it selfe.* Avoyd therefore, and abhor them. And chuse such companions as may by godly admonition restraine thee, and lay a Bridle on thy corruption, not spur or provoke thee, be they never so near or dear unto thee.

THE

THE PHYSICIAN OF *SOULES.*

LUKE 5. 31.

The whole need not the Phiſitian, but thoſe that are ſicke.

CHriſt is bidden to *Leviet* houſe; he is ready to come, where he is kindly invited. The *Phariſees* carpe at his perſon, and his fact; he eateth with ſinners: like to like, ſay they were he not a ſinner, he could not ſort and ſuit with ſinners. Connexion.

Note 1. See the diſpoſition of an hypocriticall enemy of Chriſt. Neither the doctrine of Chriſt can pleaſe him, verſ. 21. *Who is this that blaſpemeth? can any forgive ſinnes but God?* nor his life here. And both are ſtill quarrelled at, in his Servants and Miniſters. Chriſt never is pleaſing to the wicked.

Note 2. Yet dare they not come openly before Chriſts face, whom they knew able to defend himſelfe; but whiſper behinde his backe, to his Diſciples: either becauſe they ſuppoſe them not to be ſo ready to anſwer them, or to bring them into ſuſpition of Chriſt, of whom they conceived reverently. And thus doe hypocrites ſpitefully at this day; they dare not openly aſſault Chriſt and his Servants (for they know they can defend themſelves:) but ſhoot arrowes in ſecret againſt their Doctrine and practiſes, to wound them in their names, eſtates, or perſons. For all wicked men are led by one ſpirit againſt Chriſt. Grace and innocency traduced in ſecret

Note 3. But marke; they want no faire pretences. What? a man profeſſing ſuch ſtrictneſſe and holineſſe, to eat, and drinke, and be familiar ſinnes? may not a man by a mans company know who and what he is? A plauſible reaſon, and true in the generall, but malitiouſly and falſly applyed to this particular. So wicked men have their pretences plauſible enough: Oh they ſtand for the Church, for holineſſe, for Gods ſervice, and piety, for order, for charity; when all that while they intend miſchiefe againſt Chriſt and his Ordinances. Pretences ever ready againſt good men.

Note 4. Marke againe; if they cannot accuſe him of evill, they can for well-doing; as here, for exerciſing his calling; ſometimes for caſting out Divels: ſometimes for working miracles on the Sabbath day, as a man without conſcience of the Sabbath. And indeed, what are the moſt accuſations of enemies againſt Gods ſervants, but for the performance of their duty, and exerciſe of their calling either generall or particular. Godly accuſed for weldoing at leaſt.

Note 5. Laſtly, theſe men had learning, gifts, authority, wealth, the key of knowledge; but all bent againſt Chriſt and his Goſpell, and Religion, and grace. So wicked men; looke whatſoever meanes, wealth, authority, or place they have, all is bent againſt Chriſt and grace, and religion muſt looke for no helpe there, but hinderance and reſiſtance. In wicked men all good is turned againſt good.

Now Chriſt in this verſe anſwereth the challenge. The queſtion was not propounded to him, but to his Diſciples; yet he takes on him to anſwer for them: Chriſt anſwers ſtill for his;

where he ſhewes his readineſſe to take all our cauſes on himſelfe; Oh we ſerve a good Lord, who is able and willing to ſtop the mouth of Satan, hell, the law and all Caluminators, who call in queſtion our righteouſneſſe, and will in the laſt day much more acquit us of all accuſations, and make our innocency ſhine as at noone day. Feare not accuſers: *it is God that juſtifieth.* If the Diſciples cannot anſwer for themſelves, Chriſt can and will.

Rom. 8. 33.

In this anſwer.

Parts of our Saviours anſwer.

1. He blameth them of hypocriſie, who thought themſelves ſo juſt, as that all other were Sinners, beſide themſelves: *The Whole neede not the Phyſitian.*

2. He defends himſelfe and his fact by a proverbial ſpeech, *The Sicke neede the Phyſitian: viz. I came not among Sinners to boulſter them up in their ſinnes, but to helpe them out and heale them. It is my calling, being the Phyſician of ſoules, to be among ſinners. Where ſhould the Phyſician be, but among ſt his Patients?*

In the end truth gaines by oppoſiton.

Thus our Lord by his anſwer, if he can doe them no good, yet doth good to the truth, confirmeth his Diſciples, juſtifieth himſelfe, convinceth his Enemies: Which by Gods overruling power is the end of all oppoſition of the truth, which in the concluſion muſt be no loſer, but a gainer and conquerer.

Parts of the Text.

The Text hath three parts: 1. The Patients: 2. The Phyſitian: 3. The Cure.

1. Patients

The Patients are propounded
Negatively: *not the Whole.*
Affirmatively: *but the Sicke.*

Queſt. Is any man whole?

Who are whol and how.

Anſw. 1. No man is whole by nature: in *Adam* all are deadly ſicke. No man doth good, no not one. God hath concluded all dead in ſinne. Onely ſome are healed by grace, as *Simeon, Joſeph, Hanna, Zachary*, and the like.

2. Some are whole in conceit onely, and thinke themſelves ſound, juſt, and holy enough: as did theſe Scribes and Phariſees, who needed no Phyſitian: they no more ſaw their need of a Phyſician, then they ſaw their ſickneſſe. And thus there be many whole men in the world, and almoſt all men are generally whole in theſe dayes. *Hoſ. 7. 9. Ephraim* ſaw not his *gray Haires*, nor the conſumption of his ſtrength. *Revel. 3. 17. Laodicea* ſaith, ſhe is rich, *and needes nothing.* The Phariſee bleſſeth God he is *not as others*: he ſeeeth in himſelfe no hypocriſie, nor pride, nor contempt of others: he is a *whole* man.

Luke 18. 11. Civility maks men thinke themſelves whole.

Many a civill man liveth honeſtly: he doth no man harme: he is beloved of his Neighbours; he keeps the Commandements as well as God will give him leave. This mans caſe (in his owne conceit) is ſound and good, and he hopes he ſhall live in his righteouſneſſe.

And preſumption

And in thouſands, preſumption is as a chaine to the necke, who tell us they love God with all their hearts, have a ſtrong faith, never had any doubt they thanke God, no not ſo much as any grudgings of unbeliefe, and it were pitty he ſhould live that doubteth of his Salvation. Theſe are ſound men and *whole*; but as they never beleeved, ſo they never bewailed their infidelity, never groaned under the burthen of their ſins, are enemies to God, to his word, to al righteouſneſſe; worldlings, oppreſſors, deceivers, ſwearers, curſers, otherwiſe abominable; yet ſtill ſound, and *whole* men, in their owne conceit.

And extenuating of ſin.

And another cauſe of conceited ſoundneſſe, is, the extenuation of ſinne. Some qualmes and grudgings they have: and all men are ſinners, and crazy: but themſelves are no great ſinners, or no greater then other men. Thus they mince and leſſen their ſinnes. They are not ſicke enough to ſeeke out to the Phyſician: they have eaſe enough yet if it would hold without Chriſt.

Whole men, in moſt danger.

Uſe 1. Now ſee the miſerable and damnable eſtate of theſe men.

Firſt, they are eaten up with griping diſeaſes, and deadly pangs, and yet feele nothing.

nothing. Paines of ſin are like paines of ſickeneſſe: the leſſe felt the more dangerous and deadly.

Secondly, as they neede not the Phyſician, ſo certainely the Phyſitian needes not them; he came not for them: they have as much helpe from him as they ſeeke. He came not to call the righteous. He calleth and cureth onely the ſicke, and heavy laden with the ſenſe and burden of ſin.

Vſe 2. Let this therefore ſerve to convince theſe *whole* men, and let them ſee their eſtate, ſo as they may ſeek to the Phyſitian, and not dye ſenſleſſe. The marks and ſpots of a deadly diſeaſe are theſe: See thy ſelfe not whole.

Firſt, an ill ſtomacke argueth bodily diſeaſe; ſo ſpiritual; if the Word, (the Manna from Heaven) be bitter, if thy minde riſe againſt it, and the mouth of thy ſoule be out of taſte, if thy memory keepe not the doctrine of God, if by meditation thou digeſteſt it not, and ſo ſendeſt it into all parts of thy life, thou art ſicke indeed, though thou ſeemeſt never ſo *whole*. Tokens of deadly ſickneſſe.

Secondly, when the body conſumeth, the parts are weakned, the knees bow under a man, and with much adoe he draggeth his limbes after him, there is certainely a bodily diſeaſe, though there be no complaint. So in the Soule: when men are weake to deeds of piety, have no ſtrength to conquer temptation, to ſuffer croſſes and tryals; to workes of charity, mercy, or juſtice; but all ſtrength of grace ſeemes to be exhauſted, here is a dangerous diſeaſe: here may we juſtly feare a ſpirituall *hectick*, which is no ſooner diſcernable, then deadly.

Thirdly, When the ſenſes faile, the eyes grow dimme, the eares dull, it is an apparant ſigne of a bodily, or ſpiritual diſeaſe. A ſenſleſſe man is the ſickeſt man, becauſe he is ſicke, though he be not ſenſible. Even ſo, when the eye-ſtrings of the Soule are broken, that they ſee not the light of grace, nor of God, which as the Sun ſhines round about them; the eares heare not the voyce of God, the feeling is gone, they have no ſenſe of the great gaſhes and wounds of the luſts of uncleanneſſe, drunkenneſſe, covetouſneſſe, ſwearing, lying, malice againſt God and his Servants; nay, no complaint, but rather rejoycing in theſe; neither is there any fellowſhip in *the afflictions of Joſeph*: Amos 6. 6. the Soule of ſuch a man lyes very weake, as a man for whom the Bell is ready to toll.

Fourthly, difficulty of breathing, or to be taken ſpeechleſſe, is a ſigne of a diſeaſe and death approaching: So in the Soule, prayer being the Breath of the Soule, when a man can hardly fetch his breath, cannot pray, or with much adoe can begge mercy, ſtrength, and ſupply of grace; or when he is ſpeechleſſe, a man cannot heare him whiſper a good and ſavory word, but all is earthly, fruitleſſe or hurtfull; here is a living Corps, a painted Sepulcher, not a man of a better world.

Would men try themſelves by theſe notes, they would ſoone diſcerne their ſickeneſſe, and runne out to the Phyſician. But oh what an hard taske is it to bring a man rightly to know his eſtate? A finger of the Body cannot ake, but men complaine and binde it up. But the ſoule lies gaſping, and there is no ſuch care, &c.

Thus *Negatively* of the Patient, or party fit for cure. Who are ſick.

Affirmatively it is the *ſicke* man. And he is the *ſicke* man, that feeles and groanes under the paine and burnen of his ſin. The point this,

Doctr. Sin is the moſt dangerous ſickneſſe in the whole world, and fitly reſembles bodily ſickneſſe: For, Sin a deſperate ſickneſſe. Reſemblances of corporall and ſpirituall ſickneſſe.

Firſt, ſickneſſe comes by intemperance: the temperate Body is never ſicke; while we were in innocency, we were in ſound health, but through diſtemperature in our natures we were poyſoned at firſt, and ever ſince our ſinnes and luſts conceiving, bring forth ſin and death. And as ſome ſickneſſes be hereditary

and propagated; ſo the ſickneſſe of ſinne is propagated from *Adam* to all his poſterity, and every man hath added to his diſeaſe by his owne wilfull tranſgreſſion.

Secondly, Sickneſſe weakneth the Body, and impaireth the vigor of nature; ſo doth Sin in the Soule: experience theweth, that after ſome ſinne we very hardly and weakly attempt any good thing for a long time. Sinne hath weakned the faculties, darkned the underſtanding, corrupted the will, diſordered the affections: thence this ſickneſſe.

Thirdly, Sickeneſſe brings paine and torment into the Body: ſo doth ſinne into the Soule, firſt or laſt: *there is no peace to a wicked man*, but terrors of ſoule, horrors of conſcience, and deſperate feares doe ever attend him. Eſay 57.21.

Fourthly, Sickneſſe continuing and lingring on the Body, threatneth Death, and without timely cure bringeth it: Sin alſo, not removed by repentance, menaceth, and bringeth certain death to body and Soule.

Fifthly, Sickeneſſe is generally incident to all Men. So the Soules of all men are diſeaſed by nature; even the Soules of the Elect, till they be healed by Chriſt. And theſe Diſeaſes are moſt foule, and incurable; compared in Scripture to a *Gangrene* which ſuddenly eateth up the body, 2 *Tim* 2. 17. and to the *Leproſie*, the contagion whereof not onely reacheth over all the parts of a man, but to others alſo; and for the effect, caſteth a Man out of the Congregation.

Uſe 1. Think of Sin as a ſickneſſe. Conceive then of Sinne as of a Sickeneſſe, and beware of it. How carefull are wiſe men of their health, to prevent ſickeneſſe? And againe, how fooliſh and negligent are infinite numbers of People, who are exceeding carefull to preſerve the health of their Bodyes, yet thinke not at all of their poore Soules, which lye languiſhing of lamentable deadly diſeaſes? Well: prevent beginnings; breake off ſinne betimes; a Diſeaſe ſuffered long, growes incurable.

Uſe 2. Mourne for it as ſickneſſe. Pſal. 31.17. Others may learne to groane under the burden of Sinne. Little is the hope of him, who is deadly ſicke, and ſenſeleſſe of it. It is the *contrite heart*, and *broken ſpirit* onely, that is capable of cure; one that feeleth and cryeth out of the paine of Sinne, originall and actuall; that feeleth the want of Chriſt, and prizeth him and his merits above Gold, Silver, and all. He muſt be ſicke, that muſt be well; Chriſt can worke no cure on a ſound man. The Paſchall Lambe is to be eaten *with bitter hearbs*; ſignifying, that Chriſt can never be ſweet, till we have conceived ſorrow and griefe of heart for Sinne. It is obſerved of the Angels, that their ſinne is not mentioned in *Geneſis*, becauſe they were not to be reſtored by Repentance; but the ſinne of Man is enlarged in all the circumſtances, that he might be ſenſible, aſhamed and penitent of his Sinne. As in bodily cures, ſo in ſpirituall; the more ſenſe of paine, the better it is to be liked; more then if the wound ſhould be ranckled, and ſtuffed with dead fleſh. A ſenſleſſe Lethargie is as deadly as the moſt tormenting Diſeaſe. Cry thou out of thy pride, lying, deceiving, ſwearing, other ſins, as a man in paine, longing after deliverance: ſay as Saint *Paul*, *O wretched man that I am, who ſhall deliver me me from the body of this death!* and, O that I may never feele the like paine againe. Exod. 12.8. *Note.* Rom. 7.24.

Uſe 3. Upon recovery glorifie Chriſt the Phyſician 1 Sam. 25.32, 33. Or if Chriſt have given thee any eaſe, or freedome from ſinne and luſts, magnifie his grace. How glad are men when they have out ſtood a bodily weakeneſſe? How glad was *David* when he had beene ſtopped in his rage againſt *Nabal*? *Bleſſed be the Lord, bleſſed be thy counſell, and bleſſed be thou.* When Chriſt had cured a blinde man, he followed him, and *praiſed God*, and *all the People praiſed him* likewiſe for what was done, *Luke* 18. 42. And when Chriſt had caſt out the Divell (*Chap.* 8. 30.) the man would have followed Chriſt, but he bade him goe to his houſe, and *ſhew what great things God had done for him*: and he went

went his way, and preached thoſe thing through all the City.

Againe, beware of Relapſes, being farre more dangerous then the firſt diſeaſe. Goe, and *ſinne no more. leſt a worſe thing come unto thee.* Beware of occaſions of ſinne, eſpecially wicked and infectious company; no Plaguy houſe ſo infectious as that. *Uſe* 4. Beware of relapſes. John 5.14.

Laſtly, pitty and helpe others. We deſpiſe not, nor ſcorne, nor laugh at a ſicke man; nor will one ſicke man ſcorne another. It is thine own caſe, and thy brethrens ſpiritually. Were it a jeſt to ſee men dying? no, we pitty them, we pray for them, we doe them all offices of charity: and ſo it ſhould be here. *Uſe* 5. Pray and help out of ſin. *Neſas praeterire, &c. Herodot. Clio.*

Hitherto of the *Patients.*

We come now to the *Phyſician.* 2. Phyſician.

Doctrine. The Phyſician is our Lord Jeſus Chriſt; as in the next word, I come not to call the righteous but ſinners to Repentance. *Exod.* 5.26. *I am the Lord, that healeth thee.* God challengeth this as a part of his owne glory, by Chriſt to heale us. *Job* 5.18. *He maketh ſore, and bindeth up; he woundeth, and his hands make whole. Pſal.* 103.3. *Who healed thee of thine infirmities?* and, *Mal.* 4.2. of Chriſt it is ſaid, that *healing is under his wings.* Chriſt is the Phyſician of ſoules.

Reaſon 1. As a skilfull Phyſician he knoweth every mans eſtate perfectly: *he knoweth what is in man, John* 2. ſo doth no other Phyſician; they can gueſſe by inſpection and ſee ſomething, but he ſeeth our ſecret corruptions, in as much as he ſeeth our thoughts, and cannot be deceived. He ſaw the Woman at the Well to be an Harlot. And (*Mat.* 16.7.) he ſaw the *reaſoning of their hearts*, when they thought he ſpake becauſe they had no Bread.

Reaſon 2. He knowes the Cure as perfectly as he doth the Diſeaſe. No Phyſician knowes all the vertues of all the ſimples and Drugs he adminiſtreth; and beſides, he is wholly ignorant of many. But Chriſt our Phyſician knowes the infallible worke of his remedies: ſo that, whereas it may be ſaid of many young Phyſicians, *they need a new Church yard*, yet never any miſcarried under his hands, whom he undertooke to cure. *Of all whom thou haſt given mee, I have loſt none.* John 17.12.

Reaſ. 3. As a skilfull Phyſician he preſcribeth the *fitteſt* remedies. For in his Word he appointeth Phyſicke for every Diſeaſe of the Soule; for pride, envie, covetouſneſſe, trouble of conſcience, and other. Yea, he appointeth moſt *proper* remedies. What can be more proper, to cure the corruption of our nature, then the purity of his? for our actuall diſobedience, his actuall obedience? for the guilt and curſe of our ſins, that himſelfe was *made a curſe* for us?

Reaſ. 4. As a Phyſician prepareth his Patient for his Phyſicke, ſo Chriſt prepareth the party by Faith to apply his remedies; by perſwading the heart to Beleeve, and to apply to the ſore and wounded conſcience the pretious Balmes which himſelfe hath prepared. Elſe, as Phyſicke, not in the receit, or box, or cupbord, or pocket can profit, unleſſe it be applyed and received, though it be never ſo ſoveraign; no more can this.

Reaſ. 5. Chriſt goeth beyond all Phyſicians, two wayes: Chriſts excellency above other Phyſicians.

1. In the generallty of his Cure. Some diſeaſes are deſperate; and all the Phyſicke in the world cannot cure them. But Chriſt can cure all: no Diſeaſes is ſo deſperate, as to foyle him. The ſinne againſt the holy Ghoſt is not deſperate in it ſelfe, nor to him, but onely in the *wilfulneſſe* of the party. This was ſufficiently teſtified by thoſe powerfull and miraculous cures, which he wrought in the dayes of his fleſh, both upon the ſoules and bodies of men; caſting out Divels by his Word, pardoning of ſinnes, working faith, curing all ſickneſſes and diſeaſes, reſtoring all ſenſes, yea and raiſing the dead to life, which all Phyſicians in the world could not doe. And all this, that it might be fulfilled, which is ſpoken *Eſa.* 53.4. *He tooke our infirmities, and bare all our ſickneſſes*, both bodily and ſpirituall:

2. In

His freeneſſe in his cures.

2. In the freedome of his cure. For firſt, he offereth his helpe and Phyſicke, even dayly in the preaching of his Goſpell: *Jer.* 3.22, *O diſobedient Children return, and I will heale your rebellions.* This Phyſician ſeeketh to the Patient. Secondly, he takes nothing for his cure: *Hoſ.* 14 4. *I will heale your Rebellions freely.* He will doe it for asking, and for all that aske it. *Pſal.* 30.2. *O Lord I cryed, and thou didſt heale me.* Thirdly, he attendeth his Patients moſt diligently: other Phyſitians viſit their Patients ſometimes, in expectance of good reward; but he, onely out of his wonderfull care and compaſſion is ever preſent, and about his Patient: *Pſal.* 34.18. he onely is *neare to the afflicted in Spirit, and will ſave the contrite heart.*

Uſe 2. Magnifie this Phyſician according to his worth. John 21.4. Hoſ. 13 9.

Now if Chriſt be the Phyſician, Chriſt muſt be magnified for our health. We may ſay of our ſickneſſe by ſinne, as himſelfe did of *Lazarus* his ſickneſſe, This ſickneſſe is not unto death in all, *but that God may be glorified.* For no man can cure himſelfe; our owne merits, works, or free will cannot cure us: we can poyſon our ſelves dayly, but cannot helpe our ſelves. *O Iſrael, thy deſtruction is of thy ſelfe: but in me is thy helpe.* We can ſurfet our ſelves in ſin, and breed ſickneſſe, but cannot help our ſelves.

The Pope by his Pardons, Maſſes, Pilgrimages, and the like cannot cure us. It is too great a price to pay. No ſupererogations or ſatisfactions can doe it. Who can forgive ſins, but God onely? Who can remit a debt, but he to whom it is due?

Nay, the Angels can conferre nothing to this cure. The Lord reſerves the honour of this mercy to himſelfe, to whom it is proper to ſay, I will forgive ſins, and heale Rebellions freely. The very name given to Chriſt by the Angels, and in his circumciſion by his Parents, was Jeſus, and *there is no other name to be ſaved by.* *Act.* 4. 12.

Object. Was not *Peter* a good Phyſician, when he healed the lame man? *Act.* 3. and *Philip. Act.* 8. and *Paul*, who caſt Divels, *Act.* 16.18. Are not Miniſters good Phyſicians, who remit and abſolve men from their ſinnes, and ſave themſelves and others?

Others heale by his vertue and commiſſion.

Anſw. The Apoſtles in all thoſe places did what they did in the *Name* and by the power of Chriſt; as is ſometimes expreſſed, *In the name of Jeſus Chriſt* I command thee, come out of her, &c. but Chriſt did all by his owne divine power. And Miniſters are Gods Phyſicians for his people, but onely *miniſterially*, by power and direction from him; but he by *proper* authority.

Ever repair to this Phyſician

Uſe 2. Againe, if Chriſt be the Phyſician of Soules, let every one ſeeke to this Phyſician: ſeeke to have the preſence and helpe of Chriſt. If the body be ſicke unto death, there is running and riding to the Phyſician, and no man is ſo welcome as he is. The world is as a common Spittle: every man is deadly ſicke: it ſtands us now in hand, to get Chriſt to cure us. *Iſrael* ſtung with the fiery Serpents, muſt onely *looke to the brazen Serpent, Numb.* 21. 8. We are all as the man fallen among Theeves deadly wounded. It is onely this good *Samaritan*, that can binde up the wound. Or as the poore man that lay at the poole of *Bethesda* thirty eight yeares, and could never finde cure till Chriſt came, *John* 5. 5. And if we would be cured, we muſt doe as the Inhabitants of *Genezareth*, when they heard Chriſt was there, they ranne about all the Region, and carried after him in beds all that were ſicke and diſeaſed, and he healed them all. Goe any where elſe, an it will befall you as that Woman (*Marke* 5. 26.) that ſpent all ſhe had on Phyſicians, and was as farre from cure as at firſt, till Chriſt came and healed her.

Object. But Chriſt is in Heaven; how ſhall I have his preſence?

Anſw. His promiſe is, to be with his Church by his ſpirit and grace, to the end of the World.

Queſt. But where may we have him?

Anſw. Thou ſhalt not miſſe of him in the midſt of the ſeven golden Candleſticks:

ſtucks: thou ſhalt find him in the Temple teaching, as his Parents having loſt him: get thee to the *ſteps of the flockes*. *Cant.* 1. 7. there thou ſhalt finde him at noone. The Word and Sacraments holily received, afford his ſpeciall preſence. And as the poore Cripple got cure from *Peter* and *John*, lying at the beautifull Gate of the Temple, ſo muſt we, *Act.* 3. Where to meet Chriſt.

Object. But I am ſo weake and ſicke I cannot get to Chriſt.

Anſw. The poore man who lay bound on his bed, ſicke of the Palſie, not able to ſtirre himſelfe, got others to bring him to Chriſt, and when they could not come neare, they uncovered the houſe, and let him downe with cords before Chriſt; ſo doe thou in the great weakneſſe of thy ſoule, and of thy faith: commit thy ſelfe to ſome faithfull men, who by their ſtrength may helpe thee; by their counſels, comforts and prayers, as by cords, may let thee downe before Chriſt, and thou ſhalt get helpe, *Luke* 5. 20.

Uſe 3. If Chriſt be the Phyſician, then being come unto him we ſhould dayly lay open our ſinnes, and our very hearts before him, with earneſt intreaty to heale us, and helpe us. We lay open all our ſores and ſickneſſes to the Phyſician, be they never ſo foule and ſhamefull in themſelves, or in ſhamefull parts, with the cauſes, occaſions, and effects: we hide nothing, diſſemble nothing, but confeſſe all againſt our ſelves; we put our ſelves into the Phyſitians hands, with earneſt ſuit and large rewards to helpe us. And ſo ought we here for cure doe unto Chriſt; confeſſe all againſt our ſelves, entertaine no ſecret and cloſe ſin: for that may be the cauſe of our griefe; and never ceaſe importuning him for mercy, till we feele ſome cure to eternall life. Make all known to him and intreat his helpe.

If we were in danger to be *eaten up with wormes*, as *Herod* was, we would ſpare no coſt, no paines, no prayers, but would have the counſell of the whole Colledge of Phyſicians, before we would ſo wretchedly end our dayes. Yet our caſe ſpirituall is farre worſe: ſinne is a worme in the conſcience, and hath a poyſonfull ſting, which will gnaw in the ſoule to eternall death. This worme is in eveey man, coming of *Adam*, and none can cure it but the ſecond *Adam*; for none but he knowes to make the confection, to kill this worme: And whoſoever goes on careleſly in ſinne, ſuffers this worme to eat out the bowels of his ſoul, and there is no way but death with him. Acts 12. 23.

Suppoſe a man had the falling ſickneſſe; what would he not doe or ſuffer, to be cured of that deſperate diſeaſe, rather then be in continuall danger of falling into the fire, or water, or other miſchiefes? But the moſt dangerous falling ſickneſſe, is, to fall into ſinne: the impenitent ſinner knowes not when or where he ſhall fall; every moment he may fall into the deepe waters of Gods wrath, or into the fire of hell.

Oh then come in time to Jeſus Chriſt: fall downe before him in confeſſion of thy deplored eſtate: mourn under thy ſickneſſe, as *Hezekiah* in his ſickneſſe: turn thee to thy Phyſician: confeſſe thy blindeneſſe, as the blind men in the Goſpel and beg as they, Lord that our eyes may be opened. Cry out of the ſtone of thy heart, and of running iſſues of ſinne. Get unto Chriſt, and touch the hemme of his garment (as the woman having the iſſue of blood) and get cure. Hide thy ſin with *Adam*, and there is no cure, no proſperity. *While I held my tounge, my bones conſumed in my roaring all the day long*, *Pſal* 32. 3, 4. But the very opening of the ſore is a part of the core; becauſe the corſe of ſinne is let out by confeſſion; and to *confeſſe and forſake ſinne*, is the way to mercy. Confeſſion which brings guiltineſſe before men, brings pardon and diſcharge before God. And beſides, thy Phyſitian is of ſuch skill and experience, as thou canſt conceale nothing from him if thou wouldeſt. Prov. 28. 13.

Laſtly, if Chriſt be the Phyſitian, here is marvellous comfort for afflicted ſoules pained and pined under the burthen of ſinne. Comfort by this Phyſician.

Firſt, he is a skilfull Doctor: he knowes all our diſeaſes, and the remedies: thou

thou mayſt ſafely commit thy ſelfe into his hands, as his mother ſaid to thoſe ſervants, *Iob.* 2. *Whatſoever he commands, that doe.* Simple obedience is required, without reaſoning or enquiry. All his ſayings muſt we doe.

Secondly, he is able enough to cure us, becauſe he is God Omnipotent, able to worke an infinite cure: and onely ſuch a Phyſician can beſtead us: for all created power cannot helpe us.

Thirdly, he is as willing to help as able: being a mercifull High Prieſt, compaſſed with infirmities, to have compaſſion on them that are out of the way. How willing would a tender husband be, to helpe his wife out of a deadly ſickneſſe! no leſſe willing is Chriſt to helpe his Spouſe.

Fourthly, he is ready to anſwer all objections.

Obiection. 1. I am unworthy he ſhould looke on me, or that I ſhould ſpeake to him.

No unworthineſſe of ours can hinder the cure. Mat. 11. 28.

Anſw. Oh but be of good comfort, he calls thee, *Come to me all that labour and are heavy laden.* Looke not for a merit in thy ſelfe, but in him whoſe mercy is thy merit. The poore woman, having the bloody iſſue, thought her ſelfe unworthy to ſpeake to him, or looke him in the face; yet ſhe could creepe behind him, and touch the hem of his garment. So in thy humility, thruſt in to touch (by the hand of thy faith) the hem of his garment: for, *Whoſoever touched it, was made whole,* Mat. 14. 36.

Obiect. 2. But oh the greatneſſe and multitude of my ſins is ſuch, as how can I but deſpaire of cure! they are deepely grounded in me, and of long continuance.

Nor multitude of diſeaſes: nor grievouſneſſe.

Anſw. No diſeaſe foyles Chriſt: not *Peters* denyall, not *Davids* murder, not *Pauls* perſecution and blaſphemy, not *Manaſſehs* ſorcery can foyle him: not ſins of a crimſon dye: if thy ſins be as red as ſcarlet, he can make thee white as ſnow *Iſa.* 1. Not multitude of diſeaſes, not complycated diſeaſes, which are moſt dangerous in the body. It is all one with him to forgive ten thouſand Talents, as one: to cure deadly ſickneſſes, as well as crazednesſe, *Hoſ.* 14. 5. Long diſeaſes foyle him not, who ſtretcheth out his hand all the day long, if thou come in any time. Say not then of any ſinne, *My ſin is greater then can be forgiven*: this was a lye in *Cain*, ſaith Saint *Auguſtine*

Gen 4. 13. *Mentiris Cain Aug.*

Obiect. 3. But it is appointed for all men once to dye: and I am infinitely afraid of death.

Death cured by this Phyſician.

Anſw. Thou haſt a Phyſician that can command death, that hath beene the death of death, and hath raiſed himſelfe from death, and much more can and will raiſe thee, a member from the dead: Elſe ſhould he be imperfect in his glorious body, which he will not endure.

Obiect. 4. But after death comes judgement, and how ſhall I ſtand before the Judge?

Judgement not terrible.

Anſw. Thy Phyſician ſhall be thy Judge: he that cured thee, ſhall cover thee: he that knowes thy debt is wholly paid by his owne hands, muſt needes acquit thee.

Obiect. 5. But how ſhall I be regarded among thoſe infinite millions of men that ſhall ſtand before him?

Reſpect to every ſoule particularly.

Anſw. Get faith, by which thou art contracted unto Chriſt, and that ſhall be thy marriage-day. A loving Husband will be carefull of his loving wife above thouſands of others.

Cure where.

HAving ſpoken of the *Patients*, and of the *Phyſician*, we come now to the *Cure*, which is the third generall: wherein conſider,

1. The confection.
2. The application.

In

In the *confection* are, 1. The Author, 2. The Matter, 3. The Vertue. The Confection.

The Author muſt be a man, and above a man. Whoſe Author is a man. Gen. 2. 17.

He muſt be a man, becauſe man had ſinned, and mans nature muſt ſatisfie: elſe Gods juſtice and Menace had not taken place, *In the day thou ſinneſt, thou ſhalt dye the death.* Beſide, the manner of ſatisfaction requires him to be a man: becauſe he muſt ſubject himſelfe, both to the perfect obedience of the law, and to the ſuffering of death for our diſobedience. And finally, he muſt be *the ſeed of the Woman*, that muſt bruiſe the Serpents head; that is, a man ſpotleſſe, innocent, pure, one that needes no medicine for himſelfe. He muſt be a man of *Adam*, but not *by Adam*: even borne of a Virgin to ſtop original ſin in the courſe of it. Gen. 3. 16.

But withall, he muſt be above a man: even our *Emanuel, Iſa.* 7. 14. *God with us*: yea, that great *Ithiel* and *Ucal*, *Prov.* 30. 1. a ſtrong and mighty God: firſt, for the proportion betweene the ſinne and puniſhment; the ſin being infinite, ſo alſo muſt the puniſhment be: which none but an infinite perſon could ſuſtaine. Secondly, he muſt be God manifeſted in the fleſh, to remove thoſe infinite evils which attend ſinne, Gods wrath and Satans power, damnation, death, &c. All this muſt our Phyſician doe, by his loweſt abaſement. He muſt ſatisfie Gods juſtice, appeaſe his anger, triumph againſt enemies of Salvation, ſubdue ſinne, foyle the Divell, overcome death, diſcharge all debts, cancell all obligations and hand-writings againſt us, and after all be exalted to glory. Thirdly, he muſt be God to procure us thoſe infinite good things we need, *viz.* To reſtore us Gods Image loſt, and with it righteouſneſſe and life eternal. To defend ſoule and body againſt the World, the Divell, Hell, and all Enemies. To recover us to an excellent and firme eſtate of ſons, by adoption, by meanes of a laſting and eternal covenant. And to lead us into eternall happineſſe, as our great *Joſhuah*, into that good Land, that Paradiſe of God, from whence the Divel and our ſin hath caſt us. And yet above a man too. Our Phyſician muſt be God: why.

Thus of the Author.

Next the *Matter* of the Cure, and that is, the Phyſicians own blood, by which is ment his whole Paſſion, 1 *Pet.* 2. 19. *By his ſtripes we are healed*, his ſickneſſe brings us health. Matter of confection.

It muſt be by blood. All our ranſome muſt be paid by blood, for *without ſhedding of blood there is no remiſſion of ſins*, *Heb.* 9. 31.

And it muſt be by his blood, not the blood of beaſts, which only ſanctified *outwardly* in reſpect of the *Commandment*, and *ſignification*, *Heb.* 9. 12, 20. but this blood is the laver, which purgeth away all ſin. Not the blood of Saints, Martyrs, and holieſt men can make attonement, but onely his blood which removeth the curſe of the Law, by ſatisfying for our ſins, which opens Heaven now ſhut upon us, and obtaines a perfect redemption, *Heb.* 9. 22.

Next the Vertue and Preciouſneſſe of this cure: Oh it was a powerfull and precious blood! and that in five reſpects: Vertue and precioufneſſe in five reſpects.

1. In reſpect of the quality: it is the blood *incorruptible*: All other diſeaſes are cured with *corruptible* things, but this is oppoſed to all corruptible things in the world, 1 *Pet.* 1. 18. *Ye are not redeemed with corruptible things, but with the precious blood of Jeſus Chriſt.*

2. In reſpect of the perſon: it was the *blood of God*, *Act.* 20. 28. and therefore of infinite merit and price to purchaſe the whole Church.

2. In reſpect of the ſubject of it: no other cure or remedy can reach the ſoule. All others drugs conduce for *healthfull* life, and worke upon the body: but this makes for an *holy* life, and workes upon the ſoule, the ſickneſſe whereof the moſt precious thing in the World cannot cure. Miniſter to a wounded ſpirit *Aurum potabile*, *Bezoar*, *Alchermes*, duſt of Pearls, all is in vaine; it is onely this blood which heals ſoules and ſpirits.

4. In reſpect of the powerfull effects of it, above all other cures in the world:

for firſt, they may frame the body to ſome to ſome ſoundneſſe of temperature, but this makes ſound ſoules, according to the conformity of Gods law. Secondly, they may preſerve *natural* life for a while, but this brings a *ſupernatural* life for ever. Thirdly, they may reſtore ſtrength and *nature decayed*; but this changeth and bringeth in a *new nature*, according to the ſecond *Adam*. Fourthly, they cannot keep away *death* approaching, but this makes *immortall*. Fifthly, they cannot raiſe or recover a *dead man*, but this raiſeth both *dead in ſin*, dead in *ſoule*, and dead in *body*.

Laſtly, In reſpect of time. All other Phyſicke is made of Drugs, created with the world, but this was *prepared before the foundation of the world*, 1 *Pet.* 1. 18. Againe, all the worke of all other Phyſicke is done in death: but the perfection, and moſt powerfull worke of this is after death.

Extreame miſery by ſin ſet forth hereby.

Vſe 1. By all this take we notice of our extreame miſery by ſinne: ſeeing nothing elſe can cure us, but the blood of the Son of God. Gold enough can ranſome the greateſt Potentate on earth: but here, nothing can doe it but the blood of the Kings ſonne. If we had ſuch a diſeaſe as nothing but the heart-blood of our deareſt friends alive (ſuppoſe our wife, husband, Mother, or child) could cure us, what an hopeleſſe and deſperate caſe were it? it would amaze and aſtoniſh the ſtouteſt heart. But much more may it ſmite our hearts, that we have ſuch a diſeaſe, as nothing elſe but the heart-blood of the Sonne of God can cure.

Hatred of ſin hereby wrought.

Looke upon the execration of thy ſinne in this glaſſe. If any thing can worke the hatred of ſin, this may: 1. To ſee the fire of Gods wrath kindled, and nothing but this blood can quench it. 2. To ſee the deadlineſſe of the diſeaſe in the price of the phyſick, and the dearneſſe of the remedy. 3. The danger of ſinning againſt ſo precious a blood: for if *Abels* blood being ſhed cryed from earth for vengeance, much more will this blood trod under foot.

Who ſin in this reſpect.

But thoſe never ſaw their ſinne in this glaſſe, who conceive the cure as eaſie as the turning of an hand, a light *Lord have mercy*, or an hour of repentance at death; and have lived in ſin, and loved their ſin, as if there were no danger in it; paſſe away their daies, and live in ignorance, ſwearing, curſing, Sabbathbreaking, lying, covetouſneſſe, filthineſſe, and all unrighteouſneſſe; whereas had they eyes to ſee, they might out of the price and greatneſſe of the remedy gather the danger and deſperateneſſe of the diſeaſe. For all the earth affords not any herbe or ſimple, nor drug of this vertue; but the Son of God from Heaven muſt ſhed his blood. Nay, all the men on earth, and all the Angels of Heaven could not make a confection to cure one ſin, or ſinner.

Prov. 10. 23.

Neither any of *Solomons fooles*, who *make a mocke of ſinne*, ever ſaw it in this glaſſe. Is it not extremity of folly to make a tuſh of ſin, and to take pleaſure and delight in it? O conſider in time, that the ſin thou makeſt ſo light, coſt Chriſt deare, and the leaſt ſin thou delighteſt in, muſt either coſt Chriſt his blood, or thee thine in endleſſe torments. It is no ſafe jeſting with edged tooles, and to caſt darts and fire brands, and ſay, Am I not in jeſt?

A world of wonders in this cure.

Vſe 2. In this Cure we may obſerve a world of wonders:

Firſt, wonder and admire this *Phyſitian*, who is both the Phyſician and the Phyſicke. Was ever the like heard of in all nature?

Secondly, admire the *confection*: that the Phyſician muſt temper the remedy of his owne heart-blood. He muſt by paſſion be pounded in the Mortar of Gods wrath: he muſt be beaten, ſmitten, ſpit upon, wounded, ſweat water and blood, be trodden on as a worme, be forſaken of his Father; the Lambe of God muſt be ſlaine; the juſt ſuffer for the unjuſt: Doeſt thou not here ſtand and wonder? Was there ever ſuch a Precedent in the world, that the wounding of one man ſhould heale another mans wound; or that the wounds of one Captaine ſhould heale all his diſeaſed Souldiers? The Heavens ſuffered darkneſſe, the earth quaked, the rocks rent aſunder, the graves opened, the dead aroſe to ſhew the admirable confection of this Cure: and are we ſenſleſſe ſtill.

Thirdly,

Thirdly, admire the *power of weakneſſe*, and the Omnipotent worke of this Cure by contraries, as in the great worke of Creation; there the Sonne of God made all things, not out of ſomething, but out of nothing: ſo in this great worke of our Cure by redemption, he workes our life, not by his life, but by his owne death: he makes us infinitely happy, but by his owne infinite miſery: he opens the grave for us, by his owne lying in the grave: he ſends us to Heaven by his owne deſcending from Heaven; and ſhuts the gates of Hell by ſuffering helliſh torments. He honours us by his owne ſhame: he breakes away our temptations, and Satans moleſtations, by being himſelfe tempted. Here is a skillfull Phyſician, tempering poyſon to a remedy, bringing light out of darkneſſe, life out of death, Heaven out of Hell. In the whole order of nature one contrary reſiſteth another, but it is beyond nature that one contrary ſhould produce another. Wonder.

Fourthly, admire the *care of the Phyſician*, who provided us a remedy before our diſeaſe, before the world was, or we in it: together with his bounty, who beſtowed on us ſo precious a balm when there was none in *Gilead*; when neither all the Gold in *India*, nor all the metals or minerals in the bowels of the Earth could ſave one ſoule, nor all the wealth in the World could cure one Sinner, but onely this blood of an infinite price, power, and merit. Here was a rich and free mercy, to part with his owne life, and deareſt pledge of his love, and voluntarily ſubmit himſelfe to death, which was of more ſtrength then all the lives of men and Angels. Wonder.

Fifthly, admire his *matcheſſe love*, who to ſave our Souls, made his Soule and offering for ſinne, and healeth our wounds by his owne ſtripes. A Phyſician ſheweth great love, if he take a little care above ordinary, though he be well rewarded, and made a great gainer by it. But this Phyſician muſt be a loſer by his love: he muſt loſe his glory, his life: he muſt loſe Heaven, and happineſſe, and all, and beyond all this be unmatchable in abaſement, and torment; inſomuch that he calleth all us who are ready to paſſe by all, to conſider if ever any ſorrow were like to his ſorrow. Here was a ſound love to us, who endured to be ſo afflicted, and abaſed by God, Men, and Divels for our ſakes, when he could have prevented and refuſed it, if it had pleaſed him; but this love was ſtronger then death, and undervalued his owne life to ſave ours. Wonder, and wonder for ever.

Uſe 3. And let it ſtirre us up to love this Phyſician dearly; for great love is a great loadſtone, and attractive of love. What love owe we to God the Father, for giving his Sonne to the death for us? as if a King ſhould deliver the Prince apparant to death, to ſave a condemned Rebell. What great love made him not account his life for us? Oh the deadneſſe of our hearts, that can heare this with ſo little ſenſe and provocation to love him againe! Love this Phyſician the more.

Queſt. How may we teſtifie our love to Chriſt?

Anſw. We muſt not love him in tongue and word onely, but in deed and truth: framing our love in ſome proportion unto his, which was both in word, worke and ſuffering. And how this love muſt be teſtified.

Firſt, in *profeſſion and word* we muſt magnifie his great worke of redemption, and advance it in the perfection and vertue of it, as able of it ſelfe to purchaſe the whole Church; a blood able of it ſelfe to ſave from the deſtroying Angel, and make a perfect peace betweene God and us.

Secondly, as Gods love was *actuall*, ſo we muſt ſettle our ſelves to his ſervice. *If ye love me, keepe my Commandements, Joh*n 14. 15. He was a Servant to doe our worke: his love onely made him ſo. And ſhall we refuſe his worke? Ours was a painefull taske that he undertooke; and he left us an *eaſie yoke, Mat.* 11. 30. to ſhew our obedience, and gives us alſo ſtrength to beare it. He hath given himſelfe for us, and will give himſelfe to us: and ſhall

not we give our ſelves to him? Certainely we ſerve a good Lord, and want no encouragement.

Thirdly, according to his example, let us *not love our lives to the death* for his ſake: *Rev.* 12. 11. He that *hateth not his life*, in compariſon of Chriſt, cannot be his Diſciple, *Luke* 14. 26. The direct end of Chriſts life was our glory: the direct end of ours muſt be his glory. He maintained our cauſe to the death: by his death he now pleads our cauſe in Heaven. It is therefore not onely *honourable*, but *equall and juſt*, that we ſhould ſticke to him and his cauſe, in life and death; and that love which is ſound, is like his, even *ſtronger then death*.

Cant. 8. 6.

So of the Cure in reſpect of the *Confection*.

The Application.

Now we are to conſider it in the *Application*. For, what would it availe, to have the moſt skilfull and carefull Phyſician, and the moſt rare, proper, and powerfull medicine under the Sun preſcribed by him, if either it be not for me, or not applyed to the diſeaſe or ſore? And ſo our heavenly Phyſician hath taken care, not only for *direction* and *confection*, but alſo for *Application*. Medicines muſt be received; for we muſt not looke to be cured by miracle but by meanes. Where conſider

1. The perſons to whom the cure is applyed.
2. The meanes whereby.
3. The time when.

Who are cured.

For the Perſons, the Text ſaith, *all that be ſicke*; that is, ſenſible and languiſhing under their ſickneſſe. And *Pſal.* 147. 3. *He heales thoſe that are broken in heart, and binds up their ſores.*

How application of the medicine is made. Faith, what.

For the meanes whereby the cure is applyed; it is faith; we muſt bring faith to be healed. Chriſt required mens faith, in healing of their bodyes; much more muſt we bring it to the cure of our ſouls. By faith I meane *ſpeciall faith*, which is not to know Chriſt hiſtorically; for ſo did many (*Joh.* 2.) to whom Chriſt would not truſt himſelfe: *viz.* that he is the Son of God, who ſhed his blood, and dyed for ſinners; for this, *the Divels beleeve, and tremble*. Neither is it onely to beleeve him: the *Jewes* heard him, ſaw him, beleeved many things to be true, but received him not. But,

Jam. 2. 19.

And wherein it ſtands.

To beleeve in him ſtands in two things. Firſt, to receive and apply him; for, to receive Chriſt, and *beleeve* in him, are all one, *John* 1. 12. *ſo many as received him*: But who were they? *ſo many as beleeved in his Name*. Secondly, to truſt and rely on him for cure, and ſalvation: *Cant.* 8. the Spouſe *leanes* on her well-beloved. And that we may not be deceived in it, this faith hath two qualities:

1. It muſt be proper: 2. Impropriate Chriſt.

And what be its properties.

Firſt, it muſt be thine owne proper ſpeciall faith, *Hab.* 2. 4. *the juſt man lives by his owne faith*. The Phyſitian makes his whole confection without thee, but calleth thee in to the *application*; and none can apply this medicine, but thine owne faith. It is no *implicit* faith of thine owne, nor the faith of the Church without thine owne, that thou canſt live by. The Miniſters may leave it with thee, and declare it, but thine owne faith muſt apply it. Fooliſh Virgins they are, that thinke to be received with the Oyle in the Virgins lamps, when their owne is ſpent: the anſwer is, We have not enough for us and you; and every mans garment is ſhort enough for himſelfe; the righteous *receive* Crownes (ſaid *Leo*) but *give* not Crownes.

Leo ſerm. 12. *de paſſione.*

Secondly, as this faith muſt be thine owne, ſo it muſt impropriate Chriſt, and make him thine owne. This is that faith in the *blood of Chriſt*, *Rom.* 3. 25. applying the blood ſpecially to himſelfe for life. When the faith of the Soule brings home Chriſt to his owne heart, and ſaith with *Thomas, my Lord, and my God*; and with *Paul who loved me, and gave himſelfe for me*: and with that Father, *Totus Chriſtus meus eſt, totus Chriſtus in meos uſus impenſus eſt*, Whole Chriſt is mine, and beſtowed for my utmoſt benefit. This ſpeciall and ſpirituall application was alwayes reſembled in Scriptures of the old Teſtament, by the ſacrifices of the

finne.

sinne-offering; when the Beast was slaine, the Party must *lay his hand on the Head of it*, and confesse, that not the Beast, but the Owner deserved death: and, the blood that was shed, must be *sprinkled*; which sprinkling notes the very applying of Christs blood to the soule of a sinner. Lev. 1. 4.

Quest. But when is this medicine applyed?

Answ. For time, there is no application but in this life: no curing after this life: no procuring of Oyle after the Bridegroomes coming. And consequently, there is no Purgatory, no satisfactions, no helpe for men or Angels hereafter. Detestable is that wicked heresie of *Bellarmine*, that the sufferings of the living helpe the dead three wayes: 1. By way of merit of congruity. 2. By way of intreaty. 3. By way of satisfaction. Contrary to that of *Augustine*, *Ibi erit pœnitentiæ dolorem habens, sed medicinam non habens*: Repent they doe after death, but without any cure. That is the time of justice, onely this is the *acceptable time*. In vaine should you minster physicke to a dead man. And, faith then ceaseth with all the worke of it. Application to be made in this life. *De indul. c.* 14. 2 Cor. 6. 1.

Seeing onely beleevers have the benefit of Cure, above all things labour for faith. Want faith, thou perishest, art deadly sicke without recovery. Christ could could doe no great worke in his owne Country, because of their unbeliefe. *He that beleeveth not, the wrath of God abideth on him*, *John* 3. *ult.* Hast thou faith? be of good comfort, according to thy faith it shall be unto thee, not according to thy Money, wealth, friends; but thy faith makes thee whole. If God hath not given thee so much wealth, so fine clothes, so liberall fare as to others, yet if he hath given thee so much faith, he is liberal enough. Labour for faith.

Object. Oh that I had never so little a graine of faith! but I have none: so this blood can doe me no good; it is impossible for me to be cured.

Answ. But first, hast thou none! labour for it: thou mayest have it. If thou beleevest all, things are possible.

Secondly, distinguish betweene *want* and *weakenesse* of faith, betweene the want of the *grace* and the want of *sense*. If thou hast any faith, never so weake, as these grones and desires prove, then remember that excellent place, *Rom.* 14. 3. *God chuseth the weake in faith*. He makes choyce of thee, then do not thou refuse him. And remember, that the Cure was not ordained for Angels in Heaven, nor for Saints triumphant, but militant, that fight with unbeliefe, corruptions and lusts. If thou wert perfect, thou shouldst not need it. If thou beest not perfect, thou hast no cause to renounce, but embrace it. Come, sicke as thou art, come weary, come bruised, come despairing in thy selfe: it is a medicine for the sicke, a refreshing of the weary, a builder up of the broken spirit, nay, and a quickner of the dead. Here is that Tree of life, *the leaves whereof doe heale the Nations*: Let not thine owne unbeleife be as a shaken sword in thine owne hand, to keepe thee from it: Remember the Text, *The whole need not the Physician, but those that are sicke*. Rev. 22. 2.

Use 2. Againe, seeing there is a time to heale, come in season: *Eccles.* 3. 3. neglect not the opportunity; get into the water, so soone as the Angel moveth: make benefit of advantages, worke with God and the meanes, accept the offers and invitations for thine owne welfare. Thou mayest seeke Oyle too late, blessing too late, the word and faith too late, and repentance too late.

Use 3. Againe, content not thy selfe only to heare of this remedy, but seeke to know that it is applyed to thee in particular, and to feele the vertue of it in thy selfe; as *Paul* desired to *know nothing but the vertue of Christs death and resurrection*, *Phil.* 3. 10. How to know found application of this Physicke.

Quest. How may I know it?

Answ. As Physicke taken into the body workes often so painfully, that men are even at the gate of death in their present sense, and no other but dead men: so this Physicke worketh kindely, when it worketh paine in the Party, through the sense and sight of sinne, and apprehension of Gods anger, feare of damnation

Rom: 8. 15. tion, and utter despaire in themselves. For this is the worke of *the spirit of bondage*; namely, generall faith in the Beleevers applying the Law and threatnings to their own deep humiliation. No man can sail to Heaven, but by the gates of Hel.

2. As Physicke kindely working delivers the party, not onely from death, but such humors as were the cause of his sickenesse, at least that they be not predominant; Even so must this Physick rid us of our sin, and these peccant humors which were the matter of our sicknesse: and that, both from the *condemnation* and *coruption* of them: 1 *John.* 1. 7. *The blood of Jesus Christ, his Son, purgeth us from all sin.*

Condemnation of sin purged away. First, from the *condemnation* of sinne: this blood is shed for the remission of sinnes: *Galathians* 3. 13. *Christ redeemed us from the curse of the Law, being made a curse for us.* Otherwise it must be with us, as with him who in a desperate disease without Physicke must dye.

And corruption. Secondly, from the *corruption* of sinne: both the disease of naturall and originall sinne, and the leprosie of actuall sinnes. Now looke into thy selfe, examine whether this blood be a corrosive in thy soule, to eat out the corruption of nature; whether it purge the conscience from *dead workes*, *Heb.* 9. 14. whether it hath quitted thee, as well from the *dominion* of sinne, as from the *damnation* of it; whether it hath brought thee to leave sinne, &c. Reason with the Apostle: hath Christ dyed to kill sinne in me, and shall I live to quicken it? nay rather, as 1 *Peter* 4. 1. *forasmuch as Christ hath suffered for us in the flesh, we must arme our selves with the same minde: for that he which suffered in the flesh, hath ceased from sin.*

Thirdly, as Physicke is profitably applyed, when it brings ease and rest, having carried away the matter of the paine; so is this Physicke well applyed, when faith quiets the heart, by assuring it that Christ and his benefits are his, and hath set him above the Law, Sin, Hell, Death, even in this life, as a Conqueror; and all this, because he beleeves the Gospell. Now comes in peace of
Rom. 14. 17. conscience, and *joy* in the holy Ghost. *Beleeving, yee rejoyce with joy unspeakable and full of glory*, 1 *Pet.* 1. 8. When these take place instead of former gripes, and stings of conscience, this blood is soundly applyed. For as nothing could cure the stung *Israelites*, but the beholding of the brazen Serpent; so nothing can pacifie the stung conscience but the blood of Christ lifted on the Crosse.

4. As after application of proper physicke we find a great change in our Bodyes, as if we had new bodies given us: so after the kindly worke of this physicke we may finde our selves cast into a new mould; this blood applyed makes
2 Cor. 5. 17. us *new Creaturs*, new men, having new minds, new wils, new words, new affections, new actions, new conversations. Our strength is renewed to Christian actions, and passion; we are strong for our journey, for our combate, and strong to carry burdens, with a strong appetite, and digestion of the word; every way more hearty and chearefull.

Preserve health of soul once obtained. *Use* 4. Thus having received our health, by meanes of this Cure, wisdome commands us to be as carefull to preserve our health, as to attaine it. Every wise man will be as carefull to keepe himselfe well, as to get himselfe well. And to this purpose, we must remember the counsell of our Physician for maintaining our health attained.

Among many directions prescribed, I mention four.

Meanes so to doe. First, not to be tampering with our owne medicines, nor the medicines of Egypt, merits, pilgrimages, penance, or the like; nor any quintessence or minerall from the hand of any Libertine Teacher; but onely such as we finde prescribed in the word of God, by our great Doctor.

Secondly, to keepe our health, we must keepe good dyet, both for soule and body. The best dyet for the soule, is, to keepe Gods houres for our dayly repast by the word, in reading and meditating on it; which *David* regarded above his ordinary food. A liberall dyet is best for the soule; but the best dyet for the

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the body is a ſpare dyet, a ſober and moderate uſe of meat, drinke, and pleaſure, for beating downe and mortifying corrupt affections and luſts.

Thirdly, to preſerve our health, we muſt ſtrive to live in a good and wholeſome ayre. If thou liveſt in a corrupt ayre, change it for a better. The worſt ayre that can be, is, where worſt men, and worſt company are. The Ayre of an hot plaguy houſe is not ſo infectious, as the contagious ayre of wicked company. The former brings not ſo many to death of the body, as this to death of the ſoul. Live amongſt Gods People, and where Gods word is purely preached; for there is the pureſt Ayre: *Pſal.* 16. 3. *All my delight is in the Saints, excelling in vertue.*

Fourthly, to preſerve health, Phyſicians preſcribe the uſe of good exerciſes. The beſt exerciſes to uſe for the health of the ſoule, are, hearing and reading of Gods Word: pray alſo, and meditate when thou art alone: with conference of good things in company. Theſe are notable helpes to bring thee through weakneſſes, and keepe thy ſoule in good plight, health, and chearfulneſſe.

FINIS.

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Directions to the Booke-binders.

Take notice, that Page 385. is to be cut from Page 5. of *Peter's* Repentance, and is to be put at the end of *Judas* Repentance: alſo that Page 313. is to be cut off from Page 319. and put at the end of the *Famine of the word*, and place *Peters* Repentance, before *Judas* his Repentance, as thou findeſt them placed in the gathering. Take direction from the Title-page for the placing the ſeverall Treatiſes, contained in this Booke.

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Rev. Mr Antrobus is Examining Chaplain to the present Bishop of London 1797
Rev. Dr Moss is the present Lord Bishop of Bath and Wells 1797

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5 SE 54

FINIS.

The great Body of People in England ought to rise, to preserve their Property, and Religious rites, against those daring spoilers, who first promise Protection, but finish with plunder and destruction.